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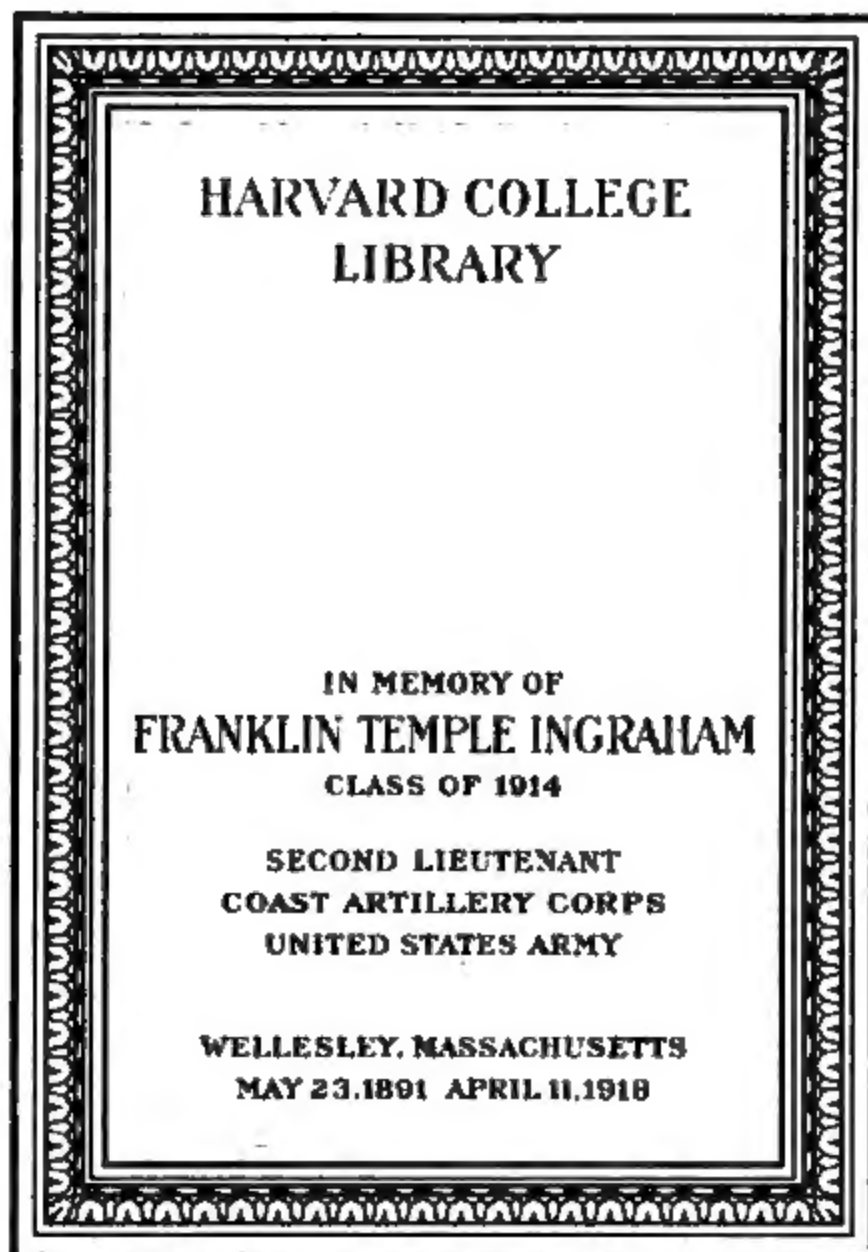
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THE INVESTIGATOR;

OR,

Quarterly Magazine.

VOL. III.

JULY AND OCTOBER, 1821.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

EDITED BY

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THE INVESTIGATOR.

JULY, 1821.

A Short Account of the Battas, a Race of Cannibals in the Interior of Sumatra.

WE had intended to commence the present number of our work with some brief memoirs, in the form of an extended obituary, of a few of the most celebrated persons who died in the course of the last year: this intention, we have, however, been induced to abandon, by the arrival, just as these memoirs were going to press, of a volume of "Malayan Miscellanies," the first book ever printed in the island of Sumatra; and from its pages we shall fill up the two sheets left for matter, which we should despair of rendering as interesting, and which, certainly, could not be as new to our readers. The following are the contents of this curious volume, presented by SIR THOMAS STAMFORD RAFFLES, Lieutenant-Governor of Bencoolen, to one of the editors of the Investigator, who, together with his colleagues, has already been greatly indebted to his kindness, for some very valuable communications.

"1. Description of Malayan Plants. By William Jack. No. 1.—2. Notes on Bali.—3. Annals of Achim, translated from the original MS.—4. A short account of the Battas.—5. Descriptions of Malayan Plants. By William Jack. No. 2.—6. Annotations and Remarks, with a view to illustrate the probable origin of the Dayaks, the Malays, &c.—7. Short Account of the Islands of Timor, Rotti, Savu, Solor, &c.—8. Sketch of Borneo, or Pulo Kalamantin. By J. Hunt.—9. Notices on Zoological subjects. By Messrs. Diard and Devaucel.—10. Some particulars relative to Sulo, in the Archipelago of Felicia. By J. Hunt.—11. Proceedings of the Native School Institution.—12. Meteorological Table, extracted from a Register kept at Bencoolen, during the years 1818 and 1819.—13. Poem in the Malay Language, descriptive of the Journey of the Lieut.-Governor to Menangkabow, in 1818."

The fourth of these papers is, perhaps, the most curious; and as we are satisfied that the information it contains may be implicitly relied upon, we proceed to lay it before our

readers, without any other prefatory remark, than that we have reason to believe it to be the production of a gentleman, holding a very high office in the island, in which the singular race of people, which he describes, have long lived unnoticed by Europeans, and, indeed, almost unknown.

“ The Battas of the interior have an invincible prejudice to the sight of the sea, which they suppose to be the residence of evil spirits; and this circumstance added to the little communication they have with Malays or people of any intelligence, renders all account of this singular race of people extremely vague and limited. The sources of my information, are the chiefs of Tapanūli and Sorkom, the latter of whom have twice visited the Tohbah country, which is the parent state; consequently, these memorandums relate only to the countries interior, and to the northward of Tapanūli: excepting for produce, however, this description will answer for the countries to the southward of Tapanūli. The Batta country commences on the borders of the Acheen districts in the province of Karoh, as pointed out by Mr. Marsden in his Map of Sumatra, and extends to the back of Ayer Bonji south. The districts which are difficult of communication, and excite a desire of being known, are at a distance of from three to six days’ journey inland. Their population is numerous, as may be well conjectured from the vast consumption of salt, which it is erroneous to suppose is eaten by the Battas in larger quantities, than by any other class of people. Their stature is much above the middle size, and their voice uncommonly strong and sonorous. The country is open and cultivated, and the air keen and healthy. The space separating it from the sea-shore supports a race of people, inferior in stature, power, and wealth, but having a common origin with those of the interior. Whether the face of this part of the country, which is covered with impenetrable forests, produces a climate obnoxious to the constitution, I cannot pretend to say; but it is evident, that the inhabitants of these districts resemble those of the former in little more than their language. The population is also inferior; and their villages are at a greater distance from each other, on account of the necessity of choosing a spot favourable to cultivation, and contiguous to a rivulet; for which reason, they commonly reside in the valleys. I understand these parts to have been originally peopled by speculatists, wanderers, and outcasts from Tohbah, who, in the course of time,

and from various causes, have established themselves into chiefships : hence the almost constant state of war in which they are engaged with each other. Among them, reside the Pangalongs, or traders, who keep open the communication with the interior countries, by conveying thither salt, iron, silk chindies, gongs, and other commodities from the settlements on the shore, receiving in payment, dollars, horses, and grain. The only mode of conveyance is on the backs of men ; but in the interior, horses are made use of. Having remarked the distinction between the inhabitants of the interior, and those of the countries bordering on the sea-shore, I shall take the latter as the subject of these memorandums, which I shall proceed to state in succession, commencing with the most northern dominions of the Batta country.

“ *Karow*.—The men work mines, and the women manufacture cloth, and cultivate rice. They have been mostly converted to the Musselman faith.

“ *Allas, Mahtumbulam*.—Cultivate rice and tobacco, which they carry down to Sūsū.

“ *Se Nandong*.—Converted to Mahometanism by the king of Achéen : similar occupations.

“ *Deiri District*.— *Divisions*.— *Se Kohtang, Kasujan, Tamongok, Bannoriah, Barusoh, Simbatan*.— Situated at the back of Sinkel ; populous ; divided into six parts ; producing camphor, benzoin, and wax, all of which are conveyed to that port.

“ *Tukah District*.— *Divisions*.— *Sipang, Rambay, Tukahduloh, Tukahunbun*.— Situated between Deiri and the back of Bahrūse, and divided into four parts, producing benzoin, grain, horses and cattle.

“ The following countries extend from Bahrūse to the back of Sorkom :—

“ *Dohrulan*.—Produces gold in small quantities, besides grain for home consumption.

“ *Parahbotian, Jeitegodong, Pagarsenundi*.—The chief employment of the inhabitants of these countries, is the transportation of the imports of Bahrūse, and the exports of Tohbah between the two places ; besides which, they cultivate rice.

“ *Peidundun Pasaribu Dohlut*.—Produce benzoin, which is brought down to Murolotah Tongah ; and a small quantity of gold, which is collected after the harvest is in.

“ *Tohbah Country*.—Situated in the interior of the foregoing divisions, and extending from the back of Sinkel

north, to the back of Batang Taroh south, contains the following districts:—

“ *Battumajagguh*.—The inhabitants cultivate tobacco and rice, for home consumption, but do not export any thing: a bad tribe of people, the resort of refugees and outlaws.

“ *Hutahtuah*.—“ Produces grain, and a small quantity of scented benzoin, which is carried to Sorkom.

“ *Hutah Balu, Tangaran*.—Independent of the cultivation of rice, the inhabitants are the carriers of salt between Sorkom and Tohbah.

“ *Paripiah, Sepapei*.—Produce grain for home consumption and exportation.

“ *Jeikekahuli, Mahtiti, Menapong, Dohlok Sangun, Synakutul, Sabushak, Butar*.—These seven divisions, surrounding the foot of mount Palakir, (which will be spoken of hereafter) situated in the southern and eastern end of Tohbah, consist entirely of extensive plains, where cattle and horses run wild. The inhabitants conceive this mountain to be the principal residence of all the evil spirits scattered throughout the Tohbah country, and offer daily sacrifice to avert their anger. Rice is the chief produce.

“ *Bakarah*.—Here is an extensive, fair, and extremely fertile land, which frequently incite other districts at war to plunder its granaries. The country is so steep and hilly, that only one side of the houses has pillars, the other resting on the side of the hill: in consequence of the only level grounds between the hills being swamps, which are turned into rice plantations, the inhabitants are obliged to choose these situations for their houses.

“ *Baligah, Mohrang, Uluan, Asarhan*.—These four countries, the inhabitants of which manufacture clothes and earthenware, and cultivate rice and cotton, border on the large lake in Baligah.

“ *Pulu Serimi*.—An island in the middle of the above lake, the inhabitants of which occupy themselves in catching fish with nets, drying it, and carrying it for sale to the fair at Bakarah, in barter for rice and salt.

“ The only mountains of consequence throughout the whole extent of the Tohbah country, appear to be Palakir and Mahtimbong. The former is both an object of veneration, from a conception the natives have that it is the chief residence of the evil spirits; and a source of utility, because they are supplied from it throughout Tohbah with *chunam*, to eat with the siri leaf; its surface being covered with cockle-shells. The only visible inhabitants, are tame

pigeons, which the natives religiously feed. These two mountains are the highest in the knowledge of the Battas. Nor does the Batta country seem to contain the source of more rivers than any other division of the island, though it has certainly the singularity of possessing a fresh water lake in the district of Baligah, in the centre of which, is a large island, well peopled. Sampans, large and small, are made use of for fishing, and conveyance from and to the island; to reach which, without a sail, occupies half a day; the whole breadth of the lake may, consequently, be paddled over in a day. The only winds that blow over its surface, are east, west, and north, on account of the direction given to them by the surrounding mountains. They are, however, sometimes so violent, as to occasion a considerable surf on the shores, in which the sampans are sometimes upset. The lake is bordered with a sandy beach all round, and is called Laut Towah. From this lake descends a river, which empties itself into the sea on the eastern side of Sumatra, the name of which I could not ascertain. It is also connected with the river of Batang Tano on this side.

“ I have already noticed the difference in stature between the inhabitants of the interior, and those residing nearer the sea coast; their features are, however, similar, both being remarkable for an extraordinary straight mouth, not of the smallest size. The clothing described by Mr. Marsden is very just; though the better sort, and Rajahs who can afford it, wear very fine blue deitahs or turbans, on their heads, and silk chindies round their waists: the commonalty are contented with a wisp of straw, or the bark of a tree, and coarse cloth of their own manufacture. These cloths are, however, greatly superior in the country of Anrohlo, to the southward of Tapanūli, where great ingenuity and taste are displayed in the workmanship and introduction of such colours as they can procure, the lower part being ornamented with a vandyke fringe of variegated beads. The kampil siri, or siri bag, is very neat, made of straw, and curiously ornamented with beads; one side of the mouth laps over like a pocket-book, to the extremity of which is suspended a string of beads, three or four feet long, of various sizes and colours, ending with a little bell. The pipe consists of a brass tube, about three feet long, curiously engraved, with an ornamented bowl, and a stopper of the same metal, connected by a small chain. The arms of the chiefs are generally encircled above the elbow with a

bracelet of kīmū, or Asuaso: ear-rings, or drops, of a triangular form, made of an inferior sort of gold, are also the ornaments of a Rajah. The women, as in most uncivilized countries, are paid little attention to; and their dress is nothing more than the coarse cloth tied under the arms, and not extending below the knee: the better sorts wear vests of similar workmanship to the cloths of Anrohlo.

“ A kampong will contain from one to two hundred people, one third of whom, probably, may be children. The houses in the interior are well built of plank, curiously carved, covered with ijū in its raw state, and are sometimes a hundred feet long, without a division in them. The parents and all relations live together, if they can agree, or the building can contain them: the entrance, which they close at night, is by a ladder in the centre, from underneath: on every side of the house are large windows. The buildings of the inhabitants near the sea, are miserable erections: under each house, are the hogs, cattle, or buffaloes of the owner; and as these compartments are never cleaned, the appearance of a Batta kampong resembles that of a buffalo kandong in rainy weather. The kampongs, in times of hostility, are enclosed by a parapet of sod, about four feet high; outside of which are one, two, and even three, strong paggars of split camphor trees, reaching to the height of the windows of the houses, furnished with platforms in the inside, for the besieged to fire from; and the whole is surrounded with an abbatis of briers, and well planted with ranjaus. The entrance is narrow, and over it is a platform protected by briers, from which they fire on those approaching; the gate or door is strong, and closed by timber wedged against it.

The principal occupation of every member of a family, is husbandry. The low grounds are ploughed; the hills are simply cleared of their wood. The tobacco planted in the northern and interior country, is of an inferior quality, and is smoked nearly in a green state: what I have seen, is shredded like the Java tobacco. The cloth is made by the women. The country abounding with sulphur and saltpetre, every chief manufactures his own powder; but it is coarse, and will not long preserve its strength.

Their knowledge of the efficacy of particular shrubs, herbs, and roots, for the removal of many disorders, and healing of sores and wounds, is extensive; and they are not less expert in the selection and administration of different poisons, from those of the most deadly and sudden nature,

to others of a less violent, though equally fatal effect. I have seen many suffering under the effects of the latter. The victim of revenge is not insensible of his situation, and sees the mournful prospect of many years to be passed in pain and torment, for the gratification of his implacable enemy. Soom, a China medicine, (for a small stick of which, three or four inches long, a hundred dollars is paid) is the only antidote to these poisons; but it is so seldom to be procured, and the circumstances of the person are in general so inadequate to the purchase, that it is very rare those once poisoned ever recover.

The Battas, with whom the Company's Settlements to the northward have communication, are a faithless, litigious, vindictive, and an independent race of people. I am sorry to say, I cannot allow them a single virtue. It is only the dread of punishment from a superior power, that will keep them in any degree of subordination, or excite them to the performance of their engagements. It is by no means uncommon for a chief to conceal his real inclinations with so much art, as to receive a compensation as a bribe from both parties, either for his assistance in the wars, or his opinion on a trial. A dispute, of which the value will not exceed ten dollars, is sufficient to set two kampongs, or districts, at war; though in this case, it is not so much the consideration of the sum, (for ten times the amount is probably expended before it is concluded, beside the loss of lives) as the mutual dislike to surrender the point which has caused the difference; and unless mediators appear from other districts, a war of this nature will continue for months and years. They carry their revenge to such an extent, as to eat their prisoners. Should the adverse party have attempted to burn the kampong, or should the war happen to be on a point of consequence, if they cannot vent their hatred in a public manner, they resort to their favourite resource, poison. Some idea of their obstinacy or independence (I believe it should be termed the former) may be obtained, from the conduct of Batta Koolies, hired to work in the Company's Settlements; they will continue their services as long only as they please; so that unloading a cargo of salt with despatch, depends on their good humour: the instant an example is made of those who are unwilling to proceed in their work, the rest run away to the main, and leave you to finish the business as you can. The Rajahs have no authority over them; and your only satisfaction is the curtailing of their wages, which

they willingly admit, from a consciousness that they have gained their point, and can in future have an opportunity of retaliating, by refusing their services. This circumstance (although the inconvenience attending it is now removed) is sufficient to give you an idea of the impossibility of urging the execution of any scheme or plan, contrary to their real wishes, even when supported by the opinion and concurrence of their chief.

The authority of a chief is hereditary to the son or brother, and founded solely on his abilities in regard to the sway he has among his people: his right to that part of the country no one will dispute; but if he be not prompt to resent insult, ready to take advantage of the weak and credulous, endowed with facility of speech and argument, bold in war and rapine, he has but few adherents; who, in return for their services, require from him those qualities, which will protect them in their agricultural pursuits during peace, and lead them to victory in war. Every kampong of consequence, is well furnished with matchlocks; and being easily supplied with powder and ball of their own manufacture, they frequently practise firing at a mark, and are, in general, excellent shots.

The Rajah and his adherents being unanimous in the necessity of having recourse to arms, (all discussions of a public nature requiring the presence of the commonalty) presents and messengers are despatched to other Rajahs, to join, or preserve their neutrality. This being ascertained, the people are collected by each chief, feasted on buffalo meat, and the cause of the war is loudly proclaimed, accompanied by the music of gongs, drums, and fifes. During this, they supplicate the anger of evil spirits, that their undertaking may succeed; and every man binds himself by oath, to be true to the cause, in taking of which, he participates of the buffalo. The next thing is, to announce the declaration of war to their enemies, which is done by erecting in the road leading to their kampong, a number of reeds, and the wooden figure of a human face on a post, from which a bamboo, containing the cause of enmity, is suspended. A matchlock is then fired, to draw attention to the spot, and the party returns: after this, every opportunity is taken for annoying each other, and the war is the cause of much privation and confinement; as the husbandman is afraid to work in his ladang, lest he should be shot or carried off by a party of the enemy, of whom there are always small detachments on the look out for the defence-

less. Day-break is generally the time of attack, superstition prohibiting any other part of the twenty-four hours to be so appropriated."

Sketch of the Present Condition of the Native Population of Sumatra; and of the Probability of its Amelioration, by the Education of its Children.

THE eleventh article in the "Malayan Miscellanies," enables us to lay before our readers a brief, but very interesting account of the present state of the native population of Sumatra, and some very encouraging prospects of its speedy amelioration, by the establishment of schools for the education of the young. To this object, we have reason to know, that the attention of the enlightened, the benevolent, and the active lieutenant-governor of Fort Marlborough, the first European in rank and authority in the island, was very powerfully directed before he left England; and, with his wonted despatch in the furtherance of every plan of improvement, soon after his arrival at his government, he appointed a committee, having at its head the chaplain of the settlement, to draw up a plan for the extension of the system of education, already in operation, for the benefit of the emancipated Caffree slaves of government to native children of all descriptions. In his instruction to that Committee, he very justly remarks:—

"At present, though there does not seem to exist any prejudice or objection to sending children to the school, many parents are so inattentive to their interests, and unacquainted with the benefits to be derived, that it cannot be expected they will send them without some pressing invitation and encouragement;—others derive some advantages from the services of their children, in attending cattle and otherwise; and, therefore, in order to remove these impediments, it may be advisable to afford to the individuals some positive advantage, of which they cannot fail to be sensible. With this view, a certain allowance of rice to each of the children, to be delivered monthly to those who regularly attend, may be advisable; and you are authorized to include it in the general plan of the parent school."

His final direction is:—

"You will be pleased to accompany your Report by such observations as occur to you, on the necessity and advantage

of this intended plan of educating the native population, the difficulties which may be expected, and the probable success and effects to be contemplated: and, as the same will probably form the subject of a communication to the Supreme Government, and the authorities in Europe, I earnestly recommend that your Report be as circumstantial and explicit as possible, in order to enable a distant authority to judge and decide on the advantage of the measure, and the probable results."

These instructions are dated Fort Marlborough, Sept. 19, 1819; and, in obedience to the governor's directions to the committee, to assemble with the least delay practicable, and to lose no time in carrying into effect such part of the plan as would depend on their individual exertions, they, on the 14th of the same month, prepared for circulation, in the Malay language, the following

" ADVERTISEMENT.

" This is to give notice, that a school has been opened, under the protection of Government, for the instruction of native children; which institution is in accordance with a benevolent and extensive scheme, which has been adopted by the British Nation, for the spread of useful knowledge, and the improvement of mankind. At this school, children will be taught to read and write their native language, instructed in the elements of general science, and the principles of practical morality, so that they may be brought up as profitable and respectable members of society. Be it, however, distinctly understood, that any interference with the religious principles of the scholars, will be strictly avoided. It is intended to receive into the school all children between the ages of three and sixteen years. The blessings of education have been generally confined to the rich; but in this institution, the poor have equal advantages; for it is the humane intention of Government to grant an allowance of rice to all whose parents come forward to apply for that indulgence, from inability to support them whilst deprived of their services. It is hoped that all natives of rank and education will, by their example in sending their own children, and by their influence among their dependants, endeavour to promote the extension and consequent utility of the institution; and they are invited to come and satisfy themselves, that the regulations adopted, and the instructions communicated, are such as have been

set forth, and as are calculated for the advantage and improvement of the population of the country."

This Advertisement was accompanied by the following judicious Prospectus, translated also into the Malay tongue:—

"It has pleased Almighty God to inspire the good in many parts of the world with a desire to supply the destitute, to instruct the ignorant, and to render happy the miserable;—this desire is extending on every side, and many people of many nations, who have hitherto been living in misery, because they have been living in ignorance of a state superior to that which they had been habituated to, are now receiving the blessings of their benefactors with pleasure and gratitude. At length the wishes of these benevolent individuals have reached the shores of Sumatra, and are only restrained till the consent of its inhabitants be obtained, when they will be extended and diffused without distinction over every part of the island. It is the opinion of the learned and the wise, that the most effectual means of rendering men happy, is to extend the capacity of their minds, to increase the degree of their knowledge, and to make them acquainted with the capability they possess, of occupying an exalted situation in the creation of the Supremely Wise. But how is it possible to bring them into this state? for if men be ignorant of the benefits afforded by it, they have no inducement to exert their activity in attaining to it; and the advantages arising from it, can be duly appreciated by none but those whose minds are already expanded, and whose abilities enable them to judge of the nature of good and evil. When men perceive the advantages to be derived from the possession of a thing, they require no foreign stimulus to excite them to obtain it; they immediately ask, "How shall I get it?" and embrace those measures without delay or hesitation, which are most likely to bring it into their possession. Thus money having been adopted as the standard value of property, and being that which can purchase articles necessary for the pleasures of the body, all men are endeavouring to obtain it; they make it the grand object of their constant pursuit; they use every just means calculated to bring it into their hands; and many are so eager to possess it, that they scruple not to act with the greatest injustice and cruelty. But where is the money that purchases happiness of mind? What will expand the mind, and increase the knowledge of men? It is not wealth, nor property, nor manual labour, nor superior

rank. This is only to be obtained by means of a continued effort of the attention, an unwearied exertion of the mind ; and the most effectual assistant of this exertion, is to learn to read and write. If a man be ignorant of this art, his knowledge can never extend beyond the narrow sphere of his own acquaintance ; he can know nothing of the sun, the moon, and the stars, in the heavens above ; nor of the various habits and customs of people of different ages and nations ; of the animals, the fishes, the trees, the mountains, the countries, and of the seas, or of the earth beneath ; he can know nothing of the arts and sciences ; of calculation, and of reason ; — all he can comprehend, compared with what he is capable of knowing, is not as an atom to the world. But if he has been taught these arts, without moving out of his own house, his mind may be carried beyond the boundaries of the earth ; he may be led to entertain correct ideas of the heavens ; he may become acquainted with people at the furthest extremity of the globe ; he may teach himself the situation of various countries ; he may inform himself of their history ; he may learn how the various articles of commerce are produced : in fact, it is impossible to enumerate the advantages to be derived from such an acquisition.

“ Viewing instruction in the arts of reading and writing, therefore, as the blessing which will ultimately lead to the greatest good, it is the wish of the English Government to confer it as extensively as possible in Bencoolen, and the adjacent countries. That this benevolent wish may be more expeditiously accomplished, an institution has been founded, which will receive scholars of every description, and of every age, from three to sixteen years. They are required to be present at the school-room in the morning at ten o'clock, and will be liberated at three in the afternoon. That no one may hesitate to send his children, from ignorance of what is taught, the school and books will be open at all times to examination, and if any objection should be made to any particular part of any subject inculcated, the person is at perfect liberty to withdraw his child. But having no other object in view, than the good of those for whom the establishment has been formed, it is not supposed that an objection of any description will be made : however, for the previous information of all who are likely to be influenced by this provision for the education of children, it is thought advisable to insert a slight sketch of the subjects it is intended to introduce.

“ When a child first comes, his name will be inserted in

the list of scholars, and he will be expected to attend regularly. If he be ignorant of the alphabet, he will be put to learn the characters; after an acquaintance with which, he will be taught to learn to read, and write, upon sand, the various combinations with facility; he will be instructed in writing and spelling short and easy words; from which he will proceed to reading and writing simple lessons on history, on science and natural philosophy, on geography, on morality, on the produce of the arts, on the natural productions of the earth, and on many other subjects, which combine utility with entertainment;—as he advances, he will be taught to write well on paper, and to calculate by means of figures, which will give him an advantage scarcely to be estimated in its value. He will continue to exercise himself in these various subjects, till they become familiar and easy, when he will be at liberty to pursue what course he or his parents may think most proper; but whatever be his object, with these acquisitions he will be amply qualified to obtain it. They will lay a foundation, upon which he may build a superstructure of whatever nature he wishes—a foundation that will endure, not only through the contracted space of our present state of existence, but one that will last to eternity.

“ Still further, that no obstacle whatever may remain to retard the progress of the institution, or prevent the general diffusion of good, it has been proposed to allow the children of those parents who cannot dispense with their services, a certain quantity of rice, which they will receive monthly. It will be issued at so much per day for every day they attend, but not for the days they are absent. Thus then, having commenced an institution at a great expense, for the sole good of the inhabitants, it is hoped that no one will be found to deprive himself or his children of the inestimable blessings it is calculated to afford.”

These documents were immediately transmitted to the Governor, enclosed in a letter, in which the Committee thus unequivocally express their approbation of his honour's plan, for the general education of the native population.

“ We cannot, however, conclude this communication without stating our conviction, that the plan is calculated for the radical improvement of the population: that the very backward, immoral, and depraved condition of society, points out the instruction of the rising generation as the most probable, if not the only, rational means of introducing a state of ultimate civilisation: and that the absence of

violent bigotry, or prejudice in favour of existing opinions, holds out a fair prospect that but little serious obstruction will be found to impede the establishment and progress of the proposed institution."

To this letter Sir Stamford Raffles replied on the 20th of the same month, approving of the preliminary measures of the committee for the establishment of the first school on the new system, and associating four native chiefs with the four European members of the Education Committee. On the 29th of September those chiefs attended in their official capacity; and we have great pleasure in extracting the following minutes of so interesting a meeting: —

"The native members are now made most fully acquainted with the objects of the Institution, and with the steps that have as yet been taken towards its promotion. The advertisement announcing its establishment, which had been translated and printed, was submitted to them; and having been generally informed of the immediate and remote advantages contemplated from it, the following questions are put to them, with reference to local circumstances and peculiarities.

"*Ques.* 1. The repairs of the school, now in progress, will be completed in ten days, when it will be fit for the reception of one hundred boys; — is it your opinion that scholars to that number may soon be expected to offer themselves?

"*Ans.* We are convinced that candidates to that number, and much exceeding it, will soon present themselves; but exactly how soon we cannot say.

"*Ques.* 2. Do you think the people of the country generally will wish to avail themselves of the opportunity thus offered of educating their children?

"*Ans.* The advantages are so great and so obvious, that we have no doubt but they will gladly avail themselves of it.

"*Ques.* 3. Do you think any objections will exist to the eventual extension of the plan, by the general establishment of schools on the same principle?

"*Ans.* We do not foresee any: the more the thing is known and extended, the more it will be approved.

"*Ques.* 4. How is the education of youth at present conducted, and by whom?

"*Ans.* Education, in the neighbourhood of Bencoolen, and generally in the adjacent districts, is conducted at small schools, which are generally kept by priests, who

teach the children to read the Koran; but any competent person may teach at these schools.

“ Ques. 5. What profit or advantage is derived by the priest, or person who teaches such a school?

“ Answ. The course of education being completed, the usual fees for each scholar are twenty dollars, a suit of clothes, a large tray of yellow rice, and a plate of betel leaf; but some pay more, and some less, according to their means.

“ Ques. 6. What time does it usually take to complete this course of education?

“ Answ. On an average, about three years.

“ Ques. 7. What proportion of the children of the country are thus educated?

“ Answ. About twenty in a hundred, that is, in the neighbourhood of Bencoolen; but in the interior there are no schools, and they learn nothing.

“ Ques. 8. What description of information is communicated at these schools?

“ Answ. As soon as they have learned their letters, they are taught to read the Koran; they also read fables or tales, and histories; they also are taught to write.

“ Ques. 9. If such schools as this now establishing, where all kinds of knowledge are gratuitously communicated, should be generally instituted, do you think the present mode of education would be thereby affected, or fall into discredit or disuse?

“ Answ. Our opinion is, that the present plan will supersede the old one.

“ Ques. 10. If those children who are now instructed by priests, should quit their schools and resort to ours, might we not expect that the loss which would thus be sustained by their present masters, would render them hostile to our plan, and that their influence, open or secret, would be excited to oppose it?

“ Answ. Whatever their private feeling might be, we do not think they would venture openly to oppose it. Their secret influence is not great.

“ Ques. 11. Would it not, however, be advisable to invite into our school some of the best of the native teachers, that they may become acquainted with our system, with the view to their extending it by the establishment of new schools on the same plan?

“ Answ. This plan would, no doubt, be advantageous, and we strongly recommend it.

“ *Ques. 12.* You being persons possessing high rank and influence in the country, have it in your power to insure the complete success of the proposed plan, which you seem quite sensible has only the good of the people in view :— may we depend on your taking an interest in it, and giving it every support ?

“ *Ans.* We do see the liberal and disinterested object of Government in the proposed plan, and we pledge ourselves to support it to the utmost of our ability.

“ With reference to question 11th, Dyang Mabelak here requests to recommend a person who has been employed in instructing youth of the higher orders, as peculiarly fit for master in the present school.

“ The committee receive the recommendation with pleasure, and measures are taken to communicate an invitation accordingly to the person alluded to.

“ A letter, reporting on the necessity and advantage of generally educating the native population, the difficulty to be encountered, and the probable success and effects to be contemplated, is read and approved, and directed to be forwarded to the honourable the Lieutenant-Governor.”

That letter we extract entire :—

To the Honourable Sir T. S. Raffles, Lieutenant-Governor.

HONOURABLE SIR,

“ WE have now the honour to lay before you our promised observations on the points specially brought under notice in your letter of the 10th instant, viz. ; The necessity and advantage of generally educating the native population, the difficulties to be encountered, and the probable success and effects to be contemplated. We are aware of the great importance of the subject thus brought before us, and of the difficulties that must attend its due consideration, and are fully sensible of our inability to do it justice :—we feel, however, deeply interested in the success of the proposed plan ; we cherish concur in its benevolent and enlightened object ; we heartily anticipate a lively anticipation of its happy results ; and we shall esteem ourselves fortunate indeed, should our humble efforts conduce in any way to its prosperity. Under these feelings, and with these views, we enter on the subject ; and however deficient our researches may be with regard to skill and ability, we pledge ourselves they shall not be wanting in zeal and perseverance, and that they shall be conducted with the utmost precision, impartiality, and fidelity.

“ From those who have visited, or spent a considerable portion of their lives in regions obscurely known, and contemplated man under various forms of existence, it is reasonable to hope for some information which may elucidate the moral and natural history of the race. Yet we find travellers often unjust in appreciating the characters of the natives they visit; the standard by which they usually decide, being that of their own country, and the times in which they live: hence the illiberal epithets of savage and barbarian are so lavishly and indiscriminately applied. We are aware of this propensity; and set out with a determination to avoid falling into it. This declaration we conceive the more necessary, because our subject leads us at once into the contemplation of a state of society, more debased, depraved, and ignorant than could be supposed to have existed for upwards of a century, under the influence of the British Government. In saying this, we trust we shall not be considered as presuming to pass any undue strictures on the past administration of this dependancy of British India. Our business is not with the past; the task of tracing effects to their causes, in this instance, would be as unprofitable as it is invidious; and after all, would answer little purpose. We must state things as we find them, and endeavour to point out actual and existing evils, that suitable remedies may be applied.

“ The necessity and advantage of generally educating the native population, is the first point to which our attention is directed. In order to prove this necessity, we must exhibit the existing condition of the people with reference to their character; their religious opinions; their intellectual and moral knowledge; their government and habits; and their acquaintance with the manufactures and arts of civilized life.

“ First, then, as to their character. It has been asserted, that among the Malayan tribes inhabiting the west coast of Sumatra, the infant is hardly separated from the breast of its mother, before it evinces a perverseness of disposition, impatience of control, and manifest tokens of disobedience to the will of its parents: that these keep pace with its increasing years, and prove the fruitful sources of that marked insubordination to authority, impatience under restraints, and implacability of revenge, which form very prominent features in the character of those people, and render them treacherous allies, uncertain friends, inveterate enemies, and dangerous subjects. We shall not pretend

to decide on this point; but we must admit, that with the Malays, indeed, revenge is virtue: it is hereditary in their families, and regularly handed down from father to son. Slow in the attainment of useful knowledge, the murderous inventions of the country have preceded and outstripped the culture of those peaceful arts, which civilize and adorn society. Indolence the most obstinate, forms a striking peculiarity in their character. Persuasion cannot rouse or stimulate them to exertion: and coercion, as we have had but too fatal proof, only drives them to desperation.

“ Mr. Marsden, whose history is so justly celebrated, and whose character is remarkable for mildness, benevolence, and impartiality, speaks of them in the following terms:— ‘ They retain a strong share of pride, but not of that laudable pride, which restrains men from the commission of mean and fraudulent actions. They possess much low cunning and plausible duplicity, and know how to dissemble the strongest passions, and most inveterate antipathy, beneath the utmost composure of features, till the opportunity of gratifying their resentment offers: veracity, gratitude, and integrity, are not to be found in the list of their virtues; and their minds are almost strangers to the sentiments of honour and infamy: they are jealous and vindictive.’—The above, however, rather more strictly applies to the people of the coast, or to the Malays as distinguished from the inhabitants of the interior, who may, perhaps, be viewed in a more favourable light.

“ At the principal settlements, and indeed along the whole extent of the coast from Acheen to Kroee, the Mahomedan religion is established; but the tenets of the prophet are very imperfectly grafted on the ancient superstitions of the country. There is, however, a regular priesthood; yet it does not appear that their influence over the people is so extensive as might be expected, considering the ignorance which prevails. This is accounted for, when we consider the total absence of common information, even amongst the most learned; the priests, who are, with very few exceptions, the instructors of youth, themselves being unacquainted with the tenets of their own faith. They read the Koran, it is true; but in a language (the Arabic) which they do not understand, and are, consequently, unacquainted with its doctrines; some of the most objectionable of these, however, have been handed down to them from their first converters, and have taken a fast hold of their minds, and produced considerable influence on their conduct—part—

cularly the doctrine of fatality; agreeably to which, they believe that whatever occurs in the natural or moral world, whether it be good or evil, happens by the express appointment and positive ordination of God.

“ It would be difficult to say, what are the religious opinions of the people of the interior. They have little or no conception of a future state of rewards and punishments; they have no priests, nor any species of worship to the Supreme Being instituted among them; they believe in the existence of certain superior beings, both of a benevolent and malignant nature, who have the power of rendering themselves visible or invisible at pleasure: to these beings they are in the habit of offering up sacrifices, with the view of conciliating their good will, or averting their wrath. Their superstitions are very numerous, and many of them are analogous to those of ancient and modern times in other countries. They have an imperfect notion of the metempsychosis: the terrific alligator which inhabits their rivers, and the ferocious tiger which prowls in their forests, are supposed to be animated by the souls of their departed ancestors: hence, although the mischief committed by these animals is said to be very great, such is their veneration for them, that they can seldom be prevailed on from any consideration to destroy or molest them. With respect to the state of their intellectual and moral knowledge, little need be said: they are nearly without exception, especially in the interior, destitute of the most ordinary information on every subject connected with literature and the arts. They use the Arabic character, which they adapt to the peculiar genius of their own language, and write with considerable facility; but their orthography is so arbitrary and unsettled, that their productions are often with difficulty understood, even by each other; hence the little advantage to be derived from the present introduction of books, and the great benefits that might be communicated in establishing a fixed standard of orthography. They know nothing of astronomy, geography, mathematics, natural philosophy, nor indeed of any of the sciences.

“ Their form of government (patriarchal) is that which is generally attached to the most infant state of society; their chiefs possessing little more than a nominal authority, without the necessary power to make themselves feared and obeyed. So great indeed is the imbecility of their system of legislation, that it cannot punish even murder, except by imposing a certain pecuniary mulct, which is proportioned,

not to the ability of the murderer, nor with reference to any circumstances of aggravation or extenuation which might attend the perpetration of the deed, but to the rank and quality of the person murdered. Yet whilst the native government is so weak and inefficient, many of the established customs and usages (for they have no written law) are of a nature the most oppressive and injurious; particularly those which relate to slavery, to debtors, and to marriage contracts. Slavery, which is so degrading to the species, and which was considered by an eminent statesman as the greatest practical evil to which the injustice of mankind had ever given birth, prevails on the coast, both amongst the European residents, and the Malays. But the principles of slavery have been so fully investigated of late, and its miserable consequences so indubitably ascertained, that little remains to be said, but that it really exists to a considerable degree.

“ The late restrictions, however, which have emanated from the humane interposition of the British Government, have extended their influence to the shores of Sumatra; and, indeed, the native regulations regarding this point, are on the whole less harsh and severe than might be expected; but it is to be feared, that for the most part they are little attended to. The state of debtors is little better than that of slaves; the only difference being a regulation which does not allow their creditors to strike them, and which leaves them the option of changing their masters, provided they can procure others to redeem their debts, when they transfer with their pecuniary obligation the conditions of their servitude. No part of the produce of their labour is appropriated to the liquidation of their debt, nor do they receive any allowance beyond what is necessary for their bare subsistence; consequently, the greater part continue for their whole lives in a state of servitude and dependance. The committee do not pretend to develop the origin and causes of institutions, so unjust and oppressive, but they may, doubtless, be imputed in part to the large sums exacted for marriage contracts. The average price paid by one man to another in the lower classes of society, as a consideration for the person of his daughter (according to the mode of marriage by Jujur) is about one hundred and twenty dollars, to which other charges and expenses are frequently added. Should the husband find himself unable to produce the necessary sum, he becomes the slave-debtor of his wife's family, until he can raise a sufficient

sum to redeem himself. This custom may be also assigned as one cause of the low and thin state of the population.

“ The arts and manufactures being of a nature in some degree allied to necessity, by their connexion with the immediate wants of nature, have at least kept pace in their progress with other subjects of improvement amongst them. Their houses are well constructed, and not unfrequently ornamented with rude carving; they forge iron into knives, but unskilfully; they know the use of the bellows, which they work after the manner of a pump, with double tubes to keep up a constant stream of air, and a piston formed of a bunch of feathers. They press the sugar-cane in a mill formed of two rollers, acting upon each other by the involutions of a perpetual screw*; and have many artful methods of ensnaring fish. The springes they set for birds are ingenious and effectual: the women weave with considerable neatness, and want only a fine staple, such as the Bourbon, or far-famed Pernambuco cotton. Sometimes they interweave an inferior kind of silk in their stuffs, but it is coarse and not glossy; and they are fond of ornamenting their clothes by working in the gold thread of China. They extract a blue dye from a plant that grows around their villages, and also a red one from the roots of the *morinda citrifolia*. Their fine works in gold, such as filagree, are well known; but these are performed by artists who reside at the principal settlements on the coasts. In the operations of agriculture, they content themselves with cutting down the trees for the purpose of cultivation, the new land yielding an immense increase. This toil is renewed every year or every second year, and contributes somewhat to the clearing of the land; but the population is so inadequate to the extent of the country, and vegetation is so rapid, that as they never remove the roots of trees, nor till the soil, the underwood quickly shoots up, and again covers the ground: but even where agriculture is practised, it is not carried to an extent sufficient to supply the demands of the island.

“ This view, which we have taken of the existing state of the people, and of their genius and progress in the arts, we believe to exhibit a true picture of the state of society on the coast; and therefore are fully justified in our conclusion, that there does exist a very urgent necessity of ‘generally educating the population,’ and that the advan-

* The public spirit of the present lieutenant-governor of Bencoolen has induced him recently to order sugar-mills from England on the best construction.—EDIT.

tages which may be expected therefrom, are beyond calculation.

“ Among the principal difficulties which present themselves to our notice, in opposition to the undertaking, may be enumerated, the general disinclination of the natives to innovation, even when calculated to promote their best interests; their habitual indolence, and aversion to mental and corporeal exertion; their apathy, proceeding in a great measure from their creed as fatalists; the influence of the priests, who at present derive emolument from the education of the youth, and who, of course, may be expected to oppose any plan that tends to the diminution of their consequence and profits; and the inability of the lower classes to dispense with the services of their children, whom they employ at a very early age in offices of domestic drudgery. These obstacles will, however, we doubt not, be overruled by unremitting perseverance in the system, and a due appreciation on the part of the people, of its beneficial results, when these come to be fully understood. Indeed we have already the most encouraging assurances from three of the principal native chiefs, (the same whom you, honourable Sir, have been pleased to nominate to our committee), that the projected plan will be received with general approbation, particularly when recommended by your liberal proposal of a certain monthly allowance of rice, at the public charge, to such children as may be regular in their attendance, and whose parents are unable to support them without deriving some advantage from their exertions. Nothing further by way of encouragement appears necessary in the first stage of the institution, except such means as come within the scope of scholastic usage. We proceed briefly to state the nature of the discipline, and the course of education which we recommend to be maintained and inculcated in the parent institution. As to discipline, we propose to adopt, as far as local circumstances will admit it, that laid down in the Lancastrian system, and practised with so much success in various parts of Hindoostan.

“ We submit the following course of instruction as well calculated for inculcation with reference to their present ideas of things:— When a child first comes, if he be ignorant of the alphabet, he will be put to learn the characters; after an acquaintance with which, he will be taught to read and write upon sand the various combinations of the character. When he shall be able to form the combinations with facility, he will be instructed in writing and spelling

short and easy words, from which he will proceed to reading and writing simple lessons on history, on science, on morality, on the produce of the arts, on the natural productions of the earth, and on many other subjects, which combine utility with entertainment. As he advances, he will be taught to write well on paper, and to calculate by means of figures. He will continue to exercise himself in these various subjects, till they become familiar and easy, when he will be at liberty to pursue what course he or his parents may think most proper. The superior advantages of this mode of tuition; the facility with which it communicates instruction; its efficiency in fixing the attention, and impressing on the memory the subjects inculcated; the readiness with which the children fall into it; the entire possession it takes of their minds, and the effect it produces in rendering them submissive to discipline, are points which have been most fully and satisfactorily established, and which at this moment are sufficiently exemplified in the present state of the little school at this place, which has been only a year and a half established, for the instruction of the emancipated Caffree slaves of government. The decided success which has attended this infant institution; under circumstances of comparative neglect and discouragement, affords a cheerful prospect as to what may be anticipated from the scheme which is about to rise on its foundation; sheltered, and protected, and cherished, as it will be, under the fostering care of government. But in addition to its superior advantages, this system is found to have a beneficial influence on the morals of the children, and a powerful tendency to produce good and useful habits. Its leading features, self-tuition, or the mode of conducting the school through the medium of the scholars themselves; the rules with regard to precedence and classification, proportioned to their respective attainments; the peculiar nature of the rewards and punishments, which are intended to operate exclusively on the moral feelings; are calculated in an eminent degree to produce diligence, to excite a generous spirit of emulation; to animate to the desire of distinction, as the most gratifying recompense, and to a dread of disgrace, as being far worse than the most severe corporeal punishment. Then the whole is conducted with such a regard to method, as cannot fail to insinuate itself into the habits of the scholars, and to produce a proportional influence upon their future conduct.

"In the establishment of an institution similar to that in contemplation, the committee beg leave to recommend as a most powerful auxiliary, a fount of large types in the Arabic character. Should the plan be carried into execution to any considerable extent, the effect such an acquisition would possess in its tendency to fix the orthography, and the general facility it would afford in supplying the respective schools with matter to work upon to any degree required, renders it a most important object.

"The prospective advantages and felicitous results to be expected from the establishment, appear beyond measure momentous. By virtue of its slow, but certain operation, the infant mind will be moulded into habitual obedience; an early check will be given to the predominance and gratification of unruly passions; habits of industry will be acquired, and the dormant capabilities of the race roused into a vigorous and efficient energy; the utility of arts and sciences will be appreciated, and the cultivation of them identified with the happiness of the people, and improvement of the country.

"We are decidedly of opinion, however, that any direct inculcation of Christian doctrines in the school, should be, under existing circumstances, most scrupulously avoided. Still, as Christians, sincerely attached to that divine religion which we profess, and convinced that it alone can afford an effectual and adequate remedy for the wants and miseries of mankind, we cannot help adverting to the probable effects of education, in reference to this important subject. It is by confinement of the intellect, that idolatry and superstition maintain their sway. If, then, by leading the native children to our schools, we enlarge their minds with proper instruction, they may in due time find their way to our temples. If they can be brought to love the precepts of morality and virtue, they may gradually become enamoured of our religion.

"The committee do not imagine that a revolution so entire in their habits and opinions is to be effected by any sudden effort. It must be the result of long and patient and persevering exertion. None of those who are now living here can expect to witness it, but they may break up the ground which has so long lain desolate and uncultivated; they may sow the seed of the future harvest; and here and there, in a happier soil, they may be permitted to behold the first tender buddings of that germ, which,

striking deep its roots, and spreading wide its branches, shall eventually cover the land.

" We are,

" Honqurable Sir,

" Your most obedient Servants,

(Signed)

" C. WINTER, "

" J. LUMSDAINE,

" T. C. WATSON.

" N. M. WARD."

" Bencoolen,
2d October, 1819.

These proceedings were immediately communicated to the Supreme Government of British India, and were thus noticed in an official letter from the governor-general in council.

" Para. 29. 5th Oct. 1819.

" Education of the Native Population of Bencoolen.

" The measures described in this despatch have received the cordial approbation of government. His excellency in council applauds the motives of benevolence which led you to extend the means of instruction to the inferior classes of the native community, in the immediate vicinity of Fort Marlborough. The practicability of a further diffusion of the advantages of education on the island of Sumatra, is discussed by the committee appointed by you to report on the subject, with great ability, zeal, and intelligence. Interesting as the prospect held out by them is, the governor general in council deems it to be proper, that the pecuniary aid of the government should be restricted, under existing circumstances, to the establishment already formed at Fort Marlborough. The charge incurred for the enlargement of the Caffree school, as well as the estimated monthly disbursements on account of a superintendent, native masters, and stationery, are accordingly sanctioned; but as the issue of rice to the scholars, after the objects of the institution are sufficiently promulgated, would appear to be no longer requisite, as an indispensable incitement to attendance, his excellency in council desires that the donations of rice may be discontinued."

In communicating this sanction of their proceedings to the education committee, under date of the 18th of May, 1820, Sir Stamford Raffles intimated his wish, that a public examination of the pupils, in presence of their parents and the native chiefs, should take place on the forenoon of his majesty's birth-day, when, according to the merits of the parties, certain honorary rewards should be conferred on those

who had distinguished themselves. To his intimation, and to the whole communication, the committee returned the following answer:—

“ To the Honourable Sir T. S. Raffles, Lieutenant-Governor.

“ HONOURABLE SIR,

“ We have the honour to acknowledge the receipt of your letter of the 28th ult. with the enclosed extract of a letter from the secretary to the supreme government on the subject of the native school at this settlement.

“ We are unanimously of opinion, that the proposed public examination of the children, for the purpose of ascertaining the progress they have made, and of conferring certain marks of honorary reward on those who have most distinguished themselves, will be attended with many beneficial effects. One of the most important which we anticipate, is that of enabling us, in conformity with the desire expressed by his excellency the governor-general in council, to discontinue the donations of rice, and to ensure attendance from motives more laudable, and more accordant with the spirit and design of the institution, and with the benevolent and enlightened views which gave rise to it. We think it, indeed, of the utmost importance, to promote and encourage by every fair and practicable means, a desire for the acquisition of knowledge, resulting from a just sense of the benefits and advantages which it confers on its possessors. This feeling being once excited and roused into action, the inherent energies of the institution will be fully adequate to its own support and enlargement, independently of any foreign stimulus, and the expense attending the present system being thereby so considerably diminished, there will be no obstacle to prevent its widest possible extension.

“ Pleasing, however, as this prospect may be, we are of opinion, after fully discussing the subject, that the donations of rice should be abolished only in a gradual way. With the view, however, ultimately to effect its complete abolition, we have agreed as follows:—

“ 1. That an inquiry be instituted into the circumstances of the parents, and that allowances of rice be altogether withdrawn from those whose circumstances do not require this indulgence; also, that it is expedient that honorary rewards should in future be conferred only on those who do not receive rice; and that the quota to those who continue to receive it, be reduced from four to three bamboos per mensem.

“ 2. That it may be attended with a beneficial effect, if

the native teachers were to be paid in proportion to the number and proficiency of the scholars. By this means, their own interest would stimulate them not only to increase the number as far as possible, but to use their utmost endeavours to bring them forward through different branches of education. An emulation will be excited amongst the teachers, as well as the scholars, and thus an impulse would be given, which it is hoped would leave no room on either part, for either idleness or inattention, while each would be directing the whole force of his mind towards the attainment of the object in view.

“ 3. We think it highly proper that the school should be regularly visited one day in every week by an European and a native member of the committee, and a resolution to this effect has accordingly been adopted. It will be the business of the visitors to hear the classes read and go through their different exercises; to make inquiry with respect to the absent; to take cognizance of any instance of bad behaviour; to give such instructions as may appear requisite to the teachers; and, in short, to endeavour to carry into the fullest effect the regulations, and every part of the discipline of the school.

“ 4. We are of opinion, that it is worthy of consideration, whether the exclusion or separation of the Caffree children, would not tend to the respectability of the school, in the view of the native Malay population. It is, we believe, pretty well known, that they regard the Caffrees as a very inferior race of people, and that they have in general, especially the higher classes, an aversion to any sort of connexion with them. If this be really the case, as the Caffree children are few in number, and those few are for the most part stubborn and refractory, we certainly think that it becomes a question whether it be an object to retain them, at least that it suggests the propriety of appropriating a separate apartment for their use.

“ 5. We are farther of opinion, that it may be of advantage to form a class from the most promising of the scholars, for the purpose of instruction in the English language. Whilst an advancement to this class would be considered by them as a high distinction, they would become emulous to excel, as a means of acquiring this honour. Thus also would a door of access be opened to our rich stores of English literature and science, and it is not beyond the verge of possibility, or perhaps even of probability, that in some few minds of a superior order, and such are not exclu-

sively confined to any particular country or state of society, a kindred genius may be elicited, which in process of time may be destined in its turn, under the direction of Providence, to add to the stock of human knowledge, and to instruct and enlighten mankind.

“ In adverting to the progress of the school since the last report of the committee, and its present state of proficiency, although from unavoidable and unlooked for occurrences we have not been able to realize all that we promised and anticipated, yet neither are we without ample ground for hope and encouragement. We have to regret the long absence of Mr. Ward, on whom the management of the school immediately devolved, and who is the only member of the committee thoroughly acquainted with the minutiae of the British system of education. Another very efficient member of the committee has also been unavoidably absent until within a short period; and of you, honourable Sir, to whom, as patron of the institution, we look for counsel and advice, we have likewise been deprived. The school has, therefore, been in a great degree carried on by the impulse first given to it; yet, even under these circumstances, seventy children have been added to the original number, of whom the greater part have been advancing progressively through the different classes; and we trust, that on the day of examination, many will be found deserving of the rewards which you purpose to bestow.

“ We have the honour to be,

“ Honourable Sir,

“ Your most obedient Servants,

“ Fort Marlborough,
June, 1820.

“ C. WINTER,
“ J. LUMSDAINE,
“ T. C. WATSON,
“ J. BOARDMAN.”

The projected examination took place on the day appointed, June the 4th, 1820, in the presence of the lieutenant-governor, several native chiefs, the principal European and native inhabitants, the Mahomedan priests and others, when two-and-twenty pieces of velvet chintz and handkerchiefs were distributed as rewards to as many native children.

Since that period, an interesting communication has been made by the lieutenant-governor to the committee, which we give entire, as the latest intelligence on the subject:—

" To the Rev. C. Winter, Jus. Lumsdaine, Esq., Captain Watson, and N. M. Ward, Members of the School Committee.

" GENTLEMEN,

" Several circumstances have occurred to induce a delay in communicating to you my sentiments on the native school under your superintendence. Among these, the arrival of intelligent and active missionaries, under the sanction of the Court of Directors, for the express purpose of extending useful knowledge; and a plan which has been suggested, of combining a knowledge of several branches of industry with the usual course of education, are not the least important.

" I have now much pleasure in expressing to you the very high degree of satisfaction which I derived from the recent public examination of the pupils; the result of this examination is as creditable to your active and zealous superintendence, as to the application and capacities of the scholars, and abundantly proves that where pains are taken to direct the minds of the youth of this country to proper and desirable ends, and to train them in habits of regularity and assiduity, a corresponding degree of improvement and civilization must and will take place.

" I enter fully into the views expressed in your report of the 3d of June, except in as far as they apply to the Caffrees; I see no objection, however, to their being separated from the other scholars, should you think it advantageous to persevere in this arrangement; but I hope the conduct they have since evinced, will be found fully to entitle them to all the advantages of an institution originally established for their peculiar benefit and advantage. Many of these children have already arrived at an age when they may be advantageously bound out as apprentices, under indentures to be framed by you, to learn some useful trade, or as servants, and the few that will remain, shall be required to attend regularly.

" It appears to me, that much advantage might arise, were the immediate direction of the school placed in the hands of the Reverend Mr. Evans and Mr. Ward; and if those gentlemen are willing to unite this charge with that of the higher school they have lately undertaken, I would suggest the propriety of such an arrangement, which need not in any way interfere with your more general superintendence.

" I would also suggest the advantage of introducing

the expression of well-earned admiration of their abilities, or the frail record of those works which follow them. Where these inscriptions are in the dead or foreign languages, a translation will be given.

I. FRANCIS BACON, LORD VERULAM,
IN THE CHURCH OF ST. MICHAEL, ST. ALBANS, HERTS,
On the pedestal of a statue of Lord Bacon, sitting in a chair, and
leaning on his elbow in a musing posture.

H. P.

Francisc. Bacon, *Baro de Verulam, Sanct. Albani Visco'.*

Sui notitioribus Titulis

Scientiarum Lumen, Facundiae Lcx,

Sic sedebat :

Qui postquam omnia naturalis sapientiæ

Et civilis Arcana evolvisset,

Natura decretum explevit ;

Composita solvantur !

Anno Dom. *MDCXXVI.*

Ætat. LXVI

Tanti Viri

Mem.

Thomas Meautys,

Superstitis Cullor,

Defuncti Admirator.

TRANSLATION.

FRANCIS BACON, BARON OF VERULAM, VISCOUNT
ST. ALBANS,

Or, by more conspicuous titles, the light of science, of eloquence
the law,

Sat thus :

Who, after he had unfolded

All the secrets of natural wisdom and of civil policy,

Fulfilled the decree of Nature :

“ Let compounds be dissolved !”

In the year of our Lord 1626 ;

Of his age 66.

In memory of

So great a man,

Thomas Meautys,

Living—his attendant,

Dead—his admirer,

Erected this monument.

*Translation of the Cinghalese Book called Rajewaliye (Rájá-
vali). A History of Ceylon, compiled from the Historio-
graphic Records of the Kingdom.*

(Communicated by Sir Alexander Johnston, Knt. late Chief Justice of that Island.)

[PART I.

*From the Commencement of the Cinghalese History to the
Arrival of the Malabars.]*

THIS book relates how this world was formed, and consists; and gives an account of the kings who have reigned, and the particulars of their reigns.

As it appears in the Cinghalese writings, there are an infinity of worlds, whereof one hundred thousand lack of worlds are more precious than the other worlds, and ten thousand worlds are still more precious than those; and this world, called Magol-Sakwele, is more precious than all the rest. This world contains thirty lacks, ten thousand three hundred and fifty yodoons*, around which is a bulwark of stones, in the midst of which are standing the Trikutay†, each of them thirty thousand yodoons in height, and on them stands Mahameru‡; its height is one lack and sixty-eight thousand yodoons, and ten thousand yodoons is it in circumference; above it stands Sakra-Bawene§ (*Bhatana*) and Asura-Bawene||, and below the great rock lies Naga-Bawene¶.

There are seven bulwarks of stones** encircling the world's circumference, which gradually lessen one yodoon in height from the innermost to the outermost; and they stand apart, at regular distances. On the four sides of Mahameru lie the four continents of the world: on the east Purwawidaihea, extending eight thousand yodoons, to which belong five hundred islands; on the south Gambodwipay, or Dambediwa, (*Jambudwipa*), extending ten thousand yodoons, and it contains five hundred islands, (one of them is this Ceylon;) on the west Aparagodawnea, extending five thousand yodoons, and it contains also five hundred islands; and on the north Uttarakuru Dewene,

* One yodoon contains four Cinghalese miles.

† Three rocks within the centre of this world, bearing the greatest rock, Mahameru.

‡ Signifies great rock.

§ The world of Sakra, or Indra.

|| The world of Asuras, or demons.

¶ The world of Nagas, or serpents.

** Called Satcole Pahoroa.

extending eight thousand yodoons, and containing also the same number of islands. Among the four continents of this world, Dambediwa (*Jambudwipa*) is more valuable than the other three; and it contains ten thousand yodoons in land and water, out of which four thousand yodoons were sunk into the sea, and three of the remaining six were left for a wilderness.

There are eighty-four thousand rocks encircling the great rock called Mahameru, each five hundred yodoons in height. There is in this vast wilderness a great lake or valley called Anottate Wille*, and five hundred streams descend into this lake from the different rocks of the wilderness; it is a spacious plain, surrounded by five large rocks, two hundred yodoons in height, and fifty in circumference: the lake extends fifty yodoons in length, fifty in breadth, and fifty in depth, and is also surrounded by six other small lakes. On the four sides of the great lake are four caves, one is formed like the mouth of a lion, one like that of an elephant, one like a horse's, and the other like the mouth of a bullock; the streams which pour out of these caves form the four large rivers which run through Dambediwa: and there is another large river runs through the country, called Solikaray†, through the power of Maha Moeny (*Maha-Muni*, or Buddha.) These following five are large and high rocks, Supiriseya-Parwatea, (*Parvata*), Chittra-Kuta-Parwatea, Kalikute-Parwatea, Gandemane-Parwatea, and Kawilawse-Parwatea‡. Three of these rocks have caves in them, and one of the caves is called Miny-Lene, which is full of precious stones; another is called Ran-Lene, which is full of gold; and the other is called Ridy-Lene, which is full of silver. On the fourth rock stand five hundred palaces, wherein Passay Buddha|| lived; and one of the said palaces is full of flowers belonging to Gandha§, who preaches on every quarter-day of the moon to all the gods, in order to make them happy.

This world, Dambediwa, is a field of charity, and is more precious than the glory of the gods, and the glory of Bamboo¶, which is more precious than all the rest. Bodimandel** stands in the country called Medde Desea

* A vast lake, situated in the midst of the great forest Himalay.

† Coast of Coromandel.

‡ The abode of Iswara.

|| Signifies a second, or an inferior Buddha, who never rises during the existence of the superior Buddha, or his government.

§ The god of smelling.

¶ Brahma, or the supreme God.

** Signifies the place whereon stood the tree, called Bhoogaha, worshipped by the Bauddhists.

(*Maddhya-Desa*) in the middle of Dambediwa; in the eastern side of which stands a city or land, called Kajan-gele-Niyangame, which is six hundred Cinghalese miles distant from the said Bodimandel. On the east of the said village stands a very large and high tree, called Salk-worksay; on the south of Bodimandel is a river, called Saleawaty; in the west of which stands a village, called Sawekarnea (*Swetakarna*): five hundred Cinghalese miles distant from Bodimandel, on the south-east, stands a village, called Tonawnam-Bamonogame *; five hundred miles distant from the said Bodimandel, and on the north, stands a rock, called Ussiratdejenam Parwatea, which is also five hundred Cinghalese miles distant from Bodimandel; from Salworsay to the said village, called Tonawnam-Bamonogame, (*Bráhmanagrâma*) eastward, is one thousand and two hundred Cinghalese miles; and westward the village Sawekarnea; to the north, a rock measuring 10,000 Cinghalese miles. On the east side are situated seven cities, Hastipura-Nowera, Matange-Nowera, Sawira-Nowera, Saworande-Nowera †, Panderike-Nowera, Callingoo-Nowera, and Ruanaukara-Nowera ‡. On the south-east of Bodimandel are situated six cities, namely, Sewat-Nowera, Jayetaru-Nowera, Sawgela-Nowera, Kosawatty-Nowera, Rajegaha-Nowera, and Miyolu-Nowera. On the south of Bodimandel are situated seven cities, namely, Aristepura, Kolesawogan-Nowera ||, Indipat-Nowera, Kururatte, Barenes-Nowera §, and Kimbolwatpura-Nowera ¶. On the west of Bodimandel are situated seven cities, namely, Sinhaba, Aristepur, Wisalamaha, Kasaubea, Pellalop, Karune Gamoade **, and Dantepur Nowera. And on the north stand eight principal cities, namely, Uttrapanchale (*Uttarapanchálu*), Rajewarawas, Taksala, Kosee Naura ††, Taumboo Parnie, Gauwade Daisea ‡‡, Gowndare Daisea |||. These thirty-five cities stand as above mentioned, and it is known that the Baddus, powerful monarchs, powerful gods, great and rich people, the second Buddha, and eighty great Sawawan§§ were born; and the religion of Buddha is established within the above-mentioned thirty-five cities.

The following are the cities which do not follow the law,

* A village of Brahmans.

† Properly Sawraster Nowara.

‡ Properly Rowenakara.

|| A city in Ayodhyapur.

§ Benares.

¶ Properly Kapelawastoe, the birth-place of Buddha.

** Karnagamonda Noowara.

†† Or Cochin China.

|| Near Calcutta.

||| Kanahar.

§§ Signifies sanctified priests, who will experience no farther transmigration; but, on dying, become annihilated.

or religion of Buddha, viz. Bangale-Desa *, Areyemene-Ratte †, Waagoo-Ratte, Congane-Ratte ‡, Cannada-Ratte §, Sindura-Desa §, Marakkele Desa ¶, Neropal-Ratte **, Godjera-Ratte ††, Niggojere-Ratte, Dolowera-Ratte ‡‡, Sare-Ratte, Wadige-Ratte |||, Wirekaly-Ratte, Callian-Ratte §§, Porena-Ratte, Wasu-Ratte, Canarte-Ratte, Lalaste-Ratte, Pallere-Ratte, Kawke-Ratte, Mallewe-Ratte, Malayore Desa, Pandere Desa, Chine, or China Ratte, Maha Chine, or China Ratte, Caws China Ratte, Yandeseya, Bamboroo Desa, Pretyal Desa ¶¶, Spanish Desa (or country) Nalisane, Palwakkea, Rome, Noremaky, Armaneya, Porene-Ratte, Pandy-Ratte, and Soly-Ratte.

There were five Beings who should become Buddha, and reign for one Calpa ***; and this Calpa is called *Maha Bhadra Calpa* †††, for which five Buddhas were appointed to reign, viz. first Kákasandha, second Konawgaine, third Kasyapa, fourth Gautama, and fifth Mittra, who has not yet become Buddha; but after his reign is to be expected the end of the world, and this world ‡‡‡ is called Mahabhadra-Calpa. Now that we are speaking of the reign of the fourth, or our own Buddha, before his reign all the inhabitants of the world died, after living ten years only; but since, from ten, their lives were increased to an Asankhaya (without end, eternity;) but *by sin the age of man was again lessened, they began to die from the plague which descended from heaven*; and thus it will be till the end of the Antah-Calpa |||||, that the age of man will increase and decrease five different times before the end of the world.

In the first *Antah-Calpa*, the God of the sun began to give light to the world; and on the same day, as soon as the rays of the sun appeared, a prince was born from heaven; and all the inhabitants who were at that time were born in the same manner, and were Brahmans, who took the said prince as a chief over them, because he was born on the first day the sun began to give light to the world, so that they called him King Maha-Samata, whose person is resplendent as the rays

* Bengal.

† About Coromandel.

‡ Kongs.

§ About Maleyalam.

§ Sindh.

¶ Arabia.

** Nepal.

†† Guzzerat.

‡‡ About the coast of Malabar.

||| The country of Wadoegas.

§§ About the country of Wadoegas.

¶¶ Country of the Portuguese.

*** Calpa signifies the period from the beginning to the end of the world.

††† This Calpa is so called because it produced five Buddhas, which is very uncommon.

‡‡‡ The period of the present mundane system.

||||| The twentieth part of the world's duration, the eightieth part of a calpa.

of the sun, and *has power to ascend into the heavens, in order to prevail or intercede for the great multitude*; and when he speaks there issues from his mouth the smell of the flower called Mahanil, to the distance of one yodoon, and from his body issues the smell of Sandal. Four deities, called Sidhi Widdedereyo*, (*Siddhi Vidyādhara*), keep guard over the four sides of the king, and each of them wears a sword. The said king reigned an asankha of years, and in his time every living thing had the same age. And, at the same time, the lion was taken as king among the beasts, the bird called Hansea (*Hansa, the goose*) over all the feathered tribes, and the fish called Anand over all the fish.

The son of the king, Maha-Samata, was called king Rajenam, who reigned an asankha of years; his son, king Callaine, reigned the same number of years; his son, Mandatoo, was *chakrawarty Raje*†, who had such power, that he caused gold to fall like rain on the earth, and gathered the shower into a place, thirty yodoons in circumference. The said king continued in this world for a considerable time, and by the same power ascended to heaven, and there he enjoyed happiness for a great number of years; and from thence he again descended to this human world, and reigned another asankha of years; his son, king Marnenam, reigned also an asankha of years; and his son, king Upechaure, reigned the same number of years: his son, king Chetia, reigned the same number of years. This king Chetia, wishing to promote the Brahman called Korecawly, who was his school-fellow, into the office of prime minister, said that Capile (who was his prime minister at that time, and eldest brother to the said Brahman) was younger than the Brahman: the king sent orders to the multitude, who were gathered together, and wondering at the king's purpose, being contrary to the truth: then the king told a lie, being the first ever uttered, by saying that the prime minister was younger than the said Brahman; so that by this falsehood the Brahman obtained the office of prime minister; but immediately after the earth opened, and the king descended to hell; since which time falsehood is increased in the world, by which means the kings are ever since out of favour with the gods. This king had five sons; one reigned in the city called Hastipora, which is situated on the east of the country called Barenese; one reigned in the city called

* Saints, possessors of knowledge.

† Signifies a powerful king, whose authority extends from sea to sea. (*S. Chakravartin.*)

Aswapora *, which is on the south ; one reigned in the city called Sinhapora, which is on the west ; one reigned in the city called Dantepora, which is on the south-east ; and the other in the city called Uttarapanchala, which is on the north. The succeeding kings kept their brothers, or ministers, to keep guard over them, instead of the four deities.

The eldest son of king Chetia, called king Mohalinde, by taking notice of the circumstances which happened to his father, continued his reign according to the customs of the former kings ; and he reigned an asankha of years, and during his reign none of the inhabitants uttered any sort of falsehood. The other four brothers of the said king Mohalinde had eighty-four thousand children and grand-children, who continued to keep guard over their kings, as already stated. The son of the king Mohalinde, called king Pouchy Mochalinde, reigned an asankha of years ; his son, king Saugera, reigned the same number of years ; he had about sixty thousand sons, who divided Dambediwa among themselves, and each of them reigned in separate cities ; and, after a great number of years, there were made different ranks and royal families from their descendants ; but they were all, at first, of one rank, called *Malia Samate*. The king, called Sorimy, who was the eldest among the sixty thousand kings, reigned an asankha of years, in the principal place ; his son, king Bawgry, reigned the same number of years ; his son, king Rochy, reigned the same number of years ; his son, king Maha Pretape, reigned the same number of years ; who, in his reign, ordered his own prince, called Dharmapal, to be killed when he was seven months of age, by cutting off his hands and legs, by a murderer called Abimale, because the queen did not stand up from her seat when the king came in, because she had the child in her lap : by which impious act of this king, he was condemned to hell ; and since that period the horrid crime of murder has prevailed in the world, and since that time the kings have lost their personal beauty by degrees, but their age did not lessen.

The son of king Maha-Pratape, called king Pandare, reigned an asankha of years ; his son, king Maha Panade, reigned the same number of years ; his son, called king Saddasai, reigned the same number of years, and was king Chakrawarty, a powerful king ; and in his reign he caused to be made a large and valuable city, extending twelve

* A city in the middle kingdom of Jambudwipa.

yodoons. His son, called king Neroope, reigned an asankha of years; his son, called king Maha Neroope, reigned the same number of years; and his son, king Asie, reigned the same number of years. These are the kings who reigned an asankha of years each, and held the title of Maha Samate. The sons and grandsons of the said king Asie did not attain to the same age as the former kings; and, on account of their sin, they were out of favour with the other gods, and so they reigned each only one kile of years in the city Baked Miyolu Nowera. The most powerful king among them was called Maha Dewe, who, on seeing his first grey hair, caused the same to be plucked off, and resigned the throne to his son, called Maha Dewe; and went and remained in the wilderness for eighty-four thousand years, as an hermit; and from thence he transmigrated into the world, or heaven, called Brahma Loka; and, since that time, the title of Maha Samate was changed into the title of Maha Dewe. There were eighty-four thousand kings who had the title of Maha Dewe, all of whom, on seeing the hairs of their head become white, went also and remained in the wilderness as hermits; and afterward transmigrated into the said world, or heaven, called Brahma Loka. Each of the said kings reigned three hundred and thirty-seven thousand years.

The kings who reigned afterwards did not follow such examples as the former kings, who, on becoming grey-headed, became hermits; and then the title of Maha Dewe was changed into the title of Asoke, and again the title of Asoke was changed into the title of Okase. The following kings were called Adeye Dastareye, Rameye, and all together were one hundred thousand kings, had the title of Okasa; some of them reigned fifty thousand years, some forty thousand years, some thirty thousand years, some fifteen thousand years, some ten thousand years, and some five thousand years; and at the end of all these there reigned a king, called Okkawre, whose descendants were called Adeyebadea Denuvigae Corandua, Wes Anterea Senhesaye, and all together were one hundred thousand kings; and some of them reigned ten thousand years, and some less. Among the said number of kings, there reigned one called king Sote; his son, called king Atte Trity Okawre, had five hundred wives; and amongst them the principal queen was called Sabawatie, and she bore to the king a beautiful prince, called Jantoo. When the prince became five years old, the queen dressed him with flowers, and pre-

sented him into the hands of the king, saying, "King, behold the beauty of your son!" The king, on beholding such a beautiful boy, at the same time looked at the face of the queen, and told her that she might request any thing whatever she desired, for the trouble she had experienced in bringing forth the prince; to which the queen replied, that she would apply whenever she had occasion: and accordingly, some time afterwards, when the prince grew up, the queen requested the king to resign the throne to her said son. On which the king, moved with compassion towards the other four princes, whom he had loved very much, told the queen that he could not comply with her request, as he had four more princes by his former queen; and thus replying, the king could not restrain his anger, but withdrew to his bed-chamber. A few days after that, when the king was somewhat composed, the queen addressed the king, saying, "You as the king of truth and justice, is it proper for your majesty to tell a lie, such as your majesty did? And did your majesty never hear of the king who first told a lie having gone to hell, by the opening of the earth?" And thus she railed at the king, so that the king was ashamed, and could not bear his affliction; and calling the four princes of his former queen, related to them the whole circumstances, embraced them, and shed a flood of tears over their heads; and recommended them to depart to another country, and to take with them as much people and jewels as they liked, except the following articles, which a king always makes use of, viz. a hair fan, a golden band, which the king used to tie on his forehead, a golden sword, a golden pair of shoes, and a white umbrella; and so they took leave of the king, and departed. Upon hearing this, all the following people left the country, and accompanied the four princes, viz. the daughters of the said king, with their attendants and property, a thousand ministers, Brahmans, rich men, and several thousand merchants. And, on the first day, the whole company proceeded on their march as far as one mile; on the second day they marched eight miles, and on the third day they marched twelve miles, pursuing their march in the wilderness, and on one side of the city called Barenas; and there the princes took counsel, and spoke amongst themselves, saying, "If we take a town not belonging to us by force, it will greatly tarnish our fame;" and so they determined to settle a new town. One of the said princes remained with the multitude to clear the wilderness, and when the others went through

the wilderness in search of a proper place to build a town, they found a hermit, called Kapiterusee, at the foot of a tree called Bogaha, on the margin of a lake; which hermit had devoted himself to piety and religion. He asked the princes what they inquired for, and the princes informed him what they searched for. Then the hermit advised them to make a city, where his own hermitage stood; and also he gave them encouragement, by giving them a good account of the said ground, saying, that when the foxes happened to run after the hares, so soon as the hares came to the hermitage the hares used to turn about, and run after the foxes, and, in like manner, the does after the tigers, &c. : and, likewise, that any person, or persons, who should live in this place, would always be in great favour with the gods and Brahmahs, and also be able to vanquish their enemies in time of war; and, therefore, that this ground would be the most proper for their purpose: and also the hermit requested the princes, after they founded the city, to call it by his own name, Kapilewastoo. And, according to the advice given by the hermit, the four princes built the city, and gave it the name of Kapilwastoo Pura. The princes next considered, that if they should unite themselves by marriage to the other casts, it would be a disgrace to their rank and dignity, so that they took four of their youngest sisters as wives for themselves, and their eldest sister was honoured, and kept as their mother. Upon hearing that the princes did not unite themselves to any other cast, their father was very much pleased, and joyfully called them royal princes; and since that time the title of Okawel was changed into the title of Saukewansea, and thus there were two hundred and forty thousand seven hundred and seventy kings, who reigned in this city, also known by the name of Kimbolwatpora Nuwera, by the title of Sawkewansea.

It came to pass, that the eldest sister of the above mentioned four princes who built the new city, called Kapilwastoo Pura, was seized with a dangerous leprosy; upon which the four princes had a consultation amongst themselves, saying, that if the eldest princess should remain any longer with them, the disease with which she was seized would be communicated amongst them; they, therefore, took the princess in a carriage with them, under pretence that they were going to bathe, and carried her to some yodoons distance in the wilderness; and there they made a large pit, and on the bottom of it placed planks, and put the princess into the pit, with all kind of necessaries to support

her for a long time ; and the mouth of the pit they also covered with planks, and over the planks they laid earth ; then the four princes returned back to the city. In the mean time, the king called Rama, who reigned in the city called Barenès, was seized with the same disease, and knowing himself that it was a dangerous disease, resigned the throne to his own son, and went into the wilderness ; and in his great hunger and thirst he began to eat the bark, leaves, and flowers of a tree, and lived in a hole which was in the middle of a tree called Kolongaha, and by that means he was recovered from his disease ; and, after he was perfectly recovered, he made a wooden stage in the tree twelve cubits from the ground, there he preserved fire ; and, after that time, his only support was the remainder of the beasts which he found killed by the lions, tigers, and other dangerous animals. And while he lived in this manner, on a certain night a tiger came near to the pit in which the above mentioned princess was buried ; and as soon as he caught the human smell, he began to draw away all the earth which covered the surface of the pit ; and as soon as he had broken open the planks which were placed over the mouth of the pit, the princess perceived the tiger, and cried out with a dreadful noise ; and, upon hearing the human voice, the tiger left the place, and run away. The king, Rama, who lived on the neighbouring tree, was surprised to hear a human voice in the midst of the wilderness ; and, as soon as the day began to break, he descended from the tree, and searched round about for the person that he heard in the night ; and when he discovered the mouth of the pit which was covered with planks, he removed the same, and found a human being in the pit. The king Rama asked, " Who was there ? " The princess answered, " I am a human being, and a female. " King Rama thereupon answered, " I am a man, come out. " The princess answered, " I am the daughter of the king Okawre, and though I should lose my life, I will not lose my honour and rank. " Thereupon king Rama said, " I am the king Rama of the city called Barenès, come out. " The princess replied, " My lord, I am afflicted with a dangerous disease. " King Rama replied, " I had the same disease, but was cured by myself, and I know a remedy to cure that disease : come out. " Thus, upon the persuasion of the king, the princess came out of the pit, and the king carried her into his hole in the tree, and provided her with the same remedy which removed his disease ; and after she was recovered of the

same, the king lived with her, and the said princess bore to the king sixteen pairs of twins, all together thirty-two beautiful princes, and they all lived together in the hole in the said tree.

When an archer of the city, called Barenés Nuwera, went a hunting into this wilderness, he accidentally met the king in the midst of the wilderness; and after making a low bow to the king, he informed him that he was an archer of the city called Barenés Nuwera; and thereupon the king inquired from him after the health of his son, who was the king of that city, and the king was greatly satisfied with the good information that he received from the archer. The archer, seeing the thirty young princes standing round about the king, he asked the king, "Whose sons are they?" And the king answered that they were his own. The archer returned to the city called Barenés Nuwera, and informed the king of Barenés of the above circumstances, and how his father lived in the wilderness. The king of Barenés, together with a great multitude of people, thereupon went into the wilderness in search of his father; and when he found his father, he embraced him with joy, and requested him to come to his country; but the father refused to comply with the son's request. On which account, the son sent to his city for every thing necessary to found a new town; and caused the colon tree to be cut down, and built a new town upon the spot; and caused to be cultivated many paddy fields, and many dams and ponds to be made; and also furnished his father with a proper guard, and many citizens to live in the new town: and after he had finished every thing to his father's satisfaction, he returned back to his city, Barenés. And the new city was called by the name of the colon tree, viz. Colon Nuwara*.

The four kings, the brothers to the queen of king Rama, had eight daughters each, altogether making thirty-two princesses; and when king Rama asked the thirty-two princesses in marriage for his sons, the father of the princesses refused, saying, that it was a disgrace to give their daughters in marriage to the sons of the king of Barenés. However, the thirty-two young princes sent private letters to the daughters of the four great kings; and when the princesses came to bathe in the river, the princes came there also; and each taking a princess by the hand, carried them into the city called Colia, or Dewodanam Nuwera†.

* A city in the middle kingdom of Dambediwa.

† Ibid.

The fathers of the princesses heard that their daughters were carried to the city called Colia Nuwera by their own nephews, and laughed; and since that time the princes of the city called Kimboolwat have continued to take in marriage the princesses of the city called Colia, and the princes of the city called Colia to take the princesses of the city called Kimboolwat; and by that means the royal families of the said two cities are of one rank. From the king Maha Samate to the king called Sudeson, or Soododene, there reigned seven hundred and seven thousand seven hundred and ninety-seven kings; and out of them were three hundred and thirty-four thousand five hundred and ninety-three crowned kings. The king Sadene had two younger brothers called Amitodinea and Pasodenea.

We shall now relate about the kings, or royal families of Srilake, that is, Ceylon. The king called Calingo, in his reign gave his daughter in marriage to the king called Wanyo, and the said queen bore a beautiful daughter to the said king. The astrologers prophesied by the birth planet of the said princess, that when she should attain to the years of maturity she should become united to a lion, and bear him children, and they reported the same to the king; on which account the king caused to be made a palace which contained seven galleries, and he kept the young princess therein, with proper guards around the same. However, after the said princess had attained the years of maturity, she privately left the palace, from sensual desire; and coming into a road, she fled away with a party of merchants who were passing on the said road; and on their way through a wilderness of the country, called Lade Desay*, a lion-fell upon them, and caught the said princess; and the lion seeing her beauty, carried her into the wilderness, and married and lived with her. And it came to pass, that the said princess bore twins to the lion; the eldest of the twins was a male, and the youngest a female. When the twins grew up, he asked from his mother what was the reason that she and his father were not alike? upon which the mother informed him of the whole circumstances, and how she came to marry with the lion, his father. And on the next morning, after the lion went in search of food, the son of the lion opened the stone door of the cave in which they were shut up, and walked fifty yodoons; and on perceiving that he was then at a great distance, he turned

* Properly Rawdha, a country near Gonde Desaya.

back and returned to the cave, and took his mother and sister upon his shoulders, and began his journey towards the city called Wango Ratte, where he safely arrived. And at that time, this city was governed by the son of the uncle of the princess who lived with the lion; and the princess and her two children presented themselves to the king, and lived in that city.

When the lion returned back to his cave, he found missing his wife and children, and was greatly vexed on that account; and the next morning he left the cave, and followed his wife and children. And when he came into the vicinity, he killed some people, whom he met in a village belonging to that city. When the king was informed of this, he gathered his troops, and sent them to destroy the lion; but when the people surrounded the wilderness, the lion roared, and fell upon, and killed some of them, and the others escaped, and ran away. And the king having been informed of the case, ordered the tom-toms to beat, proclaiming that any person who should kill the said lion, should have a part of the country, as a reward for his valour. And when this proclamation was made through all the city, the son of the lion offered his service, and prepared himself to go and kill the beast, and accordingly took his bow and arrows, and went into the wilderness where he was, and cried with a loud voice, "Come, lion!" The animal was greatly satisfied on hearing his son's voice, and came running to meet him: but as soon as the lion's son saw his father, he shot the first arrow; but, on striking him, its point was turned backward, and fell harmless on the ground; in like manner did it fall out with the second and third arrows which were shot at the lion by his son: but when the lion's son took the fourth arrow, the father saw it, and thought within himself, that his son wished to kill him, and, therefore, resolved that he would tear him in pieces, and with that intention he fixed his eyes upon him; and, in that moment, the arrow wounded him on his forehead, that the lion fell to the ground, and calling his son, and laying his head on his knees, requested to be affectionately commended to his wife and daughter, and died. And the lion's son cut off his father's head, and presented it to the king.

This king caused a new city to be built in the country called Lader Desay, and gave it the name of *Sinhaba pura Nuwara**; and the son of the lion, whose name was now Prince *Sinhaba*, was made king of the new city. Then

* A city in Wagoë Ratta.

king Sinhaba took to wife his sister, the daughter of the lion, otherwise called princess Sinhaba, and she produced king Sinhaba sixteen pair of twins; out of them, the first born, called Wijaya, was a great and fortunate prince. On marking his planet, the astrologers prophesied at his birth, that he should have such power as to destroy the devils of Srilake or Ceylon, and become king of the same; and also seven hundred boys were born on the birth-day of the said prince, who all grew to be giants.

When the said prince Wijaya attained his age, he gathered the said seven hundred giants who were born on his birth-day, and they were his only attendants and companions. Now when the valiant prince Wijaya, with his seven hundred giants, began to torment the inhabitants of the city, they gathered together, and represented the same to king Sinhaba; and upon the information of the people, the pious king became enraged against his son, prince Wijaya, and on the seventh day after the death of our Buddha, the said prince Wijaya and his seven hundred giants were sent on board ship, and banished from his father's kingdom. Whilst the ship was sailing towards the country called Rune-Ratte*, in the midst of the sea they perceived the large rock called Samante Booteparwetay, (or Adam's Peak on Ceylon), and then they concluded among themselves that it was a good country for them to reside in, and so they landed at the place called Tammene-Tota†, on Ceylon, and went to rest under the shadow of a neighbouring tree, called Nogihaga. At that time Ceylon was inhabited only by devils, but no human inhabitants were to be found therein. And after the war of Rawena, before the present or fourth Buddha appeared as such, Ceylon had been inhabited by devils for the space of 1840 years: but no human inhabitants during that time were on Ceylon. And after the fourth Buddha came, and on the day when he was preaching to a great multitude at the place called *Wilwena-Rameya*‡, in the city called Rajegaha Nuwere, he saw in a vision that Ceylon was inhabited by devils at that time, and also that it was formerly inhabited by human inhabitants; and that during the reign of the three former Buddhas, they revealed the religion amongst the inhabitants of Ceylon, and that there were built different temples thereon. After the expiration of nine months from the day that he became Buddha, according to

* The southern third part of Ceylon.

† A ferry near Wanny.

‡ One of the Buddha's own temples, situated in a Bamboo forest.

the custom of the former Buddhas, he ascended to heaven from the said place called Wilwena-Rameya, and came to the place called Myangemea*, in Ceylon, and there standing on the air, he requested permission from the devils to descend; and, after he descended, he caused a thick darkness to cover every part of Ceylon, and then beams of light of different colours to issue from his body, which went through every part of this world, and also throughout the world of Brahma; and at last caused a large fire to burn throughout all Ceylon, by which the great multitude of devils were terrified, and they were gathered together on the sea-shore, without being able to go further, lamenting their destruction, and, with great lamentation, complaining to Buddha, and begging his favour. Then Buddha, by his great and mighty power, caused the devils to go to the place called Yakray Dewina†. And the second time in the sixth year after he became Buddha, on the day of the full moon, in the month of May, he came to the place called Calany in Ceylon, and settled the dispute which had taken place amongst the Nagas, or snakes; and after that, they presented him with a minepale age: and so Buddha remained there three days, preaching to the Nagas. After three days, he returned to his temple, called Deworan Wehera, and for the third time, at the end of the ninth year after he became Buddha, on the day of the full moon, in the month of July, he came to Ceylon again, and preached religion at the sixteen consecrated places on Ceylon, and so he went to the place called *Getewena-Rama*. And on the last day of his stay, Buddha preached to all the gods and Brahmans of ten thousand worlds: he spake in their presence, and said that his religion had such power as to continue for the space of five thousand years, in like manner as the three Buddhas called Kakasande, Konogaine, and Kassepe, who planted Bo-trees in Ceylon. And, moreover, Buddha called the god Sakra, who had the care of this world called Magal Sakwele, and gave Ceylon into his charge, and also gave him some water and thread which he had prepared to give to the prince Wijaya, who should become king of Ceylon, as a charm, to keep him secure and out of danger; and afterward, Buddha gave the island of Ceylon into the charge of the god called Upolivan, and departed this life.

We left the prince Wijaya, and his seven hundred giants who landed on Ceylon, under the shadow of a tree, called

* A temple in the district of Wellasa, in Ceylon.

† Yakray Dewina, signifies an-isle of devils, in or about Manaar.

Noghihaga. Then the god *Upolivan* came there, in the shape of a hermit, dressed in yellow. He put the thread round the neck of the prince *Wijaya*, and sprinkled the water over the seven hundred giants, and so went to the world of God on the day that Buddha sent the devils, who were in Ceylon, to the place called *Yakray Dewina*. Seven hundred devils absented themselves in the wilderness, called *Jammenawanea*, and they lived on the places called *Laggela* and *Loggela*, on Ceylon; but a goddess, or female devil, called *Cowani*, who was on Ceylon, and had three breasts, had been informed formerly, by the god called *Iswara*, that whenever her middle breast should be decayed, she would have the fortune to get a husband; and on the day when the prince *Wijaya* and his giants landed on Ceylon, *Cowani* found her middle breast decayed. And while *Wijaya* and his giants were sitting under the shadow of the said *Bo-tree*, she took the form of a female dog, of five different colours, and came to the spot where the great prince *Wijaya* and his giants were sitting, and as soon as she came there, she went directly to the prince, and kissed his foot, and moved her tail with demonstrations of pleasure, and ran away immediately. After the dog ran away, the prince *Wijaya* thinking within himself that there might be human inhabitants in the neighbourhood, sent his giants one by one to inquire; and when they reached the place of *Cowina*, she laid hold of them, and tied them in a tank, and covered their heads with the leaves. The prince seeing that his giants did not return, bound the enchanted thread round his neck, and took his sword in his hand, and descended in search of his giants. He came to the borders of the tank where they were hid, and seeing the footsteps which they had left on going into the tank, but no sign of their having re-ascended, he began to be afraid, and very sorrowful; turning about, he saw a woman sitting in the shade of a *Nuga* tree, spinning a thread, which appeared like shining gold, and immediately he suspected within himself, that this person was the cause of his having lost his giants. He repaired to the place where she sat, and seizing her by the hair of the head, ordered her immediately to tell what had become of his giants. The said demon, for this was the person who had formerly appeared to the prince in the form of a dog, immediately replied, "O prince, do not take my life, but promise to make me thy queen, and I will restore to thee thy seven hundred giants." The prince then promised that he would make her his queen; and to ratify

his promise, made an oath, the tenor of which was, that should he not fulfil his word, the seed sown in Ceylon should be unfruitful. She accordingly restored the said seven hundred giants to the prince; and at the place called Tammana Adawia, a palace was built as was promised, and the said demon furnished him and his giants with paddy, and rice, and cocoa-nuts, out of the wilderness.

On the same day, at night, the he-devils who resided at the place called Laggala, were to be married to the devils who resided at the place called Loggala, and the prince hearing the great noise of the wedding, when informed of the reason, replied, that it was impossible for them to remain in such a country as this, which was inhabited by devils: whereupon Cowani replied, that she would transform herself into a mare, and that the prince should ride upon her, and cut the devils to pieces. Accordingly, on the next morning, Cowani transformed herself into a mare, the prince mounted upon her, and with his seven hundred giants marched to the place where the wedding of the devils was held, and there they slaughtered all who were gathered together at the wedding; and so great was the slaughter, that the blood flowed like water round about the said place, which was called Sri wat pura; and having returned from the slaughter of the devils, Cowani was made queen. The giants, however, with reverence approached the prince, and prayed that he would admit of his being crowned king; but the prince answered, that while united with a demon, such could never take place, and so saying, sent a magnificent present to the king of Pandi, requesting that a princess might be sent to be his queen, and seven hundred women to be wives to his giants, and with them five sorts of tradesmen; and these having arrived, Cowani, the demon, was driven away; the princess of Pandi was made queen; the seven hundred women were delivered to the giants; and the prince was crowned, and began to reign as king. Cowani, out of revenge, made to herself a tongue of diamond, with an intention of killing the king; but by this time, Buddha delivered the care of Ceylon to the gods called Sakra, Brahma, Iswara kihi Relle-upul Saman; and Cumara, which conservators, watchful over the king, caused the diamond tongue to be broken, and Cowani herself they turned into a stone, and preserved the king till he had reigned thirty years; after which, he died, and went to heaven. The queen, having been barren, there was again no king in Ceylon, on which account the people elected the late king's

minister, called Upatissa, to be king, and he, after his coronation, left Tammena Nuwera, and built a new city, which he called by his own name, Upatissa Nuwara, and there he reigned and kept his court.

In the mean time, the brother of the late king, Wijaya Rajah, and the son of Samita Rajah, attended with thirty-two ministers, came from the city called Saugal Nuwara by ship, and arrived at the haven of Tammena Nuwera, and repaired to the new city, Upatissa Nuwara, dethroned the reigning king, Upatissa Rajah, and proclaimed himself king, by the name of Pandiwas Rajah; but although this person was crowned king, he had no queen; but the three kings, Sido Dana, Puso Dana, and Ameto Dana, who were the brothers of the king, who was the father of our Buddha, the master of three worlds, had amongst them six princes and a princess, which princess had become a priestess, and put on the yellow garments; and the princess, with thirty-two female attendants, and other retinue, embarked at the city called Kimbulwat Pura, and came by sea to Ceylon, and having visited the king Pandiwas Dewe Raja, he inquired concerning their arrival and intention, and having understood that the said princess had come with an intention to become his wife, he desired her to lay aside her yellow robe, and made her his queen; and the thirty-two female attendants which the queen had brought with her, he gave to his thirty-two ministers. In the mean time, the six princes, the brothers of the queen*, embarked at Kimbulwat Pura, and also arrived in Ceylon, and having visited the king, and inquired concerning their sisters, the king bestowed upon each of the princes places for them and their retinues to remain. One of the said six princes was called Ramagot Sawkya, Camara; and the place which was appointed for his residence, was called after him, Ramagot Pura Nuwara. Another was called Oersewal Sawkya Cumara, and the place which was appointed for his residence, was called Gampala Nuwara. Another of the princes was called Wisita Sawkya Cumara; and the place appointed for his residence, was called Wijeta pura Nuwara. Another of the said princes was called Anaraw Cumara; and the place appointed for his residence, was called Anuradha Pura Nuwara. Another of the said princes was called Sudo Dana Sawkya Cumara; the place appointed for his residence, was called Mawgam Nuwara. The sister of these

* Among the Cinghalese people, uncles are called fathers; and cousins, brothers and sisters.

princes brought forth to the king Pandiwas, two children, a son and a daughter: the name of the son, who was the eldest, was Ambo Cumara; and the name of the daughter, who was the younger, was Mantri Bisa. And now it came to pass, that the perjury of which the king, Wijaya, had been guilty, was visited in the person of the present king, Pandiwas Dewoo Rajah, and the same having been revealed to the king in a dream, he awoke in a fright. The god called Puradaraw, otherwise Sakra, having likewise foreseen the evil which was coming upon Pandiwas, in consequence of perjury, called the god Iswara to prevent the evil which was impending over king Pandiwas (or Panduwas); and, in order, finally, to avert and turn aside the same, to bring the king called Mala Rajah to the island of Ceylon.

The Eclipse, or otherwise the planet Rahu, now transformed himself into a swine, and went to the garden of Malah Rajah, and began to tear and lay waste every thing before him. The said Mala Rajah was brought up by a princess, whom a powerful hermit caused to proceed out of a tank flower; and while Rahu, in the form of a swine, was laying waste his garden, he was in the city which he had caused to be built, and which was called Urivel Nuwera. When the king heard that such a swine was destroying his garden in that manner, he alarmed and brought his subjects to surround the garden, in order to kill the swine, and the king himself stood in a gap, with his bow and arrow, in order to prevent the escape of the swine by that way; then the swine, making directly towards the place where the king stood, the king let his arrow fly; but the swine, without receiving the smallest injury, sprung over the king's head, and made off. The king pursued, but could not overtake the swine, who in the chase, entered the city and palace of the king, overturning and destroying all before him. The king, still more enraged by the destruction of his palace, did not cease from the chase, but with his three brothers, called Kit—Suran—and Sanda Siree, armed with poles, and bows and arrows, pursued the swine, till they came to the place called Awutheta-Cudia (*i. e.* Tutocoreen), and there the swine threw himself into the sea. The king and his three brothers did the same, for they all were endued with the power of walking on the water without sinking; but before this, there was no sea between Tutocoreen and Ceylon; but the demon Rawana, who governed the country between Tutocoreen and Ceylon, was very wicked; and his country, in those days, contained a fortress, and twenty-five

palaces, and four hundred thousand streets. (Another book says, so many houses). The swine came swimming through this sea, which was caused by Rawana, and made the shore of Ceylon, and the place where he came ashore, is called Urau Totta, that is, Swine Haven, till this day. The king Mala Rajah likewise landed on Ceylon, and pursued the swine throughout; and, at last, the swine transformed himself into a stone, and again, in the quality of Rahu or Eclipse, went to his place. The king, however, began to strike at the stone, and to wonder at the transformation which had come to pass. In the mean time, the god Sakra made himself visible to the king Mala Rajah, and ordered him to go and avert the judgment of perjury, which was about to fall upon the king, Pandiwas Dewe Rajah, and restore him to ease and soundness of mind. The king Mala Rajah, thereupon, formed the figures of two Brahmas, by virtue of which, he removed the evil of perjury, which was about to fall upon the king Pandiwas, and restored him to his right mind: and this king, Pandiwas, reigned as king for the space of thirty-two years.

The son of Pandiwas, called Abamba Rajah, succeeded his father, and reigned as king also for the space of thirty-two years. He took to wife his moil, that is, his mother's brother's daughter, and by her had a prince, whose name was called Pandumba Cumara, which prince, after he had grown big, murdered the nine sons of his mother's brother. He had to wife, the daughter of Here Cunda Rajah, whose name was Pallawa Tibesawa, and having come to the throne, reigned king for the space of thirty years.

His son, called Pandumba, succeeded to the throne; and, in the course of his reign, cleared a piece of ground, four leagues in length, and the same in breadth, of all the trees and roots, and formed a city upon the same, and also made a lake of eighteen leagues in length, along the sides of which he caused stone pillars to be set up, which were engraven with the figures of lions, and reigned king for seventy years.

His son, called Ganey Paetissa Rajah, succeeded to the throne, and reigned as king for the space of thirteen years.

His son, called Motalis Rajah, succeeded to the throne; and, in the course of his reign, caused to be planted a garden, to which was given the name of Mahame Uyan. He reigned for the space of sixty years.

His son, called Deweny Paetissa, succeeded to the throne; and, while he was king of Ceylon, the king, called Dharma Soca, was emperor of Dambediwa, and had the whole

circle of the earth under his controul. The said Deweny Paetissa, king of Ceylon, and Dharma Soca, emperor of Dambediwa, in a former state of being, were brothers, born of one mother, and they gained their livelihood by selling honey; now, on a certain occasion, having met with the second Buddha, called Passi Buddha, they presented him with a cup of honey; on which account, according to their prayers then made, the youngest had now become Dharma Soca, emperor of Dambediwa, and the elder king of Ceylon, and their other elder brother, called Nigrada, was likewise born to be a priest. This Dharma Soca caused to be built eighty-four-thousand Dawgobs, and caused the religion of Buddha to be propagated throughout all the countries of Dambediwa; and moreover, his own son, called Mihindu Cumara, at the age of eighteen, he caused to become a priest; and he, having learned all the religion and statutes of Buddha, attained to a state of sanctification, which, whoever attains, is no more subject to transmigration, but when the body dies, drops into eternal oblivion, and resolves into non-entity. The said Mihindu, moreover, made a journey to Ceylon, and, doing so, ascended through the heavens (for in those days, all who obtained to that degree of sanctification, could fly through the air), and having alighted in Ceylon, paid a visit to the king, Deweny Paetissa, and also planted the religion of Buddha, and having preached to the king, confirmed him therein. He also caused the right jaw of Buddha to be brought from the heavenly world, called Sakra Chawana, and built upon the same a Dawgob, which was called Tapan Rama. He also caused to be brought from Dambediwa, from the emperor Dharma Soca, a vase full of Dhatu (or bones of Buddha). From league to league he caused a Dawgob to be raised, and also caused to be built the temple, called Tissa Maha Wihawra. He also, when in Dambediwa, caused the right branch of the Bogaha tree to be marked round with a yellow paint and gold pencil, and petitioned that it might be translated to Ceylon; when, as if separated by a saw, it parted from its trunk, ascended to the sky, and of its own accord, descended over Ceylon, and over the place where the Bo-trees of the three former Buddhas had grown. The branch was then received in a vessel inlaid with gold, and there planted. This wise king afterwards caused houses (another book says vessels) to be cut in the solid rock, at the place called Mihintala, and there he settled the higher order of priests, bestowed great alms upon the

name, and having governed for the space of thirty-six years, went to one of the regions of the gods.

The younger brother of the said Deweny Paetissa, called De Paetissa, succeeded next to the throne, and went upon a time to dig a lake, and his deceased brother's son also went with him. The queen desiring the throne for her son, devised a measure to procure his elevation. She placed a quantity of mangoes in a vessel, and putting poison into one mango, covered them over, and sent them away to the place where the king and her son were, as a present. Her expectation was, that the king would uncover, and first partake of the fruit, and, consequently, that the poisoned mango would fall into his hands, and the prince would eat afterwards without danger. The messenger went, and presented the fruit where they were marking the bounds of the lake; but the king having been informed of the plot which his sister-in-law had contrived, rejected the fruit, and being offended with her, went to the city which his brother, Deweny Paetissa Rajah, had built, called Magam Nuwara, and there abode; but as for the mangoes, they fell into the hands of the young prince himself, who having uncovered the deadly fruit, ate, and fell a lifeless corpse; but the king reigned, and laid out fields and gardens.

His son, called Molata Tissa Rajah, was made king of Calany; and while king thereof, he built the said city of Calany.

His son, called Goten Tissa Rajah, was the next that succeeded to the throne; and he also built the city of Calany.

The son of Gatambaw Rajah was the next king, and his name was Kawivan Tissa Rajah.

The king, called Calany Tissa Rajah, reigned as king of Calany, and built that city.

The grandson of Deweny Paetissa Rajah, was made king of —, and reigned ten years: his name was Sura Tissa Rajah.

His son was also king, and reigned likewise for ten years: his name was Oepatissa Rajah. At this time, the king of Calany used to pay a yearly tribute to the king of Anuradhapura.

What is Poetry?

THE other night I had stirred my fire, snugly settled myself in the large oaken arm-chair with the velvet cushion,

when, prepared to spend a comfortable evening of pure thought, I agreed with myself to let imagination rove wherever she might list, and indulge in one of those waking and luxurious dreams which a blazing fire, a still house, and a comfortable apartment, have a most powerful influence in conducing to engender. I felt the poetical furor stealing over me, of which words are insufficient to convey any distinct idea, except to those who have themselves experienced the fervid transport, and have found how feeble and inadequate a medium language has appeared, to embody their sensations, or to portray their form and semblance.

What is poetry? was a question which started on me in the midst of my wanderings. A better time for its appearance, and for obtaining a satisfactory solution, could not have been chosen, than when its influence was rapidly stealing upon my mind.

I had read Lectures on Poets, and Lectures on Poetry; the first, like our reviews, giving you the body and substance without its essence; the latter, like Locke's abstractions, tending only to bewilder. In fact, poetry may be talked about and written about, without coming one jot nearer to a knowledge of its qualities and modes of subsistence, as the scholiasts say; and, if a person were to acquire no other knowledge of Poetry than what may be gained from the definitions and inexplicable explications of modern definers, I really think he might live, and die, without ever discovering whether it were a metaphysical, enthusiastical, or scientific assemblage of ideas, or a compound of them all, according to form and quantity, mingled *secundum artem*. What, then, is it? I was comfortably ruminating upon the subject, and watching its operations on my own mind, as I thought, to catch its "manners as they rose," when lo! the chamber seemed slowly to expand, and my old book-case changed into a very magnificent, though odd looking kind of temple, in which I beheld, instead of my books neatly arranged in half-bound pomp, a number of strangely attired persons, variously employed, in sundry amusing occupations: they took no notice of me, though I started up to watch their motions and behaviour. I do not know how I came by the information, whether by some intuitive knowledge, or by some occult sympathy mysteriously arising in the mind, but I knew them to be our living Poets, and the name of each was revealed to me, without my being at the trouble of any formal introduction.

Not finding any obstruction to my proceedings, I marched forwards, and soon found myself amongst the motley masquerade, without so much as needing the protection of a domino. These men, thought I, will be the likeliest to tell me, "*what is Poetry*," and I will solicit the opinion of each individual on this momentous, and hitherto puzzling subject. Not to obtrude immediately on the privacy of a few solitary phantoms, who were sedately pursuing more important occupations, I approached a knot of worthies, who were chattering with amazing volubility, in pretty good town language, though evidently applied in discoursing about places and things with which these personages were entirely unacquainted. Some of these young men were very cavalierly dressed in hat, cloak, and feather, wearing false mustachios, and having a very dark, and evidently would-be villanous appearance in their aspect; their eye-brows were painted black, and their wigs very heavily curled over their ears. Each had a wooden sword, curiously gilt, and ever and anon they struck their hands to the hilt, with a force which made them rattle in their sheaths: the sound, however, proceeded only from the wood, being marvellously dull and tubbish. They seemed to have no connexion with, or to notice any body but themselves, except sometimes by an occasional point, and stare, accompanied with a hearty and very loud laugh at most of the persons who passed by: but these motions were seldom noticed by the individuals for whom they were intended, and the self-complacency of this precious group of *petits-maitres* was, in consequence, not often disturbed; nay, so far from this being taken as a proof of silent contempt, and an utter recklessness of their praise or their scorn, their censure or their commendation, the silence of their adversaries was always hailed as a fresh source of triumph and gratification to our pseudo-cavaliers, whose good opinion of themselves seemed to be increased by every succeeding adventure. Once, indeed, I observed a little ill-looking man, with a villanous Scotch accent, and having a blown bladder tied to a pole, approach these worthies, and fall to belabouring them vehemently with his windy instrument: they seemed struck with consternation for a while, and scampered off in every direction; but immediately rallied when the man was gone, and with all the *sang-froid* imaginable, began to sing "*Jo Peans*," in token of a complete victory. As I approached, one of these personages met me, and offered for my acceptance a book, which he said was *his* tragedy, "1500

of which had been disposed of in the first week, and that Covent Garden had realized more money that week, than ever they had done before in the same space of time, these two years." Another youth had helped its dispersion, by chanting passages out of it, in the public places of the city; another had written about it; and, in return for these favours, the tragedy writer was expected to give them a lift for their respective performances, in a somewhat similar manner, whenever he should be required. After waiting some time, in order to have a chance of introducing my question, I at last, by main force, attempted to take their attention a little from themselves, and propounded my query respecting poetry. A very short space of time sufficed to make me acquainted with their respective opinions; these were given with an air and manner, as if from them were no appeal; having uttered the sentiment, seemed to them, of itself, sufficient to stamp it everlastingly with the seal of immutable truth. I should have been very well disposed to accede to this, had I not observed a strange and unaccountable discordancy in their various opinions, and even from the same individual a most palpable difference was perceived in the explanations that were given. One gentleman, of a wild and scatter-brained aspect, said, that poetry was the hidden essences of things—the soul of the universe—the omnipotence of nature; another man, that blew a penny whistle, which he told me, made his heart "*dance like a trampet*," said, that Poetry was nature talking, and her very how-d'ye-does, and very-well-thank'ees, were all poetry, and, as such, deserved to be embodied into verse; his penny whistle, he said, was as capable of giving pleasurable emotions, and exciting grand, magnificent, and noble ideas in the mind, as a more splendid instrument, and having the advantage of being more portable, and he better able to use it, he always gave it the preference. I turned me to a young man of sober brow, amongst the group, evidently labouring under some depression of spirits; he was looking into a lantern, and fancied that therein he beheld the moon, which he apostrophized most laboriously, in strains, which appeared, from his gestures, to run over with an overwhelming pathos, roaring as it were any nightingale; unfortunately, however, I did not understand their meaning. On requesting his opinion, he stared strangely, and told me, that the *Quarterly Review* knew nothing about it; which was all the answer I could get, as he began immediately to recite a hymn (as he termed it) in praise of moonshine. I now

approached the most respectable personage in the group, to whom the others seemed to pay a kind of implicit deference. His aspect was good; but there was an appearance of affected homeliness and simplicity about him, which was any thing rather than nature; however, the man seemed as if he could not help even the affectation of her realities, and, in consequence, appeared to greater advantage than the rest, inasmuch as his affectation was natural, and sat upon him very becomingly; whilst in the others, every gesture only displayed the constraint under which they laboured, in order to convey to others what made their manners only appear the more ridiculous. This man also had written a tragedy, and I thought he was not marvellously fond of the display of the 1500 copies, made by his companion, who, I saw, was much occupied in gazing at, and fondly admiring, a mask which he had some time worn, and inquiring from his comrades, whether it were proper to walk abroad without it, and how he looked in his natural face. To say the truth, his were a very insipid and *unexpressionable* sort of a set of features, nothing much of good or ill depicted there; and I heard his companions, and the last named gentleman in particular, strenuously advise him to drop the mask; and I fancied it was with a view of letting the world into the secret, and so allowing the interest to subside, which was probably raised solely by the artifice of always going abroad with his face under a visor, and by that means causing the wondering and anxious inquiries of those, who might never have thought it worth their pains to bestow any attention on the wearer, had not a sort of factitious interest been kept up by this empirical contrivance. The fate of the man with the iron mask would probably never have been remembered, had not the curiosity of the world been stimulated by his mysterious concealment. I fancied I should much like to know the opinion of these two tragedy writers, on the subject of my lucubrations:—one said, that Poetry was any thing, and any thing was Poetry, if treated in a proper manner; for which proper manner, he referred me to his —; the other said, no one, save the Italians and the old writers, knew what Poetry was, until the knowledge had been revived within this year-and-a-half by himself, and that he had made Poetry a great deal more poetical, and given it a far greater relish, by a due admixture of fornication, adultery and incest, which were in themselves highly poetical, and imparted a savoury smack to the dry moralities on which they were forced

sometimes to expatiate. This was all I could get from him, and, on looking over his tragedy, I thought it amply sufficient. I was going to proceed with my inquiries, when I felt myself seized by a heavy hand, and, on turning round, I beheld a clumsy looking man, with a strange and solemn countenance, who told me to come with him, as I should get no good by hearkening to these lads. I followed him apart, and he began with a kind of sing-song voice, and manner, like unto the pathetic gesticulations of an Egyptian beggar-woman, to repeat a favourite part from one of his productions. Not comprehending its import, I waited rather impatiently for its termination; and, taking the advantage of a momentary pause, or breathing space, equivalent to a blank line in one of the stanzas, I ventured hastily to propound my question, "What is Poetry?" The man seemed struck with amaze, as if doubting the evidence of his astonished ears; but soon gathering into his face a terrific expression, and darting at me a look of unutterable scorn, he loudly replied, *That is Poetry*, and away he went; nor could any entreaties or apologies of mine bring him back, or make any atonement for the obtuseness of my intellects, in failing to recognise that he had been repeating what he supposed a most apt illustration of the very subject, to solicit an explanation of which, I had unluckily interrupted him. I could not refrain from laughing at the pertness of my last group of acquaintances, who, when they observed my admonitor sullenly marching off, cried out,

Tu-whit!—tu-whoo!

How drowsily it crew!

and a universal war greeted the angry poet, who forthwith proceeded to complain of their treatment to a knot of his friends at some distance.

I was travelling onwards, when I met a man mounted on an animal of the long-eared tribe, whether mule or ass, I have at present no distinct recollection; he had a carter's frock slipped on rather untidily over a dark suit of clothes, and he carried a good stout cudgel in his dexter hand; but most ludicrously did the solemnity of his look contrast with his garb and equipment. He appeared to be repeating something of great moment to himself, evidently in measure, for at the end of every stanza, as I supposed, he lifted his head, hand, and cudgel, crying aloud, with a most rapture-awakening tone, "Fiddle, faddle," and bang went the cudgel on the ribs of the patient beast, who, evidently inured to the operation, displayed no impatience, but, with steady gait,

and philosophic mien, held on the even tenour of his way, "Fiddle faddle," "bang," at regular intervals, being the only sounds which gave notice of their approach or departure. The rider had a long mournful face, like unto his bearer; and whether with continued habits of intercourse, or by the influence of that assimilation by which things, animate and inanimate, grow imperceptibly into each other's likenesses, there certainly was a great similarity of *expression* between the two. I regretted my being obliged to interrupt the performance, and was loath, indeed, to disturb the regularity of their proceedings; however, I made free to step nearer to the rider, and requested his definition of Poetry. He very civilly waved some apologies I was making, for my unseasonable interruption, and, lifting up his frock, displayed a huge pair of plush breeches, from the sinister pocket of which he drew out a toad-stool, an excise permit, a dandelion-flower, and a daisy; he then began to discourse most touchingly concerning nature and her sympathies, and informed me, that the soul of man had passed through an indefinite number of modes of existence, and that his own soul had wandered up and down the universe from eternity, for any thing he knew;—that Poetry was nothing but a sudden uplifting, for a moment, of the veil which concealed the combinations of former reminiscences, and left on the soul a track of glory like the train of a meteor, after the body has disappeared; or, like the rumbling of a coach, after the vehicle has passed. I thanked him for his solution, and was again speeding onwards, when another laugh was heard from the worthies before mentioned: on turning round to ascertain its cause, I beheld an indifferently tall, fair-looking personage, dressed in a black gown, who was passing by in great haste, and trying to tear away a label, which some of these witty wags had pinned to his back; he troubled himself exceedingly to get at it, but in vain; this seemingly unwelcome companion kept its place, very much to the annoyance of the wearer. I was curious to ascertain the contents of this ticket, particularly as I saw it excited a smile of satisfaction in most of the persons who chanced to behold it; but to get a peep I found no very easy matter; he wriggled and twisted, and kept up such an incessant fidget, either to get rid of it, or to prevent its being read; however, after much running and doubling, I ascertained the purport of what sat so uneasy on the gownsmen. "*Professor of Morality to B——d's Magazine*," was emblazoned in pretty large characters on his encumbrance;

and the humour of the thing tickled the passers by so hugely, that a continuous shout of unrestrained laughter was heard for some time, kept up by the fresh comers, who every now and then had a sight of the unlucky paper. I thought the man was not in a very enviable situation, and would have wished to drop his connexion with that publication; but something or other prevented him from speaking out, and he was evidently contriving how to get off unperceived, not being able to get rid of the label without stripping his gown. I ventured to approach him with my question on Poetry; but I could get no answer, either because he did not know much about the matter, or else, being particularly hurried with his present engagements, he had enough to do, without attending to what did not immediately belong to his own concerns; nevertheless, I felt exceedingly sorry for his situation, as the man really possessed talent, and was a true worshipper of the Muses.

I had scarcely time to turn me, ere I was aware of a young man galloping furiously his courser, as if he would have outstripped the wind. He was without hat, and his long hair and garments flying loose, in most tumultuous disorder, gave him the appearance of a madman just escaping from the trammels of his keeper. He attracted the notice of all around him, from the apparently unrestrained impetuosity of his career, and the headlong fury with which he rushed onwards, as he told us, towards destruction, crying out, that it was the last time the people ever would hear from him; and, roaring aloud, in very good player-like accents, a most deep-toned and energetic "*Farewell*," he was out of sight in an instant. I thought from the ostentatious manner of his departure, and the tone of his adieus, there was "*method in his madness*," and that his miseries and disappointments were not quite of so incurable a nature as he represented, from the public display which he made of their accumulated and sickening operations. We had scarcely time to begin our lament over his untimely fate, when, from afar, I beheld his courser's eye of fire, and foot of wind, again approaching; and, as he flew by, the rider rolled out a torrent of complaints at the waywardness of fate. I heard no more; the velocity of his motion preventing further cognizance. Scarcely had I an opportunity to talk to my neighbours about this strange phenomenon, or to inquire its meaning, when I beheld him returning, mounted on the same steed, but in a far different garb; a suit of motley was his wear, and most gracefully did he flourish his long cap,

and jingle his bells, to the no small entertainment of the crowds who followed in his train. He reined in his courser with great skill, and occasionally instructed the beast to fling out his heels on the too near approach of some curious and impertinent wight, whose discomfiture was a source of infinite mirth to the grinning multitude. People at last grew wary, and kept at a respectful distance, not daring to achieve a too near approximation to the mountebank rider;—this did not, however, prevent them holding on a sad clamour and disturbance amongst themselves, respecting the merry mountebank; but it was astonishing with what indifference he beheld the turbulent mob, and appeared not to value a rush, either their censure, or their applause. I just longed to ask him the question about poetry, but I really durst not approach, for I fancied his steed was mischievous, and might do me a despite; however, recollecting that there might be some stupid fellow near, whose person he would not think it worth while to molest, I began to look around me, and soon found one to answer that description. For a trifling reward he undertook to convey my message, and immediately conveyed his stupid and unmeaning face into the vicinity of his —— ship's. The question being put, the rider looked a moment, as if rather puzzled with his round-faced Œdipus, who, unmoved and unconcerned, awaited patiently and uncaringly his answer. The pause was scarce a moment, a sarcastic smile gathered on his lips, and he suddenly replied, "Springs to catch woodcocks," and scampered immediately out of sight.

Marching off rather troubled with the answer I had gained, which seemed much more puzzling to understand than the original question, I trod unwillingly on the toes of a lady, who was discoursing in most amazing diction with an elderly personage, who, with praise-worthy and unexampled patience, had endured for some time the infliction of the chastisement he could not escape without a murmur. I was, however, afterwards told, that the gentleman had got a very comfortable and convenient method of napping with his eyes open; and when he appeared to be enduring with a wonderful patience evils of the above nature, which, unfortunately, we are all of us either more or less subject to, nothing was farther from his thoughts than the subject matter whereon his tormentors were ingeniously expatiating. After making a host of apologies to the lady for my inadvertence, I begged she would resume her discourse, adding, that when that was ended I had a question to ask.

She brightened on hearing this, imagining probably that the question was one which every fair dame does like, once or twice in her life-time, having an opportunity given her of listening to, and availing herself of its import. 'She seemed now as eager to finish her discourse, as before she had been to continue it. "Oh! dear Mr. ———, my poor conversation has only been carried on for the amusement of our worthy friend here; and, I dare say, he will excuse the interruption." "Whatever your conversation might have been, madam, I should be but too happy in listening to it; nothing that falls from your lips can fail to be interesting." "So think Messrs. ———, my booksellers," said the lady, evidently well pleased; "and you, of course, have seen mentioned in all the public papers the amount they have given to me for what, I can assure you, are mere trifles to the subjects I intend to execute; mere bagatelles, I promise you. But, Mr. ———, if you are determined to know the matter of our discourse, the baronet can inform you, that I was just hinting at the propriety, and indeed the necessity of his majesty establishing a female order of merit, when knighthood, or rather ladyhood, might be conferred on the most deserving of our sex. I think it a matter of the highest moment, and, of course, I should not then have to wait for knight or belted lord; but might be ennobled immediately by a gallant thump from his majesty." I readily agreed to the propriety of this measure, and offered my best services towards its happy accomplishment. To my question she replied, that passion was the very essence of poetry; and whenever a man was passionately fond of any thing, he might "very justly be said to be a poet for the time being." "An alderman over his turtle at a city feast, and a baillie in the '*toon council*,' then, are both true poets," said the baronet, with a smile of keen enjoyment. "Your pardon, sir; ridicule is not a test of truth, and there rests mine answer." "Very lady-like indeed, madam, and exceedingly well parried," cried I, willing to preserve quietness: however, they both appeared in the best possible humour, and very happily disposed to be soon pleased. The baronet was a pale, large looking man, with a very expressive countenance, having long white locks, which covered a head of peculiar conformation; the height from the eyebrow to the summit of the skull was truly astonishing, and the nearness of the eyebrows to the eye, gave a very searching appearance to his look and manner; there was also a cutting sharpness about the mouth, which

savoured very strongly of a disposition to satire, and of a power to execute vengeance to the uttermost, on any unfortunate fellow-mortal who might chance to come short, or offend in any point — though, perhaps, the infliction of punishment might be continued rather for amusement, than from any absolute pleasure he might derive in the culprit's sufferings. It is but justice, however, to say, that the kindness and urbanity of his nature prevented the exercise of a talent so injurious to the peace and comfort of society. Sir ——— was amusing his leisure hours, some years back, in furbishing up a number of rusty and strange-looking helmets, breast-plates, and other warlike appurtenances; and he had succeeded to admiration in improving their old and uncouth appearance. He likewise took great delight in changing the aspect of modern weapons, and other less martial matters, so as to give them all the appearance of real antiques; though most of them were but Birmingham ware, of exceedingly slender manufacture, and not composed of the most durable materials. For some time past there have been hawked about, in shoals, a numerous train of raree and gallanti shows; accompanied by dancing figures of very ingenious mechanism, imitating the movements and transactions of real life to admiration. So superior were they, at first, to the common run of these exhibitions, that old and young, rich and poor, were equally fascinated with the delightful spectacles exhibited with so unsparing a hand throughout the country. Nothing was heard of, for a while, but these delightful novelties; and what added much to keep up the universal interest excited, was the mysterious concealment of the mechanic who put together the machinery, by which their motions were governed. Some said it was Buonaparte, who, by their means; was endeavouring to amuse the country, and to divert the public attention from a too close inspection of his own movements. Others said, the galloping lord before mentioned was the engineer; however, that was soon found out to be the wrong quarter to direct the public scent to. It was soon perceived that some of the new-old and old-new wares belonging to the baronet were exhibited in these show boxes, and the hue and cry was immediately commenced in that direction; but the public again were put to a full stand, by a flat and explicit denial of his having the honour to be the contriver of the articles in question. Every bush was beaten, every cover was unclosed, and all means, fair and unfair, were tried to detect the source of so

powerful a scent; but in vain. Whenever the dogs were turned loose, and wherever the hunt began, it always ended at the baronet's own door; and, at last, neither denials, nor expostulations, could convince the mob, that the "trail" did not commence from his own apartments. The matter rests here at present, and the same mystery hangs over the original contriver. We are, however, still overrun with fresh importations from the northern metropolis, by the same hand, which follow one another with inconceivable rapidity; but it is very evident that haste, scantiness of materials, or exhaustion, have long begun to render the puppets less attractive; and every fresh arrival but displays how hard it is for a person to know when he has attained the height of his fame, and to prevent a descent of the hill with an accelerated velocity.

I was gazing with feelings of great interest on the figure of the baronet, who certainly is an object worthy of a diligent perusal, when my attention was turned towards a good humoured, unpolished shepherd, who, with a "corbie" on one hand, and a large greyhound by the other, was chanting some time-worn ballad, and evidently with great feeling. A poet's glance shot from his eye, and as he gazed, with an intense ardour, on the blue sky, the brown hill, and the still cool waters of St. Mary's Lake, I heard him exclaim, with a gush of delight bursting from his very soul —

"She found me in the bracken glen."

I hastened to him, having caught a kindred feeling; and we were soon found traversing together the banks and "Braes of Yarrow," and expatiating at large on the wild, and even *barren* barrenness of the scenes around us. Dryope Tower, where the "Flower of Yarrow" died, was in full view; and all the wonders of the past came booming on the mind, mingling regret, love, sorrow, admiration, awe, and a thousand other nameless feelings, into one vast flood of thought, of an indescribable intenseness, making the very heart-strings tremble, lest they might not be able to withstand the full burst of the tide, which threatened to overwhelm the very hiding places of the soul, and to sweep reason from her tottering throne. I had no occasion to ask the shepherd his definition of poetry; I felt, at that time, it would be an insult to her high office to examine the titles by which she held it, or to explore the tenure on which her pretensions were founded. The right by which she wields

her sceptre, is a spontaneous acknowledgment of the soul—it is interwoven with the very essence of our being, and to define her attributes seemed to me as vain, as an attempt to define our existence, or that of the Deity, by whom its blaze was first enkindled. I was suddenly aroused from my reverie, by the shepherd roaring out a humorous song, the materials for which were gathered from amongst his neighbours; and numerous were the scraps of legendary lore which he had contrived to cull from the peasantry of the surrounding districts. A vein of infinite humour ran along his features, and that eye, which had before been lit up with ecstasy, now rolled on me with a roguish leer, which, in spite of my well-behaved efforts to the contrary, most irresistibly put to flight the gravity and pathos of my before-mentioned demeanour. I was forced to bid adieu to the “braes o’ Yarrow,” and I departed from my companion with much regret; not, however, without expressing an ardent hope that we should meet again, and mingle together in after days “the thoughts that breathe, and words that burn.”

I had entirely lost sight of my bookcase-temple, and was pursuing my way, by hill and dale, and winding stream, when I found myself in the midst of a beautiful pleasure-ground, interspersed with artificial rocks, ruins, and moss-grown castles; embellished with an unceasing variety of fountains, grottoes, and thick spreading woods. All the charms which art could invent to please the eye, and gratify the taste, were here mingled with unsparing profusion, yet with most consummate skill; and though evidently the work of art, yet the elements of that art being taken from nature alone, displayed a power and a fascination to the eye, which nature’s unassisted beauties perhaps never could have produced, unheightened by those very forms which her own works had first developed. It was as one of Claude’s paintings, compared to the real landscape. Nature’s accidental and scattered beauties were here brought together, and constituting a whole of such transcendent loveliness, as was never perhaps seen by mortal eye in the realities by which we are surrounded; or, if ever beheld, it was only by the mind looking through herself, if I may be allowed the expression, at the glowing scene; and giving it a hue, and a glory, which perhaps even the pencil has but feebly the power to portray. Two well dressed gentlemen were walking in a beautiful parterre, studded with a profusion of choice exotics, mingled with a splendid variety of

flowers, the natural productions of our own soil. One of them, an elderly person of most mild and benevolent aspect, with a few hairs thinly sprinkled over his fine forehead, was speaking *enravingly* on the Pleasures of Memory. The other, a more youthful person, looked forward and around, singing the delights which Hope can give; and never, I believe, was beheld such a striking and illusory personification of Memory and Hope, as then presented themselves before me. I had no occasion to put my question. One would have replied, that poetry was the recollection of the past, stripped of all its unpoetical realities, and *glazed or scumbled*, as the painters would say, with the warm hues of a fervid imagination. The other, that Hope was the true source of all poetical feeling; deprive it of her alluring smiles, and you deprive it of that by which its very being subsists, and its operations are carried on to succeeding generations.

My attention was now directed to a figure at some distance, most monstrously attired; he was viewing himself, nevertheless, with vast satisfaction, in the still waters of an extensive lake; and occasionally reading aloud portions of poetry out of several neatly bound manuscript books, glittering in all the pride of morocco "leather and prunella." There was a heaviness about his manner, which was a perfect contrast to the looks and habits of the preceding individuals; and the *outré* and unnatural dress with which he had garnished his person, did not in any degree tend to remove the unfavourable impression his appearance was calculated to produce. How it was I know not, but the first look was prodigiously against him; yet he might have been perhaps taken for a god in some countries, for verily his aspect was not very far unlike those precious specimens of Asiatic and South-Sea-Island worship, which we gaze at, wondering if it were possible for beings endowed with human faculties, to behold such mis-shapen and "horrible imaginings," with any other feelings than those of disgust and abhorrence. I turned me away, not caring to pay any regard to the opinions of so unpoetically equipped an article as now stood before me. I was, however, afterwards informed, that I had conceived an erroneous opinion of his character as a poet, arising from prejudice; and that if I had but taken the trouble to ask him the question, I should not have repented making the attempt.

Proceeding onwards, I met with one to whom, at the first glance, my heart seemed as if attracted by some invisible

agent. Retired and unassuming in his demeanour, his society I solicited, and soon found that I was not mistaken in my first impressions. I found him, like his poetry, tender and unaffected; breathing an air of something more than mere humanity, humble, devout, kind, and feeling a warm sympathy for the fate, and an interest for the ultimate success of those who, like himself, once solicited diffidently the attention of a cautious public; and, like him, were driven back from her door by some pampered and over-fed menial and minister to her depraved appetites, with obloquy and with scorn. Kind and disinterested was the advice he gave, and so meek and forgiving his disposition, that he murmured not at the ungenerous reception he met with; but solely attributed it to the curs and lacqueys, who infest the first approaches to her presence. It was quite refreshing to listen to the divine and holy breathings which seemed to arise from his very soul, after gazing on the revolting scenes, and hearkening to the tales of unblushing abominations, which from every side were unsparingly revealed. I wished to feel what he had felt, to strike like him the lyre with a sanctified ardour, and with a hand freed from the pollutions which taint the whole mass of *our* polite literature; exhibiting a loathsome spectacle of the corruption and moral decay which takes place, when the body is uninvigorated, and unrefreshed by the life-giving spirit from above.

Near to the poet walked a young man of a warm and ardent imagination, who occasionally chanted forth a sacred song, quite *con amore*; the muse being evidently wooed for love, and her affections solely the object of his pursuit. He often appeared to meet the cold scorn of the passing eye, but it chilled not the ardour of his pursuit; it repressed not the uprising of the spirit, striving to soar to that empyreal space, where the poet's soul can sit unmoved and undisturbed by the petty commotions of a busy and unthinking world. I heard him repeat a few stanzas, and my recollection still enables me to preserve the following, which, if not the best, are the only lines I can snatch from their oblivion:—

“ I seek, but cannot find;
 I cry, thou hearest not;
 My moans are given to the wind,
 Unanswer'd and forgot.

Oh, that yon cloud might bring
My soul unto its rest!
Oh, that the zephyr's gentle wing
Would bear me to thy breast!

Sovereign of all, supreme
Dost thou for ever dwell,
Encompassed by th' eternal beam,
Light inaccessible.

Yet from those dazzling rays
No mortal may come nigh,
The sun hath kindled first his blaze,
To bless this lower sky.

And though in glory now
I may not meet thy face;
That sunny beam may round me glow—
The sun of righteousness.

Or dost thou, wrapp'd in night,
Now veil thine awful face;
Thick clouds thy throne of hidden might,
Darkness thy dwelling-place.

Yet should that darkness shroud
Thy presence from my sight,
There is a star can pierce the cloud
Which dims the brow of night.

That faint and twinkling gem,
Its lustre woe doth borrow
From yon bright orb, whose coming beam
Shall bring an endless morrow.

And though that sun hath set
In proud magnificence;
I see the stars' pale glimmer yet,
Whose beams are borrow'd thence.

Soon shall the night be o'er,
And day's own monarch rise,
In clouds and gloom to set no more,
Nor speed to other skies.

Then shall I seek and find
A joy which fadeth not;—
No sighs shall float upon the wind
Unanswer'd and forgot.

Gladness and delight were in his heart, emanating from every limb and feature. His eye shed raptures, and an atmosphere of joy seemed to surround him. I was going to solicit his definition of poetry, when the whole scene suddenly disappeared. I beheld the polished doors of my old book-case, shining fitfully in the trembling and uncertain glimmerings of a decaying fire, the candle had disappeared from the socket, and I started up just as the old wooden clock was hastily proclaiming the hour of midnight, wondering at my vision, but wondering more that the old house-keeper had not awakened me, ere the charm was wound up; though not regretting my time as unprofitably passed, however the gentle reader may consider his own, after he has perused this article.

An Essay on the Religion of the Indian Tribes of North America; Read before the New York Historical Society.
By SAMUEL FARMAR JARVIS, D. D., A. A. S.

PART II.

ON the belief of a God who regulates the affairs of men, and of a future state of rewards and punishments, all religion is founded; and from these principles all religious rites are ultimately derived. But there is an obvious distinction to be made between the tradition of doctrines, and the tradition of those outward observances, with which the doctrines were originally connected. The tradition of doctrines is oral; the tradition of ceremonies is ocular. The relation of the most simple fact, as it passes from mouth to mouth, is discoloured and distorted. After a few removals from its source, it becomes so altered as hardly to have any resemblance to its first form. But it is not so with regard to actions. These are retained by the sight, the most faithful and accurate of our senses; — they are imitated; — the imitation becomes habitual; — and habits, when once formed, are with difficulty eradicated. No fact is more certain, or falls more within the experience of every attentive observer of our nature, than that of customs prevailing among nations, for which they are totally unable to account. Even among individuals, habits exist long after the causes have ceased, to which they owed their origin. The child imitates the actions of the parent, without

inquiring, in all cases, into the motives which lead to the observance; and even if informed of the motives, he may either misconceive or forget them. Here, then, is the difference between oral and ocular tradition. The doctrine may be lost in the current of ages, while the ceremony is transmitted unimpaired:—

Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus.

HOR. A. P. 180.

————— That which strikes the eye
Lives long upon the mind: the faithful sight
Engraves the image with a beam of light.

In endeavouring, therefore, to trace the affinities which a corrupt religion may bear to the pure, if we wish to be successful, we must confine ourselves to its outward observances. This remark applies with peculiar force to the religion of the Indian tribes. They have never possessed the knowledge of letters, and all their religious doctrines have been trusted to the uncertain conveyance of oral tradition. The wild and roving life of the Indian is at variance with the reception of regular instruction; and though the parents may be very careful in relating their traditions to their children, they must of necessity be confused and imperfect. But supposing them to be ever so exact, we have no certainty that the accounts given of them by travellers are correct. The Indians, it has before been observed, are not communicative on religious subjects; and they may take pleasure in baffling, or misleading, the curiosity of white men, whom they, in general, look upon with no friendly eye. And with regard to oral traditions, there is greater room also for the imagination of the traveller to draw wrong conclusions, and to be influenced in his report by the power of a preconceived system. On the other hand, with regard to religious ceremonies, he has only to give a faithful relation of what he sees; and even if the force of some favourite theory leads him to mingle his comments with his description, a judicious reader is able to separate the one from the other. The application of these principles will save much labour, and give certainty to a subject, which has hitherto been considered as affording nothing but conjecture. We will proceed, then, to consider the external part of the religion of the Indians; and we shall soon see, not only that there is a great

uniformity among the rites of nations who are radically different; but, if I am not mistaken, that connexion with the patriarchal religion which might naturally be supposed to exist, if the one be considered as a corruption of the other.

All who have been conversant with the worship of the American tribes, unite in the assertion, that they offer sacrifices and oblations, both to the great Spirit, and to the subordinate or intermediate divinities. To all the inferior deities, whether good or malevolent, the Hurons, the Iroquois, and the Algonkins, make various kinds of offerings. "To propitiate the god of the waters," says Charlevoix, "they cast into the streams and lakes, tobacco, and birds which they have put to death. In honour of the sun, and also of inferior spirits, they consume in the fire a part of every thing they use, as an acknowledgment of the power from which they have derived these possessions. On some occasions, they have been observed to make libations, invoking at the same time, in a mysterious manner, the object of their worship. These invocations they have never explained; whether it be, that they have in fact no meaning, or that the words have been transmitted by tradition, unaccompanied by their signification, or that the Indians themselves are unwilling to reveal the secret. Strings of wampum, tobacco, ears of corn, the skins, and often the whole carcasses of animals, are seen along difficult or dangerous roads, on rocks, and on the shores of rapids, as so many offerings made to the presiding spirit of the place. In these cases, dogs are the most common victims; and are often suspended alive upon trees by the hinder feet, where they are left to die in a state of madness." What Charlevoix thus affirms, with regard to the Hurons, Iroquois, and Algonkins, is mentioned by Mackenzie as practised among the Knisteneaux. "There are stated periods," says he, "such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions, dogs are offered as sacrifices; and those which are fat and milk-white are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is in an open inclosure, on the bank of a river or lake, and in the most conspicuous situation, in order that such as are passing along, or travelling, may be induced to make their offerings. There is also a particular custom among them, that on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of

any thing that is displayed as an offering, he has a right to take it, so that he replaces it with some article he can spare, though it be of far inferior value! but to take or touch any thing wantonly is considered as a sacrilegious act, and highly insulting to the *Great Master of Life*, who is the sacred object of their devotion." At the feasts made by their chiefs, he farther observes, "a small quantity of meat or drink is sacrificed before they begin to eat, by throwing it into the fire, or on the earth." A similar account is given by Adair of the practice among the Creeks, Katábahs, Cherokees, Choctaws, and other southern Indians. "The Indian women," says he, "always throw a small piece of the fattest of the meat into the fire, when they are eating, and frequently before they begin to eat. They pretend to draw omens from it, and firmly believe that it is the mean of obtaining temporal blessings, and averting temporal evils. The men, both in their summer and winter hunt, sacrifice in the woods a large fat piece of the first buck they kill, and frequently the whole carcass. This they offer up, either as a thanksgiving for the recovery of health, and for their former success in hunting, or that the Divine care and goodness may still be continued to them."

The song of the Lenapé warriors, as they go out to meet their enemy, concludes with the promise of a victim if they return in safety:—

O! Thou Great Spirit above!

* * * * *

Give me strength and courage to meet my enemy;

Suffer me to return again to my children,

To my wife,

And to my relations!

Take pity on me, and preserve my life,

And I will make to thee a sacrifice.

Accordingly, "after a successful war," says Heckewelder, "they never fail to offer up a sacrifice to the great Being, to return him thanks for having given them courage and strength to destroy or conquer their enemies."

Loskiel, who has given a minute account of the sacrifices offered by the Lenapé, or Delawares, and who is said, by Heckewelder, to have almost exhausted the subject, affirms that they are offered upon all occasions the most trivial, as well as the most important. "They sacrifice to a hare," says he, "because, according to report, the first ancestor

of the Indian tribes had that name*. To Indian corn they sacrifice bear's flesh, but to deer and bears Indian corn; to the fishes, small pieces of bread in the shape of fishes; but they positively deny that they pay any adoration to these subordinate good spirits, and affirm that they only worship the true God, through them: for God, say they, does not require men to pay offerings or adoration immediately to him. He has, therefore, made known his will in dreams, notifying to them what beings they have to consider as *Mamittoes*, and what offerings to make to them."—"When a boy dreams that he sees a large bird of prey, of the size of a man, flying toward him from the north, and saying to him, 'Roast some meat for me,' the boy is then bound to sacrifice the first deer, or bear, he shoots to this bird. The sacrifice is appointed by an old man, who fixes on the day and place in which it is to be performed. Three days previous to it, messengers are sent to invite the guests. These assemble in some lonely place; in a house large enough to contain three fires. At the middle fire, the old man performs the sacrifice. Having sent for twelve straight and supple sticks, he fastens them into the ground, so as to inclose a circular spot, covering them with blankets. He then rolls twelve red-hot stones into the inclosure, each of which is dedicated to one God in particular. The largest belongs, as they say, to the great God in heaven; the second to the sun, or the God of the day; the third to the night sun, or the moon; the fourth to the earth; the fifth to the fire; the sixth to the water; the seventh to the dwelling, or house-god; the eighth to Indian corn; the ninth to the west; the tenth to the south; the eleventh to the east; and the twelfth to the north. The old man then takes a rattle, containing some grains of Indian corn, and leading the boy, for whom the sacrifice is made, into the inclosure, throws a handful of tobacco upon the red-hot stones; and, as the smoke ascends, rattles his calabash, calling each god by name, and saying: 'This boy (naming him) offers unto thee a fine fat deer, and a delicious dish of sapan! Have mercy on him, and grant good luck to him and his family.'"

All the inhabitants of the West Indies offered sacrifices; and of these the Charaibes were accustomed, at the funerals

* This may account for the following statement by Charlevoix: "Presque toutes les Nations Algonquines ont donné le nom de *grand Lièvre* au premier Esprit. Quelques uns l'appellent *Michabou*; d'autres *Atahocan*." Journal, p. 344.

of their friends, to offer some of the captives who had been taken in battle. I scarcely need advert to the well-known fact, that human sacrifices were offered by the Mexicans. Of these all the Spanish historians have given the most horrible and disgusting account; and they are described more especially by Bernal Diaz, who was an eye-witness, with the most artless and affecting simplicity. Of this practice, however, there are no traces among the present Indian tribes, unless the tormenting of their captives, as Charlevoix seems to intimate, be considered as a sacrifice to the God of war.

That the practice of sacrifice, as an expiation for sin, formed a prominent feature in the religion of all the nations of the old world, is a truth too well known to require proof. That it formed a part of the patriarchal religion is equally evident; and that it must have been of divine institution will, I think, be admitted, after a very little reflection. The earliest instance of worship recorded in the Holy Scriptures, is the sacrifice offered by Cain and Abel; at a period when no permission had yet been given to eat animal food, and no pretext could have possibly presented itself to the mind of man for taking the life of any of the creatures of God. It is equally inconceivable, that by any deduction of unassisted reason the mind could have arrived at the conclusion, that to destroy a part of creation could be acceptable to the Creator; much less, that it could be viewed as an act of homage. The difficulty is still greater, when it is considered that this was intended as an expiation for the sins of the offerer. How could the shedding of the blood of an animal be looked upon as an atonement for the offences which man had committed against his Maker? This would have been to make an act at which nature would once have involuntarily shuddered, the expiation of another act which might not in itself be so hurtful or so barbarous. This reasoning is further strengthened by the next instance of worship recorded in the Bible. When Noah had descended from the ark, the first act of a religious nature which he performed, was to build an altar, and to offer sacrifice. Human reason would have dictated a course of conduct directly opposite, for it would have told him not to diminish the scanty remnant of life, especially when the earth was already covered with the victims which had perished in the mighty waste of waters.

But if of divine institution, the question then arises, what was the reason of the institution? Every intelligent being

proposes to himself some end — some design to be accomplished by his actions. What, then, with reverence let it be asked, was the design of God?

To the Christian the solution of this inquiry is not difficult. He has learned, that in the secret counsels of Almighty wisdom, the death of the Messiah was essential for the salvation of man; that, in his death, the first of our race was as much interested as he will be who will listen to the last stroke of departing time; that it was necessary, therefore, to establish a representation of this great event as a sign of the future blessing, in order to keep alive the hopes and the expectations of men; and that this was effected by the slaughter of an innocent animal, whose life was in the blood, and whose blood poured out was the symbol of his death, who offered himself a ransom for the sins of men. Assuming this as the origin and intent of sacrifice, it is easy to account for its universal prevalence among mankind. Noah, as we have seen, offered a burnt-offering immediately after he left the ark. From him, and his three sons, did their posterity derive the practice; and we find, from the Scriptures, that it prevailed among all the nations, which, from their connexion with the family of Israel, are there incidentally mentioned. If we turn to profane history, we cannot open a volume without meeting every where the record of sacrifice. The Phenicians, the Ethiopians, the Egyptians, the Chinese, the Persians, the nations in the north of Europe and Asia, the Carthaginians, the Greeks, the Romans, the inhabitants of Gaul and Britain — in a word, every heathen nation, of which we have any records remaining, constantly offered sacrifice as an expiation for sin. The gradual corruption of the true religion, while it caused the origin of the rite to be forgotten, made no other alteration in the practice than such as regarded the quality of the victim. Human reason must, at all times, have perceived how inadequate was the slaughter of animals to atone for the sins of mankind. A nobler victim seemed to be demanded; and it was not to be wondered at that the blood of men, and even of children, as approaching nearer to innocence, should finally be considered as essential to obtain the grant of pardon. To find the same practice prevailing among all the Indian tribes of America — a practice deriving its origin, not from any dictate of nature, or from the deductions of reason, but resting solely upon the positive institution of God, affords the most triumphant evidence, that they sprang from the

common parent of mankind; and that their religion, like that of all other heathen nations, is derived by a gradual deterioration from that of Noah. At the same time, it will be seen, that they are far from having sunk to the lowest round on the scale of corruption. With the exception of the Mexicans, their religious rites have a character of mildness which we should elsewhere seek in vain.

Having seen that sacrifice is practised among the Indians, we are naturally led to consider the question, whether they have among them a priesthood; and, on this point, the testimony of travellers is somewhat discordant. Mackenzie mentions that the Chepewyans have high priests*; yet he describes the public sacrifices of the Knisteneaux, as offered by their chiefs, and the private, by every man in his own cabin, assisted by his most intimate friend. Charlevoix says, that among the Indians of whom he writes, in public ceremonies, the chiefs are the priests; in private, the father of each family; or where there is none, the most considerable person in the cabin. An aged missionary, he says, who lived among the Ottawas, stated, that with them an old man performed the office of priest. Loskiel says of the Lenapé, or Delaware Indians, that "they have neither priests regularly appointed, nor temples. At general and solemn sacrifices, the oldest men perform the offices of priests; but, in private parties, each man bringing a sacrifice is priest himself. Instead of a temple, a large dwelling-house is fitted up for the purpose." He afterwards speaks of the place of offering, under the name of "the house of sacrifice;" and mentions it as being "in a lonely place†." On the other hand, Bartram, in his account of the southern tribes, says, "There is in every town, or tribe, a high priest, with several inferior, or junior priests, called by the white people jugglers, or conjurers." To the same purpose Adair asserts, that they "have their high priests, and others of a religious order." "Ishtohollo," he observes, "is the name of all their priestly order, and their pontifical office descends by inheritance to the eldest."

Notwithstanding this diversity, however, the difference is more in appearance than in reality. Various meanings attached to the same words, in consequence of arbitrary associations, may produce a diversity of description. If a

* Mackenzie, 8vo. vol. i. p. 153. "There are conjurers and high priests, but I was not present at any of their ceremonies."

† Loskiel, p. 39, 40. 42. ad calc. A house of sacrifice is only another name for temple.

priest be one whose exclusive duty it is to celebrate the rites of religion, then it must be admitted that a priesthood exists among the Indians; for those who deny that they have priests, allow that in their public sacrifices the chiefs are the only persons authorized to officiate. The only difference, then, lies in this, whether the priesthood be or be not connected with the office of the magistrate.

Among Christians, as among the Jews, the priesthood is distinct from the civil authority; but previous to the separation of the family of Aaron, these two offices were generally united. Melchizedek was both king of Salem, and priest of the most high God. Jethro was, at the same time, priest and prince of Midian; and Abraham himself, who is called a prince, performed the sacerdotal functions. We find this union of the regal and sacerdotal characters existing among heathen nations. Homer describes the aged Pylian king as performing religious rites*; and Virgil tells of the monarch of Delos, who was both priest and king:—

“Rex Anius, rex idem hominum Phœbique sacerdos †.”

Among the Creeks, and other southern Indians, a monarchical form of government seems to prevail; among the northern Indians, a republican. In both the sacerdotal office may be united with civil authority, and therefore partake of its peculiar character. Among the one it may be hereditary, among the other elective. If this be not sufficient to reconcile the discordant accounts, we are bound, I think, to respect the united testimony of Charlevoix and Loskiel in preference to any other, as they do not appear to have had any system to serve which might give a bias to their statements. And if this be so, it will be seen that the religion of the Indians approaches much nearer to the patriarchal than to that of the Jews. Their public sacerdotal offices are performed by their chiefs, and in their private, the head of every family is its priest.

But there is another office, which Carver, Bartram, and others, have confounded with the priesthood which exists among all the Indian tribes, and concerning which there is no diversity in the statement of travellers. To this class of men the French missionaries gave the name of *Jongleurs*, whence the English have derived that of jugglers or conjurers. To use the definition of Charlevoix, they are those servants of their gods, whose duty it is to announce their

* Odyss. lib. iii. l. 418—460.

† Æneid. lib. iii. l. 80.

wishes, and to be their interpreters to men: or, in the language of Volney, those "whose trade it is to expound dreams, and to negotiate between the manitto and the votary." "The jongleurs of Canada," says Charlevoix, "boast that by means of the good spirits whom they consult, they learn what is passing in the most remote countries, and what is to come to pass at the most distant period of time; that they discover the origin and nature of the most secret disorders, and obtain the hidden method of curing them; that they discern the course to be pursued in the most intricate affairs; that they learn to explain the obscurest dreams, to give success to the most difficult negotiations, and to render the gods propitious to warriors and hunters." "I have heard," he adds, "from persons of the most undoubted judgment and veracity, that when these impostors shut themselves up in their sweating stoves, which is one of their most common preparations for the performance of their sleight of hand, they differ in no respect from the descriptions given by the poets of the priestesses of Apollo, when seated on the Delphic tripod. They have been seen to fall into convulsions; to assume tones of voice, and to perform actions which were seemingly superior to human strength, and which inspired with an unconquerable terror even the most prejudiced spectators." Their predictions were sometimes so surprisingly verified, that Charlevoix seems firmly to have believed that they had a real intercourse with the father of lies. This account of the jongleurs of Canada is confirmed by Mr. Heckewelder, in his late work on the Indian tribes. "They are a set," he observes, "of professional impostors, who, availing themselves of the superstitious prejudices of the people, acquire the name and reputation of men of superior knowledge, and possessed of supernatural powers. As the Indians, in general, believe in witchcraft, and ascribe to the arts of sorcerers many of the disorders with which they are afflicted in the regular course of nature, this class of men has arisen among them, who pretend to be skilled in a certain occult science; by means of which they are able, not only to cure natural diseases, but to counteract or destroy the enchantments of wizzards or witches, and expel evil spirits. There are jugglers of another kind, in general old men and women—who get their living by pretending to supernatural knowledge—to bring down rain when wanted, and to impart good luck to bad hunters. In the summer of 1799, a most uncommon drought happened in the Muskingum country.

An old man was applied to by the women to bring down rain, and, after various ceremonies, declared that they should have rain enough. The sky had been clear for nearly five weeks, and was equally clear when the Indian made this declaration. But, about four in the afternoon, the horizon became overcast; and, without any thunder or wind, it began to rain, and continued to do so till the ground became thoroughly soaked. Experience had doubtless taught him to observe that certain signs in the sky, or in the water, were the forerunners of rain; yet the credulous multitude did not fail to ascribe it to his supernatural power." "It is incredible to what a degree the superstitious belief in witchcraft operates on the mind of the Indian. The moment his imagination is struck with the idea that he is bewitched, he is no longer himself. Of this extraordinary power of their conjurers, of the causes which produce it, and the manner in which it is acquired, they have not a very definite idea. The sorcerer, they think, makes use of some deadening substance, which he conveys to the person he means to 'strike,' in a manner which they can neither understand nor describe. The person thus 'stricken' is immediately seized with an unaccountable terror. His spirits sink, his appetite fails, he is disturbed in his sleep, he pines and wastes away, or a fit of sickness seizes him, and he dies at last, a miserable victim to the workings of his own imagination."

A remarkable instance of this belief in the power of these sorcerers, and of the wonderful effects of imagination, is related by Hearne, as having occurred during his residence among the northern or Chepewyan Indians. Matonabee, one of their chiefs, had requested him to kill one of his enemies, who was at several hundred miles distant. "To please this great man," says he, "and not expecting that any harm could possibly arise from it, I drew a rough sketch of two human figures on a piece of paper, in the attitude of wrestling; in the hand of one of them I drew the figure of a bayonet, pointing to the breast of the other. 'This,' said I to Matonabee, pointing to the figure which was holding the bayonet, 'is I; and the other is your enemy.' Opposite to those figures I drew a pine-tree, over which I placed a large human eye, and out of the tree projected a human hand. This paper I gave to Matonabee, with instructions to make it as public as possible. The following year, when he came to trade, he informed me that the man was dead. Matonabee assured me that the man was in perfect health when he heard of my design against him, but

almost immediately afterward became quite gloomy, and, refusing all kinds of sustenance, in a very few days died."

Bartram, in his account of the manners and habits of the tribes which inhabit Florida and the south of the United States, relates, as their general belief, that "their seer has communion with powerful invisible spirits, who have a share in the government of human affairs, as well as of the elements. His influence is so great, as frequently to turn back an army when within a day's journey of their enemy, after a march of several hundred miles." "Indeed," he adds, "the predictions of these men have surprised many people. They foretel rain or drought, pretend to bring rain at pleasure, cure diseases, exercise witchcraft, invoke or expel evil spirits, and even assume the power of directing thunder and lightning." The power, then, of these impostors, is supposed to consist in the miraculous cure of diseases; the procuring of rain, and other temporal blessings, in the same supernatural manner; the miraculous infliction of punishment upon the subjects of their displeasure; and the foretelling of future events. It will immediately be seen, that these are, in fact, the characteristics of the prophetic office; those, I mean, which are external, which produce, therefore, a lasting impression upon the senses of men, and from the force of ocular tradition, would naturally be pretended to, even after the power of God was withdrawn.

That true prophets had such power, is evident from the whole tenour of Sacred History. On their power of predicting future events, it is not necessary to dwell; but it will be seen, that there is a striking analogy between the pretensions of the Indian impostors, and the miracles wrought by the prophets. We have seen, that the former assume the power of curing or inflicting diseases by supernatural means. We find the prophets curing or inflicting the most inveterate diseases by a word, by a touch, by washing, and other means naturally the most inadequate.* We have seen the Indian impostors pretend to foretel drought or rain. So Elijah the Tishbite said to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word†." And again, the same prophet, when there was no appearance of change in the heavens, said to the king,

* Thus Naaman was cured of his leprosy by Elisha, and the same disease inflicted by the prophet on his servant Gehazi. 2 Kings, v.

† 1 Kings, xvii. 1.

“Get thee up, eat and drink, for there is a sound of abundance of rain*.” We have seen, that among the Indians, the conjurors pretend to inflict punishment on their enemies by supernatural means. So we read of a true prophet, that he commanded fire to descend from heaven, and consume the soldiers who were sent by the king of Israel to take him†.

But I wish to direct your attention more especially to a very early period of Sacred History, while the Gentiles had not yet entirely apostatized from the worship of the true God, and therefore were not yet wholly cut off from the patriarchal church. In the history of Abraham and Abimelech, we have an instance of the power which prophets possessed of obtaining blessings for others.” “Now, therefore,” said God to Abimelech, “restore the man his wife: *for he is a prophet, and he shall pray for thee, and thou shalt live‡.*” The same power is attributed to Job, who was probably a descendant of Esau, consequently not one of the chosen family; and, therefore, a prophet among the Gentiles. “The Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends. Therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly§.” Traces of the same power are to be found in the history of Balaam, the prophet of Midian. When the Israelites, on their passage from Egypt, were passing through the country of Moab, the king of the Moabites, alarmed for his personal safety, sent for the prophet to curse them. “Come now, therefore, I pray thee, curse me this people, for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: *for I wot, that he whom thou blesseth is blessed, and he whom thou curseth is cursed.* And the elders of Moab, and the elders of Midian, departed *with the rewards of divination in their hand*; and they came unto Balaam and spake unto him the words of Balak. And he said unto them, lodge here this night, and I will bring you word again, as Jehovah shall speak unto me. And God said unto Balaam, thou shalt not go with them; and thou shalt not curse the people, for they are blessed||.” Here is not only a proof of the power

* 1 Kings, xviii. 41.

† Gen. xx. 7.

§ Job, xlii. 7, 8.

† 2 Kings, i. 10, 12.

|| Numb. xxii. 6, 7, 8, 12.

ascribed to the prophet by the nations among whom he dwelt, but a recognition, by God himself, of the authority of Balaam to bless and curse in his name. And here, if I mistake not, we may observe the connecting link between the power of true prophets, and the arts practised by the false, after the divine influence was withdrawn. The elders of Moab and of Midian, it is said, “departed *with the rewards of divination* in their hand.” The inference is inevitable, that Balaam, who undoubtedly had intercourse with the true God, was at times deprived of the divine influence, and that under a sense of that deprivation he had recourse to the arts of divination. Of this there is farther evidence. “Surely,” he exclaims, in one of his sublime prophecies, “there is no enchantment against Jacob, neither is there any divination against Israel.” And it is subsequently stated, that “when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments*.” When he could not obtain authority from God to curse Israel, he had recourse, in the depravity of his heart, to these unhallowed incantations; but finding that it was in vain to contend with the determination of the Almighty, he resigned himself at length to the divine influence, and converted his intended curse into a blessing. “How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! Blessed is he that blesseth thee, and cursed is he that curseth thee†!” In proportion, then, as Idolatry increased, the prophetic spirit in the patriarchal church was gradually withdrawn. While the true God was worshipped, even though in absurd connexion with idols, the divine influence was sometimes communicated: but being gradually more and more frequently denied, the prophets had recourse to the superstitious observances of divination and judicial astrology. And as idolatry, in its downward course, at length lost sight of the Creator, and worshipped only the creatures, so the prophetic office degenerated into the arts by which impostors preyed upon the superstition of the ignorant.

I have now finished the view which I proposed to take of the Religion of the Indians. I am sensible that it is very imperfect; but enough has been said, I hope, to show the analogy which it bears to the religion of the patriarchal ages, and its wonderful uniformity, when considered as prevailing among nations so remote and unconnected. It

* Numb. xxiv. 1.

† Ibid. v. 9.

has already been observed, however, that their religious system can afford no clue by which to trace them to any particular nation of the old world. On a subject so obscure as the origin of nations, there is great danger of expatiating in conjectures. In fact, the view here taken, in some measure cuts off these conjectures, by tracing the Aborigines of America to a higher source than has usually been assigned to them. If the opinion I have advanced be true, it will, I think, appear rational to believe, that the Indians are a primitive people;—that, like the Chinese, they must have been among the earliest emigrants of the descendants of Noah;—that, like that singular nation, they advanced so far beyond the circle of human society, as to become entirely separated from all other men;—and that, in this way, they preserved a more distinct and homogeneous character than is to be found in any other portion of the globe. Whether they came immediately to this western continent, or whether they arrived here by gradual progression, can never be ascertained, and is, in fact, an inquiry of little moment. It is probable, however, that like the northern hordes who descended upon Europe, and who constituted the basis of its present population, their numbers were great; and that from one vast reservoir they flowed onward in successive surges, wave impelling wave, till they had covered the whole extent of this vast continent. At least, this hypothesis may account for the uniform character of their religion, and for the singular fact which has lately been illustrated by a learned member of the American Philosophical Society*, that their languages form a separate class in human speech, and that, in their plans of thought, the same system extends from the coasts of Labrador to the extremity of Cape Horn.

But, turning from speculations which are rendered sublime by their shadowy form, and immeasurable magnitude, I shall conclude a discourse which, I fear, has become already tedious, by remarks of a more practical, and, I would hope, of a more useful nature. We have seen that, like all other nations unblessed with the light of Christianity, the Indians are idolators; but their idolatry is of the mildest character, and has departed less than among any other people from the form of primeval truth. Their belief in a future state is clear and distinct, debased only by those corporeal associations which proceed from the constitutional operations of

* Mr. Duponceau.

our nature, and from which even Christians, therefore, are not totally exempt.—They retain among them the great principle of expiation for sin, without which all religion would be unavailing; and they acknowledge, in all the common occurrences of life, and even in their very superstitions, the overruling power of Divine Providence, to which they are accustomed to look up with an implicit confidence, which might often put to shame the disciples of a purer faith. Provided, then, that their suspicions respecting every gift bestowed by the hands of white men, can be overcome, the comparative purity of their religion renders it so much the easier to propagate among them the Gospel of Salvation. In this view, is it possible for the benevolent heart to restrain the rising wish, that the scanty remnant of this unfortunate race may be brought within the verge of civilized life, and made to feel the influence, the cheering and benign influence, of Christianity? Is it not to be wished, that the God whom they ignorantly worship, may be declared to them, and that, together with the practices they have so long preserved, may be united that doctrine which alone can illuminate what is obscure, and unravel what is intricate? If this be desirable, it must be done quickly, or the opportunity will be for ever lost. Should our prejudices prevent it, we must remember that their faults will be obscured, and their virtues brightened, by the tints of time. Posterity will think of them, more in pity than in anger, and will blame us for the little regard which has been paid to their welfare. Hapless nations! Like the mists which are exhaled by the scorching radiance of your summer's sun, ye are fast disappearing from the earth. But there is a Great Spirit above, who, though for wise purposes he causes you to disappear from the earth, still extends his protecting care to you, as well as to the rest of his creatures.—There is a country of souls, a happier, and better country, which will be opened, we may charitably hope, to you, as well as to the other children of Adam. There is the atoning blood of the Redeemer, which was shed for you, as well as to the rest of mankind; the efficacy of which, you have unwittingly continued to plead; and which may be extended, in its salutary influence, even to those who have never called on, because they have never heard, **THE NAME OF THE SON OF GOD.**

REVIEW.

Of Population. An Inquiry concerning the Powers of Increase in the Numbers of Mankind; being an Answer to Mr. Malthus's Essay on that Subject. By William Godwin. 8vo. London. Longman, Hurst, and Co. 1820. pp. 626, price 18s.

THAT new conclusion, upon whatever subject, which at once, and palpably contradicts our past *knowledge*, may be safely held to be false: and the accuracy of experiment, the truth of history, and the authority of revelation, furnish much of such knowledge. Where it lurks we may not know; but a fallacy there is lurking somewhere in the argument: we may be certain of the existence of that fallacy from its effects, before we can trace its well-concealed spring;—and there is no consideration that more strikingly shows the value of first principles, in science, as well as in morals.

Though not subject to the modern mania for political economy, which would exalt it above all other studies in point of practical usefulness, we confess we are amongst those who rejoice at its more frequent discussion of late—particularly in those middle classes of society, that bear the heat and burden of all the errors of their rulers, on this subject. It is thus brought down from the clouds of abstraction and hypothesis, into that region of real life, where the parties most interested will exercise their thoughts and plans upon it; and where, though for a while it may be treated roughly, it will fare well at last. We must also confess, however, that we differ widely from some of the popular notions, both of the rights of the rich and the wrongs of the poor: and as widely from the system of that modern writer on one important branch of political economy, who has done more toward arousing the whole British public to its importance, as a science, than any of his contemporaries. For Mr. Malthus's conclusions on the subject of population, were such as could not be true. With him, contrary to all the

sayings of the wise,
In ancient and in modern books enrolled,

an increase of population was not only 'an evil,' but '*the principle* of population' was described as a misery, lord paramount of the earth;—an evil genius, threatening hard to devour the luxuries of the rich, the comforts of the middle

classes, and the very subsistence of the poor. In all ages of the world, 'population had been pressing hard against subsistence,' he told us; the monster had been stalking through the earth, and had been, in point of fact, equally peremptory in his demands, equally loud in his threats, as at the present time; but, until the date of the Essay on Population, no human being had heard his voice, no one had ever suspected his designs, or even, as Mr. Malthus describes it—his being. The world had been partially peopled from one pair; human life, and by consequence, the duration and produce of marriages, had been proportionably extended in the patriarchal ages, to accomplish its being peopled to a considerable degree; then, *a fact never alluded to by our divine*, the Omniscient Governor of the world was pleased to limit the duration of life, and by consequence, its connexions, to about their present standard length; but He had never reversed His high behest on the first marriage—'Be fruitful, and multiply, and replenish the earth, and subdue it;' for never had the command it includes been fully obeyed, and never, therefore, had the predicted result, the subjugation of the earth to the wants of man, been fully realized. We submit thus prominently, to every sincere believer in Revelation, that, in the sententious manner of Scripture, this divine homily on marriage contains a strong assurance, that when the earth is "replenished" with inhabitants, it shall be efficiently subject to the wants, and supply in plenitude all the comforts of man.

Mr. Malthus could not be correct in his conclusions. Scripture forbade it, common sense forbade it; the deductions of philosophy, the experience and recorded wisdom of the statesmen of all ages, and the voice of all history, forbade it also. Yet, with so plausible an air did this writer bring forward his theory, and supported his celebrated ratios of population and subsistence with such apparent matters of fact; the argument seemed so palpable, and the evidence—from across the Atlantic—so irresistible, that the El Dorado of Queen Elizabeth's reign did not more largely attract European notice and belief: and all England rings with the triumph of his principles. Whatever errors the system of this gentleman may contain, it has decidedly borne down its opponents for the last twenty years. It savours a little too much, therefore, of the partisan, for Mr. Godwin to denominate it at once "a house of cards*;"

* Godwin, p. 2.

and to tell us, that he "who should read the first chapter, and no more, of Mr. Malthus's Essay, would be in possession of every thing in the book that is solid and compressed, or that bears so much as the air of science." Mr. Malthus has certainly constructed an important theory on grounds by far too slight, and, as we think, utterly untenable; but the writer who has prevailed to influence the calculations of the merchant, the exhortations of the divine, the plans of the statesman, and the decisions of a British Parliament, for nearly a whole generation, at this enlightened period of the world, is not to be so unceremoniously dismissed. There was great originality, great ingenuity, and great perseverance in his advances, while he performed for the public the important service of breaking up much new ground in science, and stimulating others to follow him. If it be founded on the ruins of his own system, he will have been the means of founding, as we have intimated, a new school of political economy in Great Britain; and, that branch of the science which he originally selected for discussion, was neither ill-chosen, nor overrated in its importance. It has occupied no small share of the public attention ever since the first appearance of his Essay.

From that early period, the name of Mr. Godwin stands connected with the subject of population. In his Inquiry concerning Political Justice, he had the merit, or demerit, it seems, to connect an Utopian scheme of equality with a *Malthusian* calculation respecting the possible increase of mankind: and, although *he* then spoke, (after the occult manner of his future opponent) of there "being a *principle* in human society, by which population is perpetually kept down to the level of the means of subsistence*," he anticipated the period when "the spirit of oppression, the spirit of servility, and the spirit of fraud," with their attendant vices, being banished from amongst men, a full development would be given to the principle of population, and a large accession of human happiness result from it. To show the fallacy of expecting such a state of society on earth, and that, were it realized, it could not continue for a single generation, Mr. Malthus was first induced to write his Essay on Population. The result, he contended, of a law to enforce the best-constructed system of equality, would be, that the claimants on the future means of the society would be so prodigiously augmented, as quickly to introduce the old liabilities to labour, poverty and want,

* Godwin's Political Justice, p. 460.

with their attendant crimes and miseries; and hence, to compel a speedy return to the old systems of providing for, and restraining them. Mr. Godwin, according to correct legal practice, we believe, now claims a right of reply. He was an advocate for the lower classes of society, as plaintiffs against its great political institutions, for whom Mr. Malthus appeared, and made out, as the learned opener of the cause insists, a defence almost entirely fictitious. But the latter gentleman, we are happy to find, does not attempt to sustain all the points of his opening speech. He was originally the champion of infidelity as well as of equality; and some of the most important moral and religious bonds of mankind, were objects of his animadversion and reprobation: in defence of this system he no longer appears; he challenges his bitterest enemy to find in his present publication, the peculiarities of the Author of the Inquiry concerning Political Justice*, and confines himself strictly to the theory of Mr. Malthus on population, and the manner in which its advances affect, and are affected by, the means of subsistence.

The creed of this writer and his disciples is, "That population has a constant tendency to increase beyond the means of subsistence†;" — That "It may safely be pronounced that population, when unchecked, goes on doubling itself every twenty-five years, or increases in a *geometrical* ratio‡;" — while, "considering the present average state of the earth, the means of subsistence, under circumstances the most favourable to human industry, could not possibly be made to increase faster than in an *arithmetical* ratio§."

"The necessary effect of these two rates of increase, when brought together," says Mr. Malthus, "will be very striking. Let us call the population of this island eleven millions; and suppose the present produce equal to the easy support of such a number. In the first twenty-five years the population would be twenty-two millions; and the food being also doubled, the means of subsistence would be equal to the increase. In the next twenty-five years, the population would be forty-four millions, and the means of subsistence only equal to the support of thirty-three millions. In the next period, the population would be eighty-eight millions, and the means of subsistence just equal to the support of half that number. And, at the conclusion of the first century, the population would be a hundred and seventy-six millions, and the means of subsistence only equal to the support of fifty-five millions, leaving a population of a hundred and twenty-one millions totally unprovided for.

* Godwin, Preface, p. x. † Essay on Population, 5th edit. vol. i. p. 5.
 ‡ Ibid. p. 9. § Ibid. p. 14.

Taking the whole earth, instead of this island, emigration would of course be excluded; and, supposing the present population equal to a thousand millions, the human species would increase as the numbers 1, 2, 4, 8, 16, 32, 64, 128, 256, and subsistence as 1, 2, 3, 4, 5, 6, 7, 8, 9. In two centuries, the population would be to the means of subsistence as 256 to 9; in three centuries, as 4096 to 13; and in two thousand years, the difference would be almost incalculable*."

Such is what may be called the fashionable theory of population, and its consequences. The *authorities* on which Mr. Malthus principally rests†, may be briefly detailed. — They are, 1. Dr. Franklin, who, in "Observations concerning the Increase of Mankind," written in 1731, has said, "There is no bound to the prolific nature of plants and animals, but what is made by their crowding and interfering with each other's means of subsistence. Were the face of the earth vacant of other plants, it might be gradually sowed and overspread with one kind only, as, for instance, with fennel: and were it empty of other inhabitants, it might in a few ages be replenished from one nation only, as, for instance, with Englishmen‡." 2. Dr. Price, who, in his Observations on Reversionary Payments, republishes a letter he had formerly written to Dr. Franklin, containing this remark, "A doubling of population in eighty-four years, is, as you, Sir, well know, a very slow increase, compared with that which takes place among our colonies in America§," and referring at the bottom of a page to a Sermon of a Dr. E. Styles, (printed in 1761) as stating the population of Rhode Island to double as a whole in twenty-five years, and, "within land," in twenty and fifteen years. 3. Euler; who "calculates on a mortality of one in thirty-six, that if the births be to the deaths in the proportion of three to one, the period of doubling will be only twelve years and four-fifths||." And 4. Sir William Petty; who "supposes a doubling in so short a time as ten years¶." It is remarkable that no part of Mr. Malthus's printed works refers to *Tables* establishing the actual increase of population, even in America, at the ratio he assumes.

The *reasoning* of this gentleman upon his data is sufficiently remarkable. Having stretched the reader's imagination on the rack of the geometrical ratio, he comes to

* Essay on Population, 5th edit. vol. i. pp. 15, 16.

† See his own Letter, stating them, in Mr. Godwin's book, p. 122, and pp. 3, 7, 8, of the Essay, vol. i.

‡ Franklin's Miscell. Works, p. 9.

§ Price's Observations, vol. ii. p. 49.

|| Essay, vol. i. p. 8.

¶ Ibid.

consider the checks to this fearful multiplication of mankind : or, *what it is*, in point of fact, that has preserved these propagating and eating animals from—eating one another ! For it must not be forgotten, that Mr. Malthus's whole system rests on the "natural tendency" of mankind thus to multiply, and requires, in all cases, the presence of counteracting powers or circumstances, to account for the result being otherwise in point of fact. The "checks" enumerated in his first edition, were entirely embraced under the fearful names of "vice" and "misery;" in the subsequent edition of his work, he has added a third, "moral restraint;" which, however, he characterizes as having "operated with very inconsiderable force in past ages," and declares that he can anticipate nothing much better from it in time to come. More particularly his checks are, "unwholesome occupations, severe labour and exposure to seasons, extreme poverty, bad nursing of children, great towns, excesses of all kinds, the whole train of common diseases and epidemics, war, plague, and famine *."

But the *policy* recommended on this singular basis, the practice to which the rulers of the world, and particularly those of our own country, are exhorted by a Christian moralist on the ground of these doctrines, is yet more novel and original. A denial of *any right* in the poor to the maintenance they cannot earn, should first be promulgated. Secondly, the poor-laws should be "gradually abolished;" or a law be enacted, "declaring that no child born from any marriage taking place after the expiration of a year from the date of the law, and no illegitimate child born two years from the same date, *should ever* be entitled to parish assistance †." Thirdly; to try the efficacy of moral restraint as far as possible, it should seem, every clergyman, after the publication of the banns of marriage, should be instructed to read a homily to the poor, on the duty of supporting their children, the immorality of marrying without "a prospect" of doing this; the evils which had resulted from former attempts to assist them, and the absolute necessity which their richer neighbours had discovered, of abandoning those attempts. We must extract from Mr. Malthus's quarto edition of the Essay, (1803) the celebrated passage in which the climax of his theory appears; for, though it has since been expunged from the work, the spirit of it still pervades the whole:—

"A man who is born into a world already possessed, if he cannot

* Essay, vol. i. p. 22.

† Ibid. vol. iii. p. 179.

get subsistence from his parents, on whom he has a just demand, and if the society do not want his labour, has no claim of right to the smallest portion of food, and, in fact, has no business where he is. At nature's mighty feast there is no vacant cover for him. She tells him to be gone; and will quickly execute her own orders, if he do not work upon the compassion of some of the guests. If these guests get up and make room for him, other intruders immediately appear, demanding the same favour. The report of a provision for all that come, fills the hall with numerous claimants; the order and harmony of the feast is disturbed; the plenty that before reigned is changed into scarcity; and the happiness of the guests is destroyed by the spectacle of misery and dependence in every part of the hall, and by the clamorous importunity of those, who are justly enraged at not finding the provision they were taught to expect. The guests learn too late their error, in counteracting those strict orders against all intruders, issued by the great mistress of the feast, who wishing that her guests should have plenty, and knowing that she could not provide for unlimited numbers, humanely refused to admit fresh comers, when her table was already full*."

The foregoing we believe to be a fair view of his opponent's case, when Mr. Godwin resumed his pen†. And

* Essay, 4to. edit. 1803, p. 531.

† In the anecdotes of Bishop Watson's Life, published by his son, we are presented with an able application to that prelate, on the part of a clergyman, to answer Mr. Malthus, and the bishop's reply. The former characterizes the Essay on Population, as "a book which endeavours to establish a code of morality in opposition to the morality of the gospel." "To me," says the writer, "it appears the most insidious attack ever made on Christianity, though the author pretends to be a Christian divine. As your Lordship has answered those writers who have endeavoured to undermine the doctrines of Christianity, perhaps you will show the same zeal in defending its moral precepts. The design of the present letter is to prevail on your Lordship to answer Mr. Malthus. If my sentiments should not happen to meet with your Lordship's approbation; if you should think favourably of Mr. Malthus, it would give me infinite satisfaction to hear the grounds on which your Lordship thinks his Essay can be justified, and on which it can be reconciled to the spirit of Christianity; for to me they appear so much at variance, that I am compelled to give up either the one or the other."

The Bishop says, "Though I have not read this book, I have looked into it: but perceiving that the author was endeavouring to show the utility of bringing down the population of the earth to the level of the subsistence requisite for the support of man, (a proposition [?] wanting no proof, since where there is no food men must die), I thought his time and talents would have been better employed in the investigation of the means of increasing the subsistence to the level of the population: and I laid the book aside. I thought myself justified in thus neglecting to peruse a book thwarting the strongest propensity of human nature, and contradicting the most express command of God, "increase and multiply;" especially as I was persuaded that the earth had not, in the course of six thousand years from the creation, ever been replenished with any thing like one half of the number of inhabitants it would sustain."—*Anecdotes of the Life of Bishop Watson*, 1820, 8vo. vol. ii. p. 325—329.

shall we say, that in sitting down to our critical labours, we feel a rising blush at the partial triumph of infidelity, which is involved in the present position of the combatants? It is, however, but a partial triumph. Mr. Malthus, a clergyman of the established church, assuming the attitude and language of Hamlet—

“ ’Tis not alone my inky cloak
- Or suit of solemn black that best befits me”—

avoids drawing any portion either of his data or arguments from Revelation, and puts off the Christian, with regard to any peculiarity in his morals or views of human history, for the mere politician, and the moralist of expediency: while, practically, his eloquence is employed in teaching the comfortable doctrine of self-love to the rich; to all classes that have any thing to lose or give away, the easy art of keeping what they have; and to a large portion of the poorer class, that they really have “no business” in a world so much “possessed” as this! From the public and legal channels of benevolence, (for the poor-laws, however confused and imperfect, are nothing else) he proposes at once to drain off their shallow stream, and more than suggests the *danger* of the private exercise of that virtue. The guilt, in the poor, of having a large family “without a prospect,” is with him of such immediate and threatening evil to society, that the severest penalties of want and starvation should be immediately enacted against it, *in terrorem*, and in two short years inflicted—actual famine inflicted on the unhappy offspring of imprudent marriages, lest a famine *should* occur in other quarters, and among the more considerate of mankind. This writer’s exhausted “Nature,” has no room for them at her feast; and Christianity, as a system of benevolence above and beyond unenlightened nature; a system that multiplies her bread while it divides it, has slipped from his recollection. Not only “he that will not,” but he that *cannot* “work,” must not be suffered to eat, and in the face of all the wretched details of a Colquhoun on the Metropolis, and the Reports of the Magdalen and the Penitentiary, “it is better,” with him, “to burn than to marry.” Mr. Godwin, on the other hand, a recorded unbeliever, appears on the Christian side of this argument. His theory is not inconsistent with the annals of the Bible. The erroneous speculation (if such it be) which first exposed him to the animadversions of Mr. Malthus, was an excessive application of the principle of benevolence. He calls upon the rich to “consider the poor.”

He traces to the corrupt influence of their idle self-love, and to the unnatural state of opposition and envy in which merely human institutions often place man against man, much of the vice and misery which we see in the world ;— and Scripture so disposes of much of it. Above all, while cautiously avoiding to pledge himself for the truth, he derives from the precepts of Christianity his strongest and most successful opposition to the spirit and morals of Mr. Malthus's book.

Far as this is, with regard to these writers, very far from what we could have desired ; with regard to the systems of Infidelity and Christianity, in so much as they are concerned, it is exactly as we should expect it to be. The Christian writer enticed from his only proper ground, *Revelation as the standard of morals*, and of all *large views of man*, is soon led captive, particularly with regard to the morals of his work, by the Philistines ; and blind, and in fetters, makes sport for them ; while the unbelieving champion, finding no principles of self-denial and good-will to men equal to those of his neglected Bible ; no moralist like Christ ; nothing that can stand before the ark ; no God like the God of Israel— reasons as wisely and as practically as the “ priests and diviners ” of Philistia, in a certain memorable case of old *, and, contrary to his nature, comes lowing down “ the straight way to Bethshemesh,” actually supporting the ark of the Lord !

Our author, somewhat inconsistently with his metaphor of finding only “ a house of cards ” to demolish, expresses his surprise, in the Preface of his work, that Mr. Malthus's book should have been twenty years before the public unanswered in its main principle ; and adds, “ It is in *reality* the complexity and thorniness of the question that have had the effect of silencing Mr. Malthus's adversaries respecting it †.” Like a wise traveller in such a region, he keeps, therefore, to certain main points in his progress.

In Book I. he endeavours to ascertain “ The population of Europe, Asia, Africa, and South America, in ancient and modern times.” With Mr. Malthus our author rejects all the data of Revelation on the subject of the original peopling of the world. “ I have undertaken,” he says, “ to write a refutation of *his* theories. He has chosen his ground ; and I follow him to the contest. He had [has] made no allusion to Adam and Eve, and has written just as any speculator in

* 1 Samuel, vi. 3, &c.

† Godwin, Preface, p. vii.

political economy might have done, to whom the records of the Bible were unknown. If there is any thing irreverend in this, to Mr. Malthus, and not to me, the blame is to be imputed. He has constructed his arguments upon certain *data*, and I have attempted nothing more than the demolishing of these arguments." He accordingly resorts to profane history, which, as he observes, extends our knowledge of the population of Europe and Asia, backward, some few thousand years. America has been discovered about three centuries, but no stable colonies, keeping tables and population, have been established there more than 100 years. Of Africa we know to this day little or nothing to our purpose. The inquiry then naturally recurs, how stands the question of population in regard to the old world? Of its changes and habits, its revolutions and emigrations, we have authentic and long-continued history.

Mr. Godwin proposes to begin with the population of *China*; a subject to which his opponent has also devoted considerable attention, that country being supposed to be more fully peopled than any other part of the globe. Now this is precisely a country in which the system of Mr. Malthus, if correct, would have been brought into full development. Preserving, in common with all the eastern nations, a remarkable permanency of manners and economy, its institutions afford the greatest encouragement to marrying early; celibacy is universally regarded as a disgrace; and the women are remarkably fruitful. "As an encouragement to marriage," says Lord Macartney, "every male child may be provided for, and receive a stipend from the moment of his birth, by his name being enrolled in the military list." Yet Du Halde and Sir George Staunton, the one writing at the beginning, and the other at the end of the last century, demonstrate that in this portion of the old world, at least, population has been at a stand for the last 100 years; and Mr. Malthus concurs in the statement. What, then, has retarded the progress of this mighty empire toward all the evils of the geometrical ratio? Sometimes Mr. Malthus seems evidently to suppose that the various "checks" he enumerates cut off a given number of children in countries, where, from whatever cause, marriage is freely encouraged; which keeps them from rising into an overwhelming population. China has been said to number 333,000,000 of souls within its confines. On the system of an invariable tendency in population to double itself "by procreation only" in twenty-five years, 999,000,000 infants, at least, must have been born and

destroyed (or three times the number of the existing population) within the last century, over and above the usual average of mortality in other countries. But where are the records or indications of such mighty havoc? It involves an *increased* mortality of 13,320,000 children annually; a number more than equal to the whole population of Great Britain. We have no reason to believe in the recurrence of any of Mr. Malthus's eleven "checks" in such an increased proportion in that country; the testimony of travellers, and the statements of that author himself, go to prove a considerable exemption from many of them — why then *has not* the population of China doubled, quadrupled; and then doubled and quadrupled again, within the century? We almost want regular denominations of figures to tell us what it ought to have been, on his showing, at the conclusion of that period.

In the fruitful parts of *India* we have a similar abundance of population. While the average number of persons subsisting on a square mile in England is not more than 200; in the district of Burdwan, Bengal, according to a recent statistical statement*, 600 persons subsist on every square mile: and with the same pertinacious ignorance, all the great legislators of this part of the world have for ages, as in China, encouraged population, and found no alarming symptoms of increase. According to the ordinances of Menu, one of the first duties of a citizen is to beget a son for his country; and early marriages are here accordingly, as Mr. Malthus admits, "almost universal." Here then, again, we should have found the redoubling, or the redoubled and incredible destruction of children which his system assumes. But we cannot pass over quite so slightly as Mr. Godwin does, some of the reasoning and allusions of his opponent on the subject of "Indostan and Tibet." One proposed object of the Essay on Population was to ascertain the checks to population in different parts of the world, and to *recommend* certain methods of preventing or remedying its excess. In the chapter in question he instances the customs of the Nayrs with regard to marriage, and the measures of the government of Tibet, as operating in this direction." He tells us of the practice of one Nayar woman having attached to her "two males, or four, or perhaps more;" that in Tibet, "perhaps the only country where to repress rather than to encourage population is a public object," the Bootea is recommended to distinction by his celibacy; and the higher orders, wholly engrossed by political or ecclesiastical duties, leave to the

* Asiatic Researches, vol. xii. No. 13.

husbandman and labourer "the exclusive charge of propagating the species." Notwithstanding these "excessive checks," however, Mr. Malthus very gravely says, "Population is kept up to the level of subsistence, and this is confirmed by the number of beggars in Lestoo Loomboo*." So that moral and immoral cohabitation, celibacy and marriage, early marriage and late, go alike to demonstrate the truth of this writer's theory. Let him imagine so, if he will; but we stoutly protest against some of the worst vices of our species being thus exhibited, as productive of any kind of political good, which is assuredly the air they assume in the narrative before us.

South America next attracts Mr. Godwin's attention. All the original discoverers speak of the swarms of human beings that were found crowding the shores of Mexico and Peru, when on those fine countries was first inflicted the curse of an European visit. Peru, in particular, presented the most extraordinary union of an extended civilization and population which any speculator on these topics could desire to examine. The soil was divided into three equal portions, one of which was devoted to the maintenance of religion, one to the service of the government, and the remaining third to the wants of the people. The public authority regulated the quantity of land that was always to be kept in cultivation; the government was at once rigid in its outlines, and mild in its administration; and the picture drawn by Robertson, and all the historians of this part of the globe, of the inhabitants proceeding to their occupations with music and songs, will ever retain its mournful interest on the philanthropic mind.

Las Casas has asserted, that in fifty years the inhabitants of Hispaniola were reduced from 3,000,000 to 200! Then, indeed, according to Robertson, the Spanish court awoke to the necessity of a total change in her administration of the affairs of these colonies; lest, "instead of possessing countries peopled to such a degree as to be susceptible of progressive improvement, Spain should soon remain proprietor only of a vast uninhabited desert." A code of laws was accordingly formed, in which the security, preservation, and happiness of the original inhabitants were very deeply considered; hospitals were erected in all the large towns of the coast; and it was expressly ordered, that no male native should be suffered to remain unmarried after the age of

* Essay, vol. i. pp. 288—289.

fifteen, and no female after thirteen. These laws have now been in force upwards of two centuries and a half; but the native races are well known to be everywhere declining. Such is the difficulty of *keeping up* a population, even in the most favoured countries, for purposes that never originated with Providence. The history of Paraguay confirms this remark. The Jesuits endeavoured in every way to reinvigorate the native races of that country from 1610 to 1767, and the observations of the Abbé Raynal on their measures, are strictly within the line of our investigation.

“ It might be expected that mankind would have most extraordinarily multiplied themselves, under a government where no individual was idle, and none were destroyed by excessive labour; where the nourishment was wholesome, abundant, and equally distributed to all; where all were fully supplied with necessary clothing; where old men, widows, orphans, and the sick, were tended with a care unknown to the rest of the world; where every one married of choice, and without motives of interest; where a numerous family of children was a consolation, without the possibility of being a burden; where a debauchery inseparable from idleness, and which assails equally the rich and poor, never hastened the approach of infirmities or old age; where nothing occurred to excite the artificial passions, or to oppose those which are conformable to nature and reason; where the advantages of commerce were reaped, without bringing in their train the vices of luxury; where abundant magazines and succours mutually communicated from tribe to tribe, insured them against famine and the inconstancy of the seasons; where the administrators of justice between man and man, were never reduced to the sad necessity of condemning one individual to death, to disgrace, or to any punishment but what was momentary; where taxes and law-suits, two of the greatest sources of affliction to the human race, were utterly unknown: such a country, I say, might have been expected to prove the most populous on the face of the earth. It was not so*.”

To turn to the ancient world, *Sparta* perished, according to Aristotle (*De Polit.* lib. ii. c. 7.), not by any single and particular calamity; but “ through the diminution of its numbers.” Here then is another case worthy the attentive consideration of the disciples of the Essay. Was marriage encouraged here? Yes. To neglect it, according to Plutarch, was rendered infamous by law. Was poverty stigmatized, or any class of citizens discouraged from having a family? On the contrary, all children were regarded as the offspring of the state, and the land we know was distributed,

* *Hist. des Deux Indes*, liv. viii.

and the laws provided for its being kept in an equal distribution to all families. With a view to encourage population, even the females of his country were subject to particular regulations by its great legislator. "First of all," says Plutarch, "Lycurgus willed that the maidens should harden their bodies with exercise of running, wrestling, throwing the lance, and casting the dart; to the end that the fruits wherewith they might be afterwards conceived, taking nourishment of a strong and lustie body, should shoot out and spreede the better; and that they, by gathering strength thus by exercises, should more easily away with the paines of child-bearing." — (*North's Translation.*) The institutions by which Lycurgus thus established his name and country were in being for five centuries; and his biographer attributes the ruin of the city to a departure from them, and the introduction of "Athenian gold and silver."

The history of *Rome* presents us with the first series of documents in the shape of population tables; and though some doubt will always, perhaps, be entertained as to what class of citizens the numbers represent, the various and progressive changes in the population of the "eternal city," will be established by them. Beginning with the first census made by Servius Tullius, Mr. Godwin gleans the following lustrations from Livy:—

A. U.	Lustrum.	Population.
219	1	80,000
288	9	124,215
294	10	132,409
459	30	262,322
464	31	273,000
473	32	278,222
478	33	271,224
501	37	297,797
506	38	251,221
533	43	270,213
544	44	137,107
549	45	214,000
559	47	143,074
564	48	258,308
579	51	259,015
584	52	327,022
599	55	324,000
611	57	328,342
617	58	323,000
622	59	313,823
628	60	390,736

A. U.	Lustrum.	Population.
638	62	394,336
683	68	450,000
707	72	150,000

Here again marriage was to the utmost degree encouraged; the citizen who had thus connected himself had certain privileges above the unmarried man; he who had offspring still more; and he who had the greatest number of children was most eligible to public offices, and attained a priority in the exercise of them. Yet never did senate, or sage, dream of the gross error upon which, according to Mr. Malthus, they were acting; for in no respect could they have felt alarmed on the score of increase, by the figures of the foregoing table; and it is to be remembered, that we have no equally *extended* table of population in the history of the world.

These facts occupy the attention of Mr. Godwin to the end of the eleventh chapter of his first book. In the twelfth he offers a few considerations on the multiplication of inferior animals; and suggests, that we have no reason to suppose the animal world more numerous than it was 3000, or (putting revelation out of the question, and supposing the world to have subsisted so long) 30,000 years ago. On the other hand, we know certain species of animals to have perished. "We read of the unicorn, the leviathan, the behemoth, the mammoth, and many others; and of some of these, skeletons, in whole or in part, subsist to this day. What animal," inquires our author, "was to prey on the mammoth, or to keep down the enormous multiplication of his species, by making use of him for food? If Mr. Malthus's system were true, the earth, long ere this, ought to have been a habitation for mammoths only." [p. 95.] We imagine that this hint respecting the multiplication of the inferior animals, is worth pursuing to a considerable extent. *Their* instincts ate, at any rate, as unrestrained by "moral" considerations, as those of man. Few of them are so long in arriving at maturity as the human female—so long in gestation, or breed so few of their kind. How, then, is the nicely-balanced order of the great and the minute, the numbers of those that serve for food, and of those who are fed, kept up amongst them? The question bears upon the doctrine of human subsistence, too, in this way. Those animals that constitute a large supply of human food, the sheep, the goat, and the ox, for instance, multiply so exceedingly fast in comparison with

man, that were a single pair of breeders, of each sort, to be set apart, and the progress of the numbers produced from them marked, from the birth of a child to his maturity, he would be surrounded by flocks and herds of no small size and account; and surely the abstract calculation of the *possible* multiplication of human beings, by procreation, may be fairly met by the consideration of a similar possibility with regard to these important supplies.

The thirteenth chapter presents us with those "Views of Man and Society," which the author conceives to result from the foregoing facts. At the head of these he places the beautiful language of the sacred Penman in the viii. and cxxxix. Psalms; and afterwards quotes, in the same spirit, the cxvii. and cxxxviii. Psalms; the language of Augustus, that it was "the men of Rome who constituted the city;" and Sir Richard Steele's fine picture of the father of a large family, in the *Spectator*—"more proud of having been the occasion of ten such glorious productions, than if he had built a pyramid at his own expense."

"How refreshing is this!" exclaims Mr. Godwin; "it is a return to nature and human feelings: it is in the nature of a letter of license, permitting man to be man, allowing him to enlarge himself, and to spread into all the ramifications of social existence. Let not the system of the universe be calumniated! There is a sublime harmony between man as an individual, and man, collectively considered. Private and public feelings, our love of ourselves, and of all that is nearest to us, and our love of our country and our species, all operate to the same end. The interests of the one and of the other, through the whole extent of their great outline, coincide. For twenty years the heart of man, in this land, has been hardening, through the theories of Mr. Malthus. What permanent effect this may have upon the English character, I know not: but I am sure it is high time it should be stopped. We were learning—to look askance, and, with a suspicious eye, upon a human being, particularly on a little child. A woman walking the streets in a state of pregnancy, was an unavoidable subject of alarm. A man who was the father of a numerous family, if in the lower orders of society, was the object of our anger. We could not look at a human being with the eye of a painter, as a delicious object of contemplation;—with the eye of a moral philosopher, as a machine capable of adorning the earth with magnificence and beauty;—or with the eye of a divine, as a creature with a soul to be saved, and destined to the happiness of an immortal existence." [pp. 110, 111.]

Mr. Godwin's second book proposes to enter more scientifically into the law of our nature respecting the increase

of the species, or otherwise, so far as it can be inferred from statistical tables, and other documents of modern times. He details the authorities of Mr. Malthus, to which we have before alluded; and inserts a short correspondence between that gentleman and himself, just previous to his going to press. This turns upon the single point of Mr. Malthus's authority for saying, that "In the northern states of America the population had been found to double itself for above a century and a half successively in less than twenty-five years"—for which Mr. Godwin asks in writing; and Mr. Malthus replies by referring him to Dr. Price's Observations, and the pamphlet of Dr. Styles, as the authorities in which he "principally rests." But since the publication of his quarto edition, he adds, "the late Statistical View of America, by T. Pitkin; in which are contained the three regular censuses of 1790, 1800, and 1810; together with an estimation in 1749, more than confirms what was there stated."

It has long been clear to us, that Mr. Malthus's system was all hypothesis. Dr. Franklin supposes, that if the earth were empty of other inhabitants, it might in a few ages be replenished with Englishmen—leaping at once to the point of a tendency to indefinite increase in the numbers of mankind, the very thing to be proved. The assertion of Dr. Styles, in an occasional sermon about the increased numbers of a single district, some sixty years ago, is certainly not to be dwelt upon. Sir William Petty, again, *supposes* that 600 persons yield, on an average, 180 breeding women; that these women bear, upon an average, a child every other year; and that they continue to bear children from 15 to 44 years of age, or produce on the whole *fourteen* children and a fraction each—"and so the said 600 people may double in ten years." But whoever heard or read of such prolific mothers? The name of Euler is introduced into this controversy, only by his becoming a calculator on an *hypothesis* presented to him by a brother academician. Our author professes to found his *principles* respecting the numbers of mankind, on the facts of the average duration of life; the average number of years which precede maturity; the period of time during which we retain full vigour and manhood; and the years that belong to decrepitude and decay. With regard to women, the most prominent and important integer in our calculations upon this subject, these periods are marked with much more precision than in the case of men. By a

settled rule of nature, it appears that the human female has completed her interesting task of bringing children into the world at forty-five years of age; and the interval between twenty years of age, and this period, may safely be taken as the utmost ordinary length of the season of child-bearing. Where, as in Persia, and other eastern countries, women marry earlier, they cease to bear children at a proportionably earlier age.

Unhappily for any extended reasoning on these principles, we have no tables of population which supply the requisite data, or that distinguish the sex and ages of the inhabitants of any country for a considerable period, but the accounts which have been kept of the population of Sweden. Of the people of that country full and well arranged lists have been published—from 1751 to 1775, every three years; and from that period to the present time, at intervals of five years. We subjoin a general table, abridged from the whole of these interesting papers; “the only documents,” says Mr. Godwin, “which prove, from actual observation, and in the compass of ordinary history, that there is a power of numerical increase in the human species:”—

General View of the Population of Sweden, from the Years 1751 to 1815.

Years.	Population.	Interval.	Increase.	Proportion.
1751	2,229,611			
1757	2,323,195	6 years.	93,534	$\frac{1}{24}$
1760	2,367,598	3 years.	44,403	$\frac{1}{52}$
1763	2,446,397	3 years.	78,796	$\frac{1}{30}$
1775	2,630,992	12 years.	184,598	$\frac{1}{13}$
1780	2,782,168	5 years.	151,176	$\frac{1}{18}$
1795	3,043,731	15 years.	261,563	$\frac{1}{10}$
1800	3,182,132	5 years.	138,401	$\frac{1}{22}$
1805	3,320,647	5 years.	138,515	$\frac{1}{23}$
Or without Finland.				
1805	2,424,874			
1810	2,377,851	5 years.	diminution.	
1815	2,465,066	5 years.	87,215	$\frac{1}{27}$

Total increase in 54 years 1,091,16, or nearly one half.

Irregular as the advance seems to be, here is unquestionably a progress in the population of one of the old and settled countries of Europe, amounting, on the whole, to a tendency to double itself in little more than a century.

Years.	Baptisms.	Marriages.
1770	361	100
1780	356	100
1785	366	100
1790	359	100
1795	353	100
1800	340	100
1805	350	100
1810	360	100

In which it is remarkable that we have *no* increase from the beginning to the end of the period, and only an average of thirty-five births to ten marriages.

Opposed alike to these facts, and this reasoning, is the hypothesis of Mr. Malthus founded on—the American, and other data, to which we have adverted more than once; and in measure, apparently, confirmed by the population returns of 1801 and 1811, with regard to England and Wales. These returns stand thus:—

Total number of inhabitants in 1801	9,108,000.
Ditto	in 1811 10,488,000.

Increase in 10 years 1,320,000.

Now, upon the supposition of the utmost accuracy in these enumerations, they constitute together but *one step* of comparison with regard to any increase in the population of this country. They are not to be compared with the frequently recurring enumerations of the Swedish government; and surprising to add, they descend into none of the details, which the memorable example of that government might have suggested. We have nothing but a gross return of all sexes and ages confounded together; when a proper classification, as Mr. Godwin remarks, would have given the most unexceptionable authority to the enumerations. If, for instance, the population had been divided into ages only, so as to distinguish every five or ten years' difference, as the American as well as Swedish tables do, we should instantly have seen whether there were an increase by procreation equal to the amount now quoted; for in the columns of five or six years it must have appeared. Mr. Godwin suggests another reason for esteeming the comparison between these tables as of little account. In 1801, the whole affair of enumerating our population was new to the inhabitants of this country; we look with jealousy on such measures as these being, for the first time,

undertaken: we have heard of poll-taxes, hearth-money, the pressing of seamen, and the drawings for the militia; and the recollection of such measures would make many an honest Englishman answer shyly to a question, respecting all the inhabitants of his household. In 1811, the business would sit more easy on the public mind; it would have been found to be harmless in its results: and this writer, therefore, thinks it very conceivable that there was not one human creature more in the country in 1811 than in 1801. Most surprising is it, however, that the very calculations which preceding writers have made to prove the supposed increase of our population, in confirmation of the returns of 1801 and 1811, should be grossly inconsistent with these returns; and prove, as far as contradiction can, that we have *no* scientific data on the subject. Mr. Rickman, for instance, constructs a table of the population of England and Wales throughout the last century, on a comparison of the baptisms and population of 1801. His problem is: "If 263,409, the average number for the five years preceding 1801, were produced from a population of 9,168,000, from what population were 157,307, the baptisms of 1700, produced?" and the registered baptisms furnish, on this calculation, the following—

Table of the Population of England and Wales throughout the last Century.

In the Year	Population.
1700....	5,475,000
1710....	5,240,000
1720....	5,565,000
1730....	5,796,000
1740....	6,064,000
1750....	6,467,000
1760....	6,736,000
1770....	7,428,000
1780....	7,953,000
1785....	8,016,000
1790....	8,675,000
1795....	9,055,000
1801....	9,168,000
1805-6..	9,828,000
1811....	10,488,000

But this same writer has shown us, by the actual register of *marriages* and *births* compared, in the last table, that during

nearly one half of this supposed period of doubling our population, the births, in their proportion to marriages, were actually stationary. It is remarkable also, that the burials, during twenty-one years of the same period, namely, from 1780 to 1800 inclusive, were also stationary, or averaged from first to last about 192,000 per annum; and that for five years out of the last ten of the supposed increase, i. e. from 1805 to 1810, they were but 196,000*. The calculation of the past numbers of our countrymen, by the hearth-books, in like manner contradicts the above table. According to the latter, in 1700, England and Wales contained but 5,475,000 inhabitants; but, in 1690, we have an account of 1,319,215 houses; and the houses of 1811 were 1,848,524, giving, on the comparison of houses and population, in 1690, 7,475,000 inhabitants.

Book III., of Mr. Godwin's work, inquires into the causes by which the amount of the numbers of mankind is reduced or restrained; or what his opponent has called the "checks" upon population. Mankind are kept down, we were almost about to say, *infinitely* within the limits of Mr. Malthus's calculations. That writer boldly assumes, that nature, "the laws of nature," impel population forward to that extreme pressure against the means of subsistence, of which vice and misery are the only efficient restraints. We have already noticed his checks in detail. Our author having first put the fact of population having been kept down, in all countries with which we are acquainted, below the only known example of increase, in Sweden, proposes the two questions, "How is it kept down?" and, "Is it necessary for the common good, that any special attention should be given by governments and national councils, in the way of taking care that it should be kept down, or that the increase of mankind should not be encouraged?" He admits that vice, and the visitation of calamity, have their share in keeping down the numbers of mankind; ranking war, as every considerate man must, amongst the most conspicuous of the one class of checks; and pestilence and famine, as the most obvious ones amongst the other. But he totally rejects Mr. Malthus's "vice and misery in their obscure details," because we have no knowledge of their greater prevalence in the countries of Europe, where, according to that writer, they commit such enormous havoc, than in the United States of America, where his

* See the Population Abstract, edited by Mr. Rickman.

favourite geometrical ratio prevails. The proper and ultimate appeal, as he observes, is to bills of mortality; and until these furnish the data of such havoc, we think the negative argument of Mr. Godwin is irresistible. They are *not* the prodigious checks upon population, which his opponent would make them; for it is not to be forgotten, that they must be such *comparatively* to establish Mr. Malthus's system: they must exist in such palpable proportions in Europe, when compared with America, as to confine that which is proceeding upon a geometrical, within an arithmetical ratio. But where is the evidence of this?

Secondly, Mr. Godwin asks, Does population require to be kept down? It is wholly contrary to the spirit of ancient legislation to suppose so—wholly absurd, he insists, in reason; since the first element of civilization lies in this truth, that every human creature, except in cases of extraordinary imbecility, is endowed by nature with the power of producing a much greater quantity of that which nourishes human life than is necessary for his individual subsistence—and wholly opposed to ancient and modern experience on the point: those countries, on the whole, having been uniformly found the happiest, where the increase of mankind has been most encouraged; and those most miserable, in which a tendency to depopulation has been displayed.

It is amongst the paradoxes involved in Mr. Malthus's system, "That the proportion of births to marriages in a country forms no criterion by which to judge of the increase or decrease of its numbers"—taking marriage (as all these writers very properly do) for the only "true source of human offspring." If the proportion of births to marriages do not increase, our author asks, in what way can population be increased? We imagine that Mr. Malthus must intend to speak of the permanent increase of mankind—that being born on a geometrical ratio, they die off into other proportions of increase or decrease, as his supposed checks are found to operate; and that hence the mere numbers of the born will not decide the question. Of the details furnished by experience against this system, there is not a more important fact than Mr. Godwin produces, respecting the calculation of annuities, and the value of life. These proceed upon the negative, *in limine*, of Mr. Malthus's conclusions; and have been in the most successful operation throughout the civilized world, during the

very periods of his wonder-working increase; "by procreation only," in America and Great Britain. The merchants and financiers of all countries refer to our Price and Morgan, on these subjects; and in America, where the value of life, particularly in young persons, must be DOUBLE, according to Mr. Malthus, such a circumstance is not suspected: though were it indeed the fact, certain ruin would attend all extensive assurances effected on the basis of the European tables.

Book IV. is devoted to the consideration of the important case of America. Mr. Godwin, perhaps, a little anticipates the point he has to establish, when he says, that he has "already sufficiently proved, so far as can be inferred from all the documents that have yet been collected respecting the supposed increase of mankind, that the augmentation of numbers in the United States of America, to whatever it may amount, *cannot* have arisen from their own proper resources in the way of procreation." But he endeavours, not unsuccessfully, to show how it has arisen. He reminds us of the topography and political condition of the United States—their facilities for receiving, sustaining, and making happy (!) the discontented and the destitute; and traces the history of those extensive emigrations thither, to which he principally attributes the surprising increase in their population. Proceeding to the tables and figures of the subject, we find that Pitkin's Statistical View of the United States gives us the following sketch of the progress of their population:—

In 1749.....	1,046,000
In 1790.....	3,929,326
In 1810.....	7,239,903

On Mr. Godwin's hypothesis, 165,000 emigrants must have passed over annually from Europe to America, during the twenty years which elapsed between 1790 and 1810, with one important limitation. Emigrants, according to this writer, consist generally of families in the flower of their lives, of those who have past the dangerous period of childhood; and of whom, instead of reckoning, as in other cases, that out of four children born we can only expect one child-bearing female; we may, in this case, expect the proportion of two to four. Hence he infers that the annual number of emigrants necessary, according to his principles, to increase the numbers of the United States' population, as they have been reported to increase, for the twenty years specified, is only from 80 to 90,000. Now there is

on record an account of 21,200 British subjects having passed from Great Britain to New England alone, between the years 1630 and 1640; a period in which the tonnage of our merchant ships did not exceed 142,900 tons. "The fever of emigration," as Johnson called it, has certainly spread on every side of us, and over an increased population since: moreover, our state physicians have prescribed for the malady, and pointed out those portions of the body politic on which it may beneficially operate:—our merchant tonnage now is 3,072,409, yielding, according to the ancient ratio, an emigration of 43,000 persons from Great Britain only. When to these are added the large numbers of emigrants that are known to have proceeded from Ireland and other parts of Europe, Mr. Godwin insists, that we shall have, in the whole, as great a number as any hypothesis on the subject can require*.

Mr. Godwin goes to the core of the matter, as far as he has data, when he comes to the consideration of the amount of *births*, the periods of marriage, and the diseases prevalent in the United States. In a paper communicated to the American Philosophical Society of Philadelphia, he traces an arithmetical error (oh! the stubbornness of figures†) the rectification of which singularly corroborates the general or European calculation of the proportion of births to marriages, i. e. an average of from 4 to 4½. But he supplies two valuable fragments of calculations, (we call them so in proportion to the magnitude of the question they are brought forward to illustrate, and in our own anxious desire to see more of such documents given to the world,) of which he must give his own account:—

"Since writing the above, I have had transmitted to me by my valued friend, Mr. Joseph Valence Bevan, of Georgia, reports of the marriages and births in Portsmouth, the capital of New Hampshire, for six years, from 1804 to 1809, drawn up and published on the spot by Dr. Lyman Spalding. These are the more important, as they relate to those northern states of America

* Since this article has been in progress through the press, we have had the pleasure of seeing a schedule, under a new population act, in circulation in the neighbourhood of London. It requires the sex, ages (by gradations of five years) and occupations of the inhabitants to be distinguished, with the returning housekeeper's name.

† A Mr. Barton tells us of the United States possessing, in "a superior degree, an inherent, radical, and lasting source of national vigour and greatness;" "since in no other part of the world is the progress of population so rapid;" and quotes, as a proof of it, the birth of 2,247 children from 521 marriages, which, he says, "gives a proportion of six and a quarter births to a marriage."

upon the increase of population, in which, by procreation only, Mr. Malthus has thought proper to lay his principal stress. They are as follow : —

Years.	Marriages.	Births.		Total.
		Males.	Females.	
1804	64	163	130	293
1805	67	138	157	295
1806	63	128	128	256
1807	62	151	133	284
1808	56	141	134	275
1809	69	146	153	299

“ Now in those reports, if I take the latest year, it will give me something less than $4\frac{1}{2}$ births to a marriage : and, if I add the whole ten years together, the proportion will be found to be $4\frac{1}{100}$ to one.

“ My friend at the same time transmitted to me a paper of these heads, for the city and suburbs of Philadelphia, but this is only for the one year, 1818, and does not distinguish the sexes of the born : the result is ‘ Marriages (as far as obtained) 792 ; baptisms, 2221 :’ yielding a quotient of fewer than three births to a marriage. It is somewhat remarkable, that this return concludes with a memorandum, that ‘ the baptisms of this year were decreased by 282, and the burials increased by 64.’ Thus the further we inquire into the subject, we find the progress of numbers of mankind in the United States, conforming itself to the model of Europe.” [p. 424.]

On the subject of the period at which marriages are formed in the United States, this author only establishes, what our readers will ere this have expected, that “ there is nothing new under the sun.” There is an ordinary age and power of fruitfulness in the human female ; no one feature of the power of habits of mankind is more uniform, on a large scale ; if this period is anticipated, and women marry at a very early age, as we have before noticed, and as the most common observation will teach, their fruitfulness is rather diminished than increased, and they exhibit a premature decay. Franklin boasted of the early marriages of America ; but, first, the fact of their prevalence on a national scale wants establishing ; and, secondly, if it were established, it is nothing to the purpose. “ Too early and too late marriages,” says Sussmilch, “ are both of them injurious to population.” The average powers of the female are not proved to be greater in America than in Europe, nor the ordinary marriageable age different. In Sweden ; as we have seen, almost all females arriving at twenty years of age marry.

Respecting the diseases of the United States, Mr. Godwin has also some original information. He notices the prevalence of consumption, dysentery, and the yellow fever; the general impression which American writers seek to remove, "that the United States are unhealthy;" and the testimony of Volney to the appalling frequency of intermittent autumnal fevers and agues. We confess, however, that the information he has derived from certain "very respectable" ladies, concerning the rareness of large families, the number of children dying under three years of age, the sallowness of the native American complexion, &c! seems to us rather vague. This chapter, upon the whole, is very unequal to what we should have expected from a writer who is generally scrupulous in his data; and the materials for a fuller statement of the diseases of America, are, we apprehend, by no means difficult to obtain.

Mr. Godwin finally establishes, as "the most important piece of information, relatively to our subject, that can be conceived," that the free white inhabitants of the United States, under and above sixteen years of age; are as nearly as possible upon an equality in point of numbers;*; and infers that it hence inevitably follows, "that throughout the Union the population, so far as depends on procreation, is at a stand." "It is altogether as satisfactory," he insists, "as if we had a table of births and marriages, for every state of the Union, as particular as Susmilch's tables for the German dominions of the king of Prussia." "If it were true that the population of the United States had been found to double itself, for above a century and a half successively, in less than twenty-five years, and that this had been repeatedly ascertained to be from procreation only; it is absolutely certain, that in that country the children would outnumber the grown persons, two or three times over." [pp. 441, 2. †]

* See the census for 1810, &c.

† The absurdities into which an implicit reliance on Mr. Malthus's assertions have led some of the most respectable of our contemporaries, cannot be better illustrated than by the following sentences from the *Quarterly Review* for November, 1817, which gravely says, "The American race is but a branch of the European stock, and had it remained on its parent soil, would have partaken of the same gradual increase, doubling itself in a century at the quickest; but the same branch, when rooted in transatlantic ground, doubles in twenty-five years. Take any given number, say 10,000; these persons, remaining in England, or France, would, in 100 years, have increased to 20,000; but transplanted to America, in a hundred years they become 160,000!"

The means which the earth affords for the subsistence of man, occupy the fifth book of this interesting work. We feel disposed to complain of the very insufficient space that is thus assigned, to at least one half of our author's subject; and that which enters into the very pith of his opponent's theory: but we can only concern ourselves with Mr. Godwin's *data* here. The warm-hearted speculations of the writer enliven his book; still they are but speculations—we want to see the facts of this science more fully brought out, and lucidly arranged.

China has been considered as the most populous of civilized countries; it occupies 1,300,000 out of the 39,000,000 of habitable square miles, which the globe is computed to contain: and here, according to the lowest calculation, 300,000,000 of inhabitants find the means of subsistence. . On this scale, the habitable parts of the globe would supply *nine thousand*, instead of its present computed number of *six hundred*, millions of inhabitants.

In England and Wales we have, according to the surveys of the Board of Agriculture * :—

Of cultivated land.....	39,100,000
Common and waste land	7,816,000
	<hr/>
Total	46,916,000
	<hr/>

The former being thus distributed :—

In bread, the produce of	5,000,000
In liquids	1,250,000
In animal food	20,000,000
Roots and green fruit	1,250,000
The food of 1,200,000 horses	4,800,000
Surplus produce	6,800,000
	<hr/>
	39,100,000

For the same writers rate the *individual* consumption of food in this way :—

Food per head annually consumed.	Acres.
In bread, the produce of.....	$\frac{1}{2}$
In liquids	$\frac{1}{8}$
In animal food	2
In roots and green fruit	$\frac{1}{8}$
	<hr/>
Total	2 $\frac{3}{4}$

† See particularly Middleton's Survey of Middlesex.

Now, the item of surplus produce, divided by $2\frac{1}{2}$, would yield food already provided for 2,054,380 persons, to say nothing of improvements and the cultivation of waste lands. We advert, with pleasure, after Mr. Godwin, to the striking illustration of this branch of the subject afforded by Mr. Coke's Holkham estate. Forty years ago, when this gentleman came into possession of the property, the land of his farms was regarded as some of the worst in the country, and let at three shillings per acre: his entire rental was £2,200. At this time, according to a recent publication*, the land lets at from thirty to forty shillings, and produces triple the quantity of wheat per acre, that other and some of the most naturally fertile counties yield; the population has tripled, the poor-house has entirely disappeared, and the rental has increased tenfold.

But we feel, with our author, the great ambiguity that lurks under the term "means of subsistence." It may either intend what is actually produced, or what might be produced from the earth; and it may involve, or it may not involve, the consideration of the mode whereby those means are obtained, or become accessible to particular classes of men. That what is actually produced, as the food of man, in England, might be largely increased, has never been questioned, and is an agricultural problem of the highest interest and importance to keep before the world. That it might be more equally, and for all classes more comfortably distributed, will be doubted by none but those who believe our political institutions, or rather our actual political situation, incapable of improvement. Upon this latter topic, however, there is some language in our author's book that is much too unmeasured for our taste and times. We neither think with his opponent, that the child of the poor man is born into the world without rights, or into "a world where every thing is appropriated;" nor, with Mr. Godwin, that "he has only to lift up his eyes and survey our heaths and forests, our *parks*, and our *pleasure grounds*, to see that the world is not appropriated as the simple laws of nature direct us to appropriate it." We neither believe, that at Nature's mighty feast there is no room for the new claimant because he is poor, nor that he has a right to usurp the place and rank of any that are already seated there: we hold it to be a sacred and imperative duty to *make room* for him, and are persuaded that this may be accomplished

* Rigby, Holkham, and its Agriculture.

without violence, and without making any individual a judge in his own cause. On the whole, as between these controversialists, Mr. Godwin sums up the ultimate question of difference, by stating his conviction, that population is not kept down in the different countries of Europe, provided it has a tendency to increase, by a want of the means of subsistence, but by the positive institutions of society. "I claim," says he, "to reverse the celebrated maxim of Mr. Malthus, and to say that 'human institutions, if erroneous and oppressive, are the mighty and tremendous sources of mischief to mankind, while the progress of population is, in the comparison, light and superficial, a mere feather that floats upon the surface' of the essay on Population, and hardly worth serious consideration any where else." His sixth and concluding book is a general summary of objections to the spirit of the Essay on Population.

That the topic of these writers, the real tendencies and limits of the principle of population, only presents itself to discussion at a very advanced stage of civilization, will be obvious, both from the fact that Mr. Malthus's was the first English book that entered fully into it, and the lamentable want of data which his system every where discloses. Even the industry of his opponent, aided by the hard-headed calculations of his friend, Mr. David Booth, (see the Dissertation on the Ratios of Increase on Population, &c., at the close of book II.) has added little to the established *facts* that belong to this branch of science, if such it may be called: and we owe too much to the experimental philosophy, we rejoice too much in the modern tendency of all true science, to break up from its former moorings to this hypothesis and the other, and take the direction to which experiment leads, to be willing to reason much on such a subject, without better data. A desultory remark or two, in conclusion, is all upon which we shall venture.

The whole subject presents an argument for the higher views of man. In the early stages of society, great precariousness in the actual supplies of food procured, is found to subsist with an inexhaustible abundance of resources. The wandering tribes, that on the discovery of America were found scattered along its shores, and that haunt at this time the borders of its civilized portions, once possessed (and but a few centuries back) the same fertile soil which now feeds the millions of the Union, and which frequently sup-

plies to exhausted Europe a surplus quota of the necessities of life. Until man, with his inherent thirst for some "enduring substance," sits down to appropriate for himself a place and a sphere on earth, attends to its peculiarities, marks the seasons that pass over it, and applies himself steadily to its cultivation, age after age, he is found wholly ignorant of its riches — and then — he is as certainly taught that this is no undisturbed resting place for him. Through want of forethought he at first neglects to husband his resources, and to prepare in a more plentiful for a less prosperous season: then, compacted in nations, his extreme anxiety teaches him to appropriate, and make permanent possessions of all he can; different human institutions arise, and large classes of men have to meet the precariousness, and almost the inconveniencies of savage life.

But what are really *the evidences of a redundant population* in any country, we have yet to learn. Distress in any one of the numerous, or even of the greater classes of the people, is not evidence of this kind. This may be but a partial evil working out a general benefit, or quickly to be remedied by directing the attention of that class to other and less exhausted pursuits than their old ones. We were lately much struck with a contrivance adjoining some of the locks of the Regent's Canal, north of London, whereby the overflow of one of its branches is deposited by the side of the works until it may be wanted at a future period, or by another. Now when the arts of peace can be fully and soberly cultivated amongst men, is it too much to hope, that the governors of the earth will see the necessity of providing similar contrivances in civil life, and in relation to the pursuits of the lower orders in particular? The classes most interested in a prudential foresight of the general tendency, and entire result of their pursuits, are the very classes least likely to exercise that foresight. They are by duty and necessity too much occupied in providing the day's bread as the day passes. One of the first acts of benevolence in the higher orders, then, as well as one of the first duties of a state, is, we hold, to think broadly and kindly for them. To anticipate the certain momentary evil that this excellent invention will bring on that class of manufacturers, and the absolute extinction of that branch of human labour, which the admirable application of the mere force of the elements will involve in another direction; — to reckon up before-hand the want of some few thousands, that will thus become idle through necessity, and to

prepare that fraction of the aid for them, by way of prevention of their misery, which you must otherwise afford them in the shape of cure.

Nor should the sound of *complaint* in particular classes of the community mislead us. All classes have a greater opportunity of making their complaints heard, than in former times. Even the poorest are becoming, thank heaven, an educated class; they can read, if not so much as we could wish, much of what they will read relates to their own interests and affairs, the fluctuation of prices, the different markets that are to be found for their labour, the origin and descent of every kind of property, &c. The class immediately above the poorest, can pretty generally read and write, and, alas! they can *speak*! and the influence of their speeches and writings cannot, at last, be circumscribed by act of Parliament. These classes have felt themselves, in measure, men; and their richer neighbours, to govern them, must remember we are all but men. The influence of false representations must be met by truth; of partial and misleading, and, therefore, mischievous knowledge, by the diffusion of more complete knowledge, and well-grounded, well-directed principle. The country is *rising*, as a whole, into the possession of new appetites, new propensities—a new and irresistible thirst of knowledge, ever accompanied by a new power to reason, and a new pride of intellect. You *must meet* these desires,—we would say to the better informed classes,—you must govern this infant reasoning by better reasoning, you must convert this pride into a useful ambition of real and becoming excellence. But you need not, in the interim, mistake the greater sound of calamity for proof of its greater existence. The poor and some of their would-be friends, have ascended into a whispering-gallery of late years; they have neither any new powers of voice, nor any essentially new topic of complaint. We do not believe that they have had, in our time, any degree of calamity to compare with the days of the plagues, famine, and pestilence, known to our forefathers; but a whisper spreads and circulates in their present region, like a set speech of former times, and an ordinary shout like thunder.

On the other hand, those who “possess the world,” as Mr. Malthus phrases it, the mercantile and privileged orders of society, can complain with greater effect than formerly, and like men, they do so. An indefinite number of new channels of information, must afford indefinite scope for

complaint. The manufacturer can tell his neighbours how impossible it is for him to live, if the working hand is also to live, in the county paper; mercantile men can advocate the honour of their country, in the necessity of supporting credit, and of the regular payment of the dividend, in the House of Commons; and in the Upper House of Parliament, richer though he be in blood, and linked with names that constitute all the pride of his country's history, what noble does not feel that he is no longer speaking to his prince and his equals, but to the people? We infer that the sound of modern distress is, on the whole, much greater than the reality; — that the real distress of an enlightened country, like England, will always be heard travelling from class to class, now-a-days, and, therefore, at last, be much more likely to be traced to its true causes, than in former times; but above all that the bounty of the God of nature, though we have, as a people, learned systematically to under-rate and despise it, is yet equal to the wants of his intelligent creatures — and that the old-fashioned language of praise and penitence will, even in these times, more decidedly become us, in all classes of society, than that of complaint.

Two Sermons, preached in the Parish Church of Saint Chadd, Shrewsbury, May 28, 1820, in Aid of the Funds of the Boys and Girls' Sunday Schools, and School of Industry, established in that Parish. By the Rev. Sam. Lee, A. M. Professor of Arabic in the University of Cambridge, 8vo. pp. 31. Shrewsbury, Howell.

FROM the time when Dr. Eachard wrote his "Grounds and Occasions of the Contempt of the Clergy and Religion," to the present, and indeed long before, the preparatory studies of candidates for holy orders have excited general notice, not to say occupied the profound attention of judicious and sober men. Still, however, there are persons who, by indulging prejudice, believe that no one can be qualified for the Christian ministry, unless educated at Eton or Westminster, Rugby or St. Paul's. Nor are others wanting, who, having their eyes directed only to the revenues of the church, regardless of the demands of the public, and the claims of a parish, look at a benefice as the only worthy object, without respect to piety or learning, or even to the decencies of exterior accomplishments. Hence, too frequent, alas! has been the occurrence — that,

if the young collegian could demonstrate a mathematical problem, or entertain a jovial circle with a quotation from Catullus or Anacreon, or even refer to years spent in a public school, and the regular routine of Oxford or Cambridge, he has been advanced to the cure of souls, with no other helps than can be supplied by Euclid, or the productions of heathen poets. "Now, what a champion for truth is such a thing likely to be? What an huge blaze he makes in the church! What a raiser of doctrines, what a confounder of heresies, what an able interpreter of hard places, what a resolver of cases of conscience, and what a prudent guide must he needs be to all his parish*!"

Such a course, though sadly common, happily is not universal. The grossness of the error has in itself a tendency to counteraction. Hence, of late years especially, the more enlightened friends, as well as ablest supporters of the hierarchy, have directed their energies to check the fearful evil, and, by classing theology with university studies, have done something towards its removal. Besides, men have been sought out and patronized, who possess minds well stored with knowledge, who exhibit, in the view of Christian charity, proofs of vital godliness, and who, from love to the Saviour, dedicate all their acquirements, and all their influence, to his service. Such only, we conceive, are the persons who should receive ordination. Then would the ministry not be blamed.

As friends of a learned priesthood, we delight to see the union of piety and literature:—religion will invariably sanctify human learning, and thus the beauties and force of divine truth will be exhibited and urged, with pre-eminent advantage. We think, with Bishop Horsley, that for any to "allege the apostles as instances of illiterate preachers, is of all fallacies the grossest. Originally, perhaps, they were men of little learning—fishermen, tent-makers, excisemen; but when they began to preach, they were no longer illiterate; they were rendered learned in an instant, without previous study of their own, by a miracle†." The champions of the reformation, let it be remembered, were men of extensive attainments, as well as distinguished piety, skilled in the learned languages, well read in ecclesiastical history, and masters of solid reason and argument. The British churches are now reaping the benefit of their disinterested and zealous exertions, both as scholars and divines; and,

* Eachard, p. 21. ed. 1672.

† Sermons, Disc. xiv.

while all their success is attributable to the blessing of God, it would be insensibility not to venerate their studious diligence, their gigantic intellect. They transferred to religion all that was known, all that was valuable in literature. When, therefore, men of science united with piety, whether their knowledge has been acquired in a public school, or obtained by unassisted plodding, are brought forward in the service of the Gospel, we greatly rejoice, and, without regarding their early associations, we predict the furtherance of truth, the accelerated progress of all that is captivating in genuine devotion. In this view we recognise the reverend author of the sermons now before us; and the introduction of his discourses to our readers, presents an opportunity of recording the history, the energies, and the success of one of the most remarkable personages of ancient, or modern history.

Longnor, a small village near Shrewsbury, has the honour of being the birth-place of Professor Lee: destitute of the early advantages of education, while working as a carpenter* for daily subsistence, he toiled in the pursuit of knowledge, and, with unassisted and silent perseverance, he studied, from the age, we believe, of seventeen, the Latin tongue. This application originated in his inability to understand that language, as quoted in the English authors. Poverty obstructed his progress, but did not prevent it. A thirst for information created economy; and out of the scanty pittance of his weekly earnings, he purchased, at a book stall, a volume which, when read, was exchanged for another; and so, by degrees, he advanced in wisdom. As his wages increased, and, thereby, his ability to make larger purchases, he attended to the Greek, the Hebrew, the Chaldee, and the Syriac tongues. The loss by fire of the very tools of his trade, blasted his earthly prospects in that direction, and led him to consider how far his literary acquirements might be employed for the support of himself, and the partner he had recently married. His situation being made known to the Reverend Archdeacon Corbett, that liberal and enlightened clergyman afforded him, not

* It has been remarked by a judicious writer, that "A person's original, his business and circumstances in life, often occasion prejudices against him. Thus the Jews were prejudiced against Christ. They were astonished that one who had worked among them as a common mechanic, should set up to be a public teacher." In connexion with the above remark, such prejudices are, by the same writer, shown to be "very absurd, unreasonable, and mischievous." See a Sermon entitled "Reflections on Christ's working as a Carpenter."—*Job Orton's Discourses*, vol. i. p. 65, &c. ed. 1776.

only immediate aid, but a happier introduction to his favourite pursuits. The result has been his present advancement.

In delineating the talents and vast acquirements of Professor Lee, we willingly avail ourselves of the worthy archdeacon's ingenious speech, as delivered at the annual meeting of the Shropshire Auxiliary Bible Society, in the year 1818, and are persuaded, that in that speech, after making every allowance for partiality, he uttered only the words of 'truth and soberness.'

"The only education Mr. Lee received among us, was that of a village school, where nothing more was taught than reading, writing, and arithmetic: and he left this school at twelve years of age, to learn the trade of a carpenter and builder, under his ingenious and respectable relative, Mr. Alderman Lee, of this town. It was not till years after this, that he conceived the idea of acquiring foreign languages; and then it was with such singleness of heart that he pursued his object, that he neither sought nor accepted opportunities of communicating it. And it was not till after an interval of six years, and then by chance, that I found out that he had in that space taught himself to read and to write in Latin, in Greek, and in Hebrew. He had taught himself the Chaldee, the Syriac, and the Samaritan languages — and all this unaided by any instructor; uncheered by any literary companion; uninfluenced by the hope, either of profit or of praise. And here let me pause at this very singular feature in the portrait I am endeavouring to delineate: for where shall we meet with a devotion to letters so solitary, or so pure? I know, indeed, that instances are not unfrequent, where the mind has arisen superior to its original destination, or where eminence has been attained under circumstances adverse and unfavourable. But we more generally find, that a foundation has been laid; and that those who have distinguished themselves as scholars, have gone through the regular routine of classical education, or have been assisted by masters of superior ability. Such was the case with Mr. James Crichton, of Clunie, in Scotland, better known by the name of '*the admirable Crichton*,' in the list of whose tutors we find the name even of Buchanan. And having introduced the mention of this extraordinary person, this 'Phoenix of Literature,' as he is designated by one of his biographers, I would willingly run some parallel between him and Mr. Lee; for, though comparisons are justly said to be odious, yet, if I take my example from the 16th century, I shall scarcely be accused of sinning against the spirit of this wholesome proverb, more especially as my object is merely that of elucidation: nor is it necessary for my purpose, to endeavour to depreciate the panegyrics of Sir Thomas Urquhart, or of the authorities he quotes, by the more sober criticism of Dr. Kippis; for I know not that the

warmest admirers of the admirable Crichton have advanced any thing concerning him, a few hyperbolical expressions excepted, superior to what Mr. Lee either has done, or may well be supposed capable of doing, if he thought right and fit so to do. Mr. Crichton, then, was the son of a gentleman of ancient family and hereditary fortune; and, therefore, we may presume that, in addition to the living assistance I have mentioned, he was amply supplied with the usual helps and incitements to learning, and that at an age when the mind is most ductile and open to such pursuits: whilst, on the other hand, we find Mr. Lee oppressed with the cares and labours of life; without any living assistant whatsoever; without the stimulus either of hope or of fear; seeking concealment rather than the smile of approbation, and very scantily supplied with the necessary materials: for Mr. Lee's earnings at this time were barely sufficient to the poorest maintenance: yet he spared from this pittance, to purchase such a grammar as could be met with upon the book stalls of this town; and when he had read through a volume procured in a similar manner, he was forced to pay it away again, as part of the price of the next book he wished to purchase. Here, then, is a string of difficulties surmounted by Mr. Lee, which Mr. Crichton had not to combat. Again, it is said that Mr. Crichton's learning, however stupendous, was not acquired by the sacrifice of any of those pleasures in which youth usually indulges, or by the omission of any of those accomplishments in which it becomes a gentleman to excel. Now so far as this marks out the interruptions given to Mr. Crichton's severer studies, we shall find those of Mr. Lee at least equally broken in upon, and that from causes much more imperative. Mr. Lee had not to balance between reading and relaxation; he had to pass from bodily fatigue to mental exertion; for he omitted, during the six years I have mentioned, none of the hours usually appropriated to manual labour; he retired regularly to rest at ten o'clock at night; he suffered during this time, from a complaint in his eyes; and of the inadequate leisure thus left him, part even of that was dedicated to what may be deemed accomplishment: so that it does not appear that Mr. Crichton either read or remembered with greater rapidity than Mr. Lee has done. And when Mr. Lee exchanged his trade for the superintendence of a charity school, his hours were not much more at his own disposal. It was at this time that that well-known and much respected oriental scholar, Dr. Jonathan Scott, while Persian secretary to Mr. Hastings in India, furnished Mr. Lee with an Arabic Grammar, and he had then, for the first time in his life, the pleasure of conversing upon the study in which he was engaged; and it is to this auspicious circumstance, improved, as it was, by the wonderful proficiency of Mr. Lee on the one hand, (for in a few months he was capable of reading, writing, and composing in both Arabic and Persic), and to the unremitting kindness of Dr. Scott on the other, that we may attribute Mr. Lee's subse-

quent engagement with the Church Missionary Society, his admission at Queen's College, Cambridge, and his ordination as a minister of the established church. But in defence of what I have ventured to assert, I must endeavour to draw this parallel somewhat closer. One of the admirable Crichton's historians asks, whether it does not surpass comprehension, that in his 21st year he should be master of ten different languages, and perfectly well seen in philosophy, the mathematics, theology, the belles lettres, and other sciences? Now I will endeavour to take these attributes in the order in which I have quoted. And, first, as to languages: if Mr. Crichton began his grammar at six years of age, a supposition by no means improbable, considering the aptness of the scholar, his station in life, and the practice of the times, we shall then find that the high degree of knowledge we have stated, was acquired in about fourteen years; and it is now about fourteen years since Mr. Lee first opened a Latin Grammar, and he has in that time taught himself seventeen different languages. It is further said, that Mr. Crichton offered to dispute in the twelve following languages:—

- | | |
|-------------|----------------|
| 1. Hebrew. | 7. French. |
| 2. Syriac. | 8. Italian. |
| 3. Arabic. | 9. English. |
| 4. Greek. | 10. Dutch. |
| 5. Latin. | 11. Flemish. |
| 6. Spanish. | 12. Slavonian. |

“ Those Mr. Lee has taught himself are the following:—

- | | |
|-----------------|---------------|
| 1. Latin. | 10. French. |
| 2. Greek. | 11. German. |
| 3. Hebrew. | 12. Italian. |
| 4. Chaldee. | 13. Ethiopic. |
| 5. Syriac. | 14. Coptic. |
| 6. Samaritan. | 15. Malay. |
| 7. Arabic. | 16. Sanscrit. |
| 8. Persic. | 17. Bengalee. |
| 9. Hindostanee. | |

“ To which if we add the English, included in Mr. Crichton's list of 12, it makes 18, or an excess of one third.

“ As to philosophy, the term, when it stands by itself, is of extensive, if not indefinite meaning. The skill with which Mr. Crichton disputed with philosophers, and upon philosophical subjects, is much insisted upon; but the only precise idea given us, is his challenge to the university of Padua, offering to prove several errors in the philosophy of Aristotle. The extent of Mr. Lee's reading upon such subjects I am unacquainted with; but I happen to know that, during the six years I have mentioned, he was conversant with the works of Plato, made translations in English blank verse from those of Boethius, and went through the Golden Verses

bearing the name of Pythagoras. And though the triumphant publicity with which Mr. Crichton exhibited himself as an intellectual gladiator upon the stage of Europe, is contrary to modern, and the very reverse of Mr. Lee's retired and unassuming manners; yet, to show the same convertible genius in both, I need only mention, that Mr. Lee was no sooner in holy orders, than he accepted invitations to preach to the largest congregations—that he ascended the pulpit with the ease and self-possession of one long used to the station; and that he delivered his discourses with a freedom and eloquence equal to that of the best practical preacher.

“ In mathematics, we are told, Mr. Crichton was perfectly ‘well seen,’ and that he offered to dispute upon mathematical subjects. Of Mr. Lee I have something much more definite to relate. When he entered at Cambridge, he was unacquainted with the mathematics; but in one fortnight he qualified himself to attend a class which had gone through several books in Euclid; and he soon after discovered an error, not indeed in Euclid, but in a Treatise on Spherical Trigonometry, usually bound up with Simpson's Euclid, the 14th proposition of which Mr. Lee disproved. Now as Simpson's edition of Euclid may be looked upon as a text-book at either university; as it is the one usually put in the hands of students, and to which the lectures of the tutors apply, it is most wonderful if a mistake should have been pointed out in such a work, and for the first time, as it should seem, by a student of not many weeks standing in that science. And as the highest honours are given at Cambridge to mathematical learners, Mr. Lee must have anticipated a safe and easy road to those honours. But he considered this point, as he does all others, with that sobriety of mind with which he is so eminently gifted; and he contented himself with a competent knowledge of mathematics, lest further attention to that seducing science should interfere with those studies in which the highest interests of mankind were concerned; and this decision speaks volumes as to Mr. Lee's theological views. Mr. Crichton, no doubt, was well read in the school divinity of his day; but I know not that any of his polemical victories have been handed down to us; but of Mr. Lee it may be said, if he has an ambition, it is to know the word of God himself, and to impart that word to others; though whether he shall be honoured upon earth as the instrument of the good he has done, or may do, is, I believe, a very inferior consideration with him, or rather no consideration at all. His exertions in this behalf are more than I can trust my memory with, but I have taken some pains to procure a note of them:” (and which the archdeacon then read as follows):—

“ 1. The Syriac New Testament, edited by Mr. Lee, and published, is not a continuation of that begun by Dr. Buchanan; but an entire new work, for which Mr. Lee collated three ancient

Syrian MSS., the Syrian commentary of Syrius, and the texts of Ridley, Jones, and Wetstein.

“ 2. An edition of the Malay New Testament, from the Dutch edition of 1733, and the Old Testament, is now in the press.

“ 3. An enlarged and corrected edition of Mr. Martyn's Hindostanee Prayer-Book, in conjunction with Mr. Corrie.

“ 4. A Tract, translated into Persian and Arabic, and printed, entitled, ‘ The way of Truth and Life,’ for the use of Mahometans.

“ 5. A Malay Tract, for the London Missionary Society; and some Tracts in Hindostanee, for the Society for instructing the Lascars.

“ 6. A Tract in Arabic, on the new System of Education, written by Dr. Bell, and first translated by Michael Sabag, for Baron de Sacy, oriental interpreter to the King of France.

“ 7. Dr. Scott having translated the service for Christmas-day, from the Prayer-Book of the Church of England, into Persic, Mr. Lee has added to it the rest of the Liturgy.

“ 8. Mr. Lee has under hand a new translation of the Old Testament into Persian, in conjunction with Mirza Khaleel.

“ 9. Mr. Lee is printing an Hindostanee New Testament.

“ 10. He is preparing for an Ethiopic Bible, and other works.

“ 11. Mr. Lee has, moreover, made a new fount of letter for Hindostanee and Persian printing; and a new fount for an edition of the Syriac Old Testament, and for which he has collated nine ancient MSS., and one ancient Commentary. Some of these were collated for the London Polyglott; but Mr. Lee looks upon those collations both as incorrect and deficient. He hopes to restore many omissions both in the London and Paris Polyglotts.”

The Archdeacon proceeded to observe—

“ That the next article was the Belles Lettres. Much had been said of the facility with which Mr. Crichton composed in verse and prose, of his extemporary recitations, and that he had written a comedy, many of the characters in which he acted in his own person. When I first had the pleasure of conversing with Mr. Lee upon books, I found he had read the Latin poets usually introduced into schools, as Ovid, Virgil, Horace, &c.: that he had read part of the Odyssey, as well as the Iliad of Homer, some of the Greek minor poets, and some of the plays of Sophocles. Before we parted I lent him the Memoirs of that interesting and extraordinary young man, Mr. Kirke White, then lately printed. Mr. Lee returned it to me very shortly, with a Latin poem in praise of Kirke White, a dialogue in Greek on the Christian religion, and a pious effusion in Hebrew; all compiled by himself when, as I believe, he had not any access to books, for he was during that time upon permanent duty at Ludlow, as a member of the South Local Militia for this county: and, I believe, the first prose com-

position of any length Mr. Lee turned his attention to, was the History of the Syrian Churches in India, a memoir which would do credit to the pen of any historian. High commendations are given to Mr. Crichton's skill in fencing, dancing, singing, music, and drawing. To some of these we may have no immediate parallel to produce on the part of Mr. Lee; but it should be observed, that the skill, the neatness, and the ingenuity of Mr. Lee's mechanical performances evince the same quickness of eye, and the same steadiness of hand, that must have been the ground-work of Mr. Crichton's gayer achievements. As to music, Mr. Lee's powers are not problematical: he taught himself to play upon the flute, from an accidental circumstance, with almost intuitive readiness; and when the Shrewsbury volunteers were raised, he qualified himself with equal readiness to be one of their military band. All this time he was a member of a ringing society, and gave private lectures in Gothic architecture. But, if Mr. Lee is thus great in what he possesses, he is not less great in what he does not possess. If he appears inferior to no one in extent or variety of genius, he is without any of those eccentricities with which genius is so often concomitant. When Mr. Crichton gave a public challenge to disputation to the literati of Paris, to one of his advertisements stuck up on the Sorbonne, the following pasquinade was added: 'If any one wants to see this monster of perfection, let them inquire at the tavern, or the stews;' but the whole of Mr. Lee's life has been sober, moral, and consistent. He bears his faculties most meekly. The resources of his mind are unapparent till called forth. He sought not polished society; but he mingled in it, when invited, without effort, and without embarrassment; and, without losing any of his humility, he sustains his place in it with ease, and independence. Mr. Lee's learning is without any tincture of pedantry; and his religion is as far from enthusiasm on the one hand, as it is from lukewarmness on the other. Let us bless God then that such talents are so directed. Let us bless God that they are directed in an especial manner to the interests of the Bible Society; and, perhaps, after all the grandeur and simplicity so apparent in the plan of the Bible Society, are the two adjuncts that best exemplify the mind thus devoted to its service."

On the resignation, about two years since, of the Rev. J. Palmer, Mr. Lee was elected professor of Arabic in the University of Cambridge, and not having been at college the usual time for taking the degree requisite to standing for the chair, a grace passed the senate to supplicate for a mandamus, which was graciously granted by his present Majesty. The documents on which this favour was bestowed were of no ordinary character—they furnished ample proof of extraordinary attainments, viz. a list of the various oriental works which had been completed by Mr. Lee, or

on which he was then engaged, with copies of attestations from the Right Hon. Lord Teignmouth, Dr. Wilkins, of the East India House Library; from the oriental professor (Shakspeare); from Dr. Jonathan Scott, (of Shrewsbury); from Mahommed Shawlik, of Sheeraz, a Persian gentleman, in England; from Alexander Nicol, A.M., Bodleian Librarian, Oxford; and from Mirzah Khaleel, teacher of the oriental languages at the Honourable East India Company's college, at Haylebury; also from the Syrian Archbishop of Jerusalem, then in London, as to the Arabic and Syriac tongues.

The present occupations of Professor Lee still bear upon the great cause of missions, and his eminent oriental acquirements are devoted, we believe, almost exclusively to the diffusion of knowledge among the heathen. He is now preparing, in Persian and English, the whole controversy of Mr. Martyn with the literati of Persia, with considerable additions of his own, to establish the truth of the Scriptures against the sophisms of the Mahomedans. We ardently hope that a life so valuable will long be spared as an honour to science, an enduring excitement to persevering industry, an ornament to the religion of Christ, and a blessing to the world, commensurate with the highest expectations cherished by the observers of Providence, and the best friends of the human race.

But, it is time to notice the Sermons themselves. Abating some expressions wearing an aspect too mysterious, they have our approbation. Perhaps, considered in the abstract, they were not important enough to print; but, as a specimen of the first published efforts of a mighty genius in theological composition, we esteem them worthy of notice.

Mr. Lee, in the first discourse, answers the most trite and plausible objections against the utility of charity schools; particularly, that instruction is unnecessary for the discharge of the duties of the poor; — that the instructions themselves are dangerous, from which, connected with some observations on the character of the human mind in general as depraved, he infers not only the necessity of instruction, but the impossibility of social existence in its absence.

“ Let the fairest specimen be taken, which is usually that of childhood. It is true a great deal of innocence will appear; and a general want of that hypocrisy and design, which are found only in the progressive iniquity of riper years. But if this proves any thing, it only proves that the subject under consideration is desti-

state of those vices with which he is unacquainted: that he has made no progress in those sins, of which he knows nothing; and which the circumstances of the case make it impossible can be otherwise; that the innocency of mind which he evinces is nothing more than the absence of that knowledge of the world, which, when exerted, marks the presence of hypocrisy and design. On the other hand, though such a subject is not in possession of the iniquity which prevails in the world, yet he is in possession of dispositions fitted to receive it as soon as it may be presented to him: and unless some powerful antidote be administered, either by God or man, it is likely he will receive it in all its plenitude of mischief and ruin.

“ Now if it be asked, What are the dispositions thus evinced? it may be answered, self-will, — fretfulness, — dissatisfaction; — with a disposition to cruelty and tyranny; which, when suffered to grow up to maturity, are nothing more than the sources of the misery and distress which are found to harass and disturb society.

“ Now if this be true, it will follow that discipline and instruction are absolutely necessary for every class of society; and for none more so than the labouring classes; for in the upper circles the force of example, and a regard to reputation, are often sufficient to check many evil propensities; but in the lower classes, one or both of these checks may not exist: on the contrary, the force of example may act in a different direction; and if to this you add the presence of positive temptations, either from the pressure of circumstances, or some other cause, the consideration becomes doubly important; and the result will naturally be, that without such a system of discipline, the expectations of having good citizens, servants, or subjects, does not fall within the range of human probability.” [pp. 6—8.]

Proceeding to the important situation occupied in society by the lower classes, and noticing the manner in which knowledge is inculcated in our charity schools, the religious truth impressed, and the habit of attending public ordinances, he infers, and we think correctly, the utility of the system. He then combats the opinion that the ability to read has contributed to political disaffection. He contends, that because the practice in the disaffected districts has been for one to read to many, the illiterate have received more poison, because possessed of less skill than the better informed, and he presses the danger which would, probably, arise from any check imposed by the higher orders upon the progress of improvement.

“ If such persons ground their reasons on the practice of former times, in which the untaught catholic or heathen was a loyal and dutiful subject, they should reflect that those times of ignorance

and superstition are now passed away. That the claims of infallibility in the priesthood are now no more acknowledged; and the plenary penalties and indulgencies of Rome have lost their charm; that laws and legislators no longer boast their immediate descent from heaven; and that even the name of power itself has ceased to be terrible; so that any attempt to bring back days of this description, or to expect a blind obedience from the people, would not fail to be construed as a consummate stretch of tyranny; and would, no doubt, be made cause for dissatisfaction and rebellion, where no such cause previously existed: and thus, instead of being subservient to the restoration of order, would be the most likely means of accelerating confusion and ruin." [p. 11.]

The stale objection, that the spread of disaffection, with every evil work, has increased since the general establishment of schools, is then considered; and our author wisely contends, that this has been only in *appearance*. The cause is of another nature—the results of war, called forth by the stagnation of trade. The fact, he justly observes, is—that “the evil would really have presented itself, had there not one charity school existed during that period; and, if I am not mistaken, would have existed in a far greater degree.”—Were it needful, we might here make many remarks in confirmation of this opinion, in contradiction to Mandeville and his sapient followers; and prove that the more a man reads the less is he likely to fall into error, the sounder will be his morality, and the better, therefore, will he act in every social capacity. It is only necessary to examine the instances of criminality as it respects the open violation of the laws, to perceive that knowledge is incalculably important; whilst the evils resulting from the daily press, and the insidious practices of the disaffected, are increased, tenfold, by the ignorance of the lower classes. Mr. Raikes had three thousand children educated under his auspices, and, on the most diligent search, could find but one name in the calendars. Joseph Lancaster failed in his inquiries for even one in four thousand. Let the supposition of an increased regard to religion, and, especially, its transforming influence, be added to this argument, and its force will be mightily augmented. “Train up a child in the way he should go, and when he is old he will not depart from it.” There is consistency in the objection from papists, but in the mouths of protestants how great is the absurdity!

But to proceed; Professor Lee, yielding to the sentiment—that although much has been done for the better education of the poor, the added number of schools has not kept

pace with the increase of population—derives thence an argument in favour of the cause for which he pleads.

“What is to be expected from this surplus of the population? are we to suppose, that without either precept, or example, they will choose the good, and refuse the evil? Is it not more reasonable to expect, that from the influence of the precept and example which now prevail, they will choose the evil, and refuse the good? I will not say it is merely probable; but it is morally certain they will. The fear of punishment seldom acts upon an incipient sinner, because, in his beginnings, his crimes are generally small; and in an inveterate one, punishment comes too late.” [p. 13.]

He does not hesitate to account for public demoralization, in the great number of children annually brought up in manufactories. His remarks, though very brief, convince us that the sentiments lately advanced in our Journal * accord with his views, and deserve the most impartial and watchful attention of Christian philanthropy. From the foregoing considerations, the desirableness of instructing the lower orders is inferred; and, noticing the bounty of superiors manifested in acts of condescension and pecuniary aid, Mr. Lee presses into his service the consequent re-actings of gratitude—the utility of scholarship, as it respects accuracy, ability, and the inducing of confidence—the force of early habits—the knowledge of the one thing needful in some measure implanted; “and an ability to search the oracles of God, whereby alone men can be made wise unto salvation.” [pp. 14, 15.]

We wish this last topic had been more prominently exhibited. It is too important to be the subject of merely a single sentence—it is too closely allied to the avowed business of a Gospel minister to admit surmise that political zeal has eclipsed the impressions of eternity, and the worth of souls—that it *can* outrival loyalty to the King of Saints, against whom all sinners unpardoned, and unreclaimed, are in a state of open and alarming rebellion. The introduction of the poor to an acquaintance with the records of eternal life appears to us the prime excellence of these institutions; and we feel assured, that the more this great object, as connected with the immortal interests of the young, is recognized, the more operative will be the energy employed, and the more confident may be the anticipation of success. In truth, spiritual necessities are the main principles upon

* See Observations on Mr. Owen's Plan for Bettering the Condition of the Labouring Classes, by Dr. Jarrold. INVESTIGATOR, No. II. p. 304, &c.

which these charities proceed. They imply a fallen condition — a proneness to go astray. Thus they should give prominence to every interesting truth, and call into action the supplications, as well as the labours of their advocates. They, therefore, connect themselves with divine influence; and as a conviction of the importance of this is felt, the best effects may be expected. When men become partakers of that good and perfect gift which cometh from above, they will be found truly conscientious; and will acquit themselves as good subjects, and as blessings to society. Let this apprehension be clear and operative, and fervent prayer will ascend to the Father of mercies — that the work may prosper; and an answer to the prayers of faith is certain.

In his second discourse, the professor illustrates the Christian's course as connected with opponents. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

In noticing the permission of opposition, he exhibits the wisdom of the proceedings of the Deity in connexion with the probationary circumstances of his creatures; and alluding to the short duration of hostility, the state of lamentation, mourning, and woe, which is to follow, and a consciousness of favours received from God, together with the example of the Redeemer, he summons to his service the most enlightened, and best regulated faculties of the mind. Those who are engaged in the work of instruction, whose business it is to combat the ignorance, the frivolity, and, in too many instances, the perverseness of the youthful pupil, as well as to encounter the frowns of hoary infants, will do well to review their charge, in connexion with similar sentiments: —

"In exhibiting, then, to the world a proof of our faith, let us," says the preacher, "rise in earnest to the work before us; we see our enemies in earnest, both in profession and practice — we see them trampling upon the Bible, reviling our liturgy, and pressing into their service, by every possible means, all who have neither virtue, nor knowledge enough, to stand by their God, their church, and their king. And, I ask, have we only received a name? are we like the apocalyptical churches whose candlesticks were removed, because of lukewarmth? shall we surrender the active faith of our reformers for the new diabolical creeds of those who have assumed their name, without one atom of pretension to their honesty, virtue, learning, or piety? May we not hope that the zeal of our

reformed church will again break forth in all the beauty and lustre of her real excellency, and that she will not cease to lengthen her cords, and strengthen her stakes, till one universal glow of light and warmth shall have comprehended within her ample pale, not only the outcasts of this land, but the whole family of intelligent creation? and that even her enemies shall come bending before her, and hailing the brightness of her rising? when men shall seek their true rights; an inheritance that fadeth not away, eternal in the heavens!

“ But in the prosecution of these good objects, it might not be amiss to anticipate some opposition, on a smaller scale than hitherto noticed.

“ The poor, for whom these benefits were principally intended, cannot always be persuaded that they shall be gainers in the end. The love which nature has implanted in the human breast for its own offspring, is not always kept within its due bounds: and there are innumerable instances in which parents would rather see their children without instruction, than submit them to that wholesome regimen, without which every effort to instruct would be in vain.

“ There is also another consideration that may operate for some time, which is this—the parents themselves have not, in too many instances, received this instruction themselves; which makes it impossible they can duly appreciate the reception of it in their children. In these, and innumerable other instances that will occur, there is abundant necessity for the meekness and patience recommended in our text; and which, by the blessing of God, I trust we shall all be enabled to exhibit.” [pp. 30, 31.]

We cannot help regretting, prejudiced as we are in favour of the Arabic professor, that there is in the composition of these discourses an air of logical dryness unfavourable to the unction which should pervade pulpit exercises. Nor are we without concern that there should be any seeming hesitation to exhibit, with distinctness, certain doctrines of revelation, which, however calculated to clash with human pride, are of the utmost possible importance. We are far from desiring to see in every sermon an epitomized body of divinity, but, at the same time, we do wish to see, on whatever occasion the pulpit is occupied, an exhibition of redeeming mercy in its adaptation to the state of sinners — a glow, if we may so speak, of that love which distinguished all the sayings of the Saviour in his addresses to dying men. It is with the most serious regard to the interests of religion, and our highly favoured country at large, that we urge the importance of ministrations decidedly evangelical. These are usually attended with a heavenly sanction, and

they always operate to the destruction of mere cold morality and empty speculation. The progress of charity-schools renders such a course peculiarly needful. The very system of education now so generally adopted, and we wish it universal, so brings into view the wants of mankind, as to give prominence to their real condition—as sinners, “ignorant, and out of the way.” It has a tendency also, by the circulation of the Bible, and an ability to read it, to excite anxieties, to infix convictions, which nothing but the clearest and plainest exhibition of the atoning sacrifice of the Redeemer can satisfy.

Memoirs of Granville Sharp, Esq., composed from his own Manuscripts, and other Authentic Documents, in the Possession of his Family, and the African Institution. By Prince Hoare. With Observations on Mr. Sharp's Biblical Criticisms. By the Right Rev. the Lord Bishop of St. David's. London, 1820. Colburn. 4to. pp. 524.

IF a life devoted to the great and one purpose of public utility—a life of ever varied and ever extending exertion, comprising all the essential elements of benevolence, ardent love to the species, and compassionate regard to the individual, an exalted inconsideration of personal convenience, or personal distinction, and unwearied assiduity in the pursuit of universal good, the means of promoting which were as vigilantly sought as laboriously used—a life which was as virtuous and amiable in private, as it was beneficial in public; and which was not spotted and speckled, at least, with any very obvious deviations from the predominating principle, but every moment attested the sincerity of the mind which originated, and ardently, yet modestly, undertook and determinately completed works of beneficence and mercy—if such a life were to excite the admiration it merited, then would the name of GRANVILLE SHARP be transmitted with the loud acclamations of mankind to the most distant posterity.

The life of a *moral hero* is not, however, precisely that which is adapted to procure the greatest celebrity in the existing condition of society; because whatever respect may be paid to such eminent virtues by individuals quick to discern, and ready to acknowledge their pre-eminent value, the mighty majority will form a very different estimate, and award their approbation to more splendid and dazzling achievements. The historian may record, and the patriot

may celebrate, and the orator may eulogize, and the poet may sing its attractions; but the historian, the patriot, the orator, and the poet, will be equally disappointed if they should fancy that the sentiments of society at large will, at present, be essentially influenced by their representations. It is true they may acquire, on the part of the person they honour, a general concession of respect to the *name*; but they are not as yet likely to produce a proportionate impression with regard to the *character* in question: for it will be long ere the world in general are persuaded that moral excellence is to be admired more than military glory, or religious principle more than splendid achievements. It is not the *kind* of excellence attractive to the multitude, but is most obviously overlooked altogether, or excessively undervalued. A rational and permanent esteem is only to be produced by a thorough knowledge of the nature of real goodness, and by the existence of corresponding principles in the minds of those whose veneration is demanded: and, consequently, the world must be itself better, ere the higher order of moral conduct can be duly appreciated.

We have expectations, however, of the daily improvement of society in this respect; and think that the age in which we live may be fairly congratulated upon the decided manifestations of a different order of sentiment. Public *feeling*, which is progressively, but rapidly, becoming moral and pure, is evidently influencing, in a more extensive manner than hitherto, public *opinion*: and it is in the progress of the one that we are anticipating the ameliorated state of the other. The formation of those valuable institutions which Granville Sharp so promptly and so powerfully patronized, and which have ever since been diffusing so extensive an influence over the world; has proved conducive, in no common degree, to the advancement of moral feeling, and the consequent improvement of opinion. They have attracted the notice, and secured the co-operation of so many persons of superior rank and talent, who, in numberless instances, have not only afforded a fashionable aid, but, in giving their support, have been led even by the very effort to do good, to consider the necessity of being themselves under the power of principles they have assisted to implant in the minds of others; and have thus been, as it were, incidentally induced to cherish the noblest sentiments, and practise the most self-denying virtues—that the vulgar scorn which was once lavished upon every thing that bore the impress of religion, has become more and more

unseasonable and unwelcome; and is, in fact, decidedly discountenanced in those very circles in which it had almost seemed to have acquired a kind of hereditary right, and an undisputed dominion. This is a most happy "sign of the times," and justifies our anticipations, that the period is hastening when Christianity shall attain her predestined dominion, and every other system and principle its merited and eternal abasement.

The birth-place of Granville Sharp was Durham, the day of his birth the 10th of November, 1735, O. S. In 1750, he was apprenticed to a linen-draper in London, who, dying three years afterwards, left him under the same indentures to serve Henry Willoughby, Esq., the executor, a presbyterian, and a justice of peace. In 1755, he was transferred into the employment of Bourke and Co., Irish factors, and catholics. At a subsequent period he engaged himself to another linen factory, but afterwards relinquished it, as upon too contracted a scale for his anticipations and wishes. The seeds of that liberality of sentiment which distinguished him, appear to have been early sown by the different classes of religious profession he had witnessed; his father being a clergyman, his first master a Quaker, his second a presbyterian, and his third a catholic. Adverting to these remarkable circumstances in his juvenile experience, he states that they taught him "to make a proper distinction between the *opinions* of men and their *persons*;" which, if others had made it as well as himself, it would have prevented rivers of tears, and seas of blood.

Religious controversy with a Socinian and a Jew, inmates of his master's house, induced him to apply first to the study of the Greek, and then of the Hebrew language; both these controversialists having charged him with error, arising from his ignorance of original documents.

In 1757, he took up his freedom of the city of London; and, in June, 1758, obtained a subordinate appointment in the Ordnance Office; from which period he applied himself with increased diligence to his classical and Hebraical studies. In 1764, he was made a clerk in ordinary, and removed to the minuting branch; and, in the following year, some of his peculiarities of character began to develop themselves, in consequence of his controversy with Dr. Kennicott; but more especially from what his biographer calls a chance, but which we have no hesitation in terming a providential direction of his benevolent feelings to the condition of that-suffering race, in whose cause he so long,

so honourably, and so successfully exerted his talents. Mr. Sharp has himself given a detailed account of the proceedings in question, which is very properly inserted in the work before us. It traces the history of his efforts to effect the freedom of Jonathan Strong, an African, who had been a slave of David Lisle's, a lawyer of Barbadoes, whose inhumanity of conduct had reduced him to utter helplessness, and turned him adrift in the streets, in 1765. He was restored to health by the care of Mr. Sharp and his brother William, who was of the medical profession; and was afterwards placed in the service of Mr. Brown, a respectable apothecary. While in this situation he was recognized by his former master, who used his best exertions to regain possession of what he deemed his *improved property*. After a severe conflict, Mr. Sharp triumphed over the persecution which both himself and his African *protegée* had to encounter; and availing himself of the occasion to pursue the study of the *law* of the case, he produced a tract "On the Injustice and Dangerous Tendency of Tolerating Slavery" in England, which he submitted to the perusal of Dr. Blackstone; and which evinces the indefatigable character of his mind, the acuteness of his research, the sublimity of his patriotism, and the illimitable ardour of his humanity. Besides this, he engaged in re-editing a publication printed in America, in 1762, containing "An Account of that Part of Africa inhabited by Negroes, and of the Slave Trade," superadding a "Conclusion," calculated to awaken the slumbering sympathies of mankind on the subject; and addressing a letter to the archbishop of Canterbury, which is perhaps justly represented as having "broken the first ground, in England, on the general subject of the slave trade."

In 1767, Mr. Sharp was solicited to enter into holy orders by his uncle, who offered to resign a living of more than £300. per annum in his favour; but this, though repeatedly urged upon his attention, he respectfully, but firmly, declined; stating not only his consciousness of inability, but disinclination to the office: and intimating a conviction, that he might be of more service as a layman than as a clergyman, particularly in religious controversies. This is worthy of notice, and may afford salutary instruction to the mercenary hunters after official dignity, as well as to those whose zeal sometimes surpasses their discretion, by prompting them to lay hands on "skulls that cannot teach, and will not learn."

While the suit with Lisle was pending, another case occurred, in which, by the influence of our philanthropist, one Hylas was enabled to prosecute with success the aggressor who had kidnapped his wife, and sent her to be sold in the West Indies for a slave; and some time after, the arguments which he had advanced produced a powerful effect in the courts of law, on occasion of a trial in defence of another negro, whom he, at the request and expense of Mrs. Banks, released, by writ of habeas corpus, from on board a ship then under sail in the Downs. This was a case of considerable importance to the negro cause, and Mr. Dunning, the leading counsel for the prosecutors, holding up Mr. Sharp's tract in his hand, declared before lord Mansfield and the court, that he was prepared to maintain before any of the courts in Britain, that "no man can be legally detained as a slave in this country." Some other cases of a patriotic nature stimulated his active and judicious interference, and though, in one instance, his interest as a dependant opposed his efforts as a philanthropist and patriot, he did not hesitate to avow in terms which are too honourable to the writer not to be transcribed:—

"Although I am a placeman, and indeed of a very inferior rank, yet I look on myself to be perfectly independent, because I have never yet been afraid to do and avow whatever I thought just and right, without the consideration of consequences to myself; for, indeed, I think it unworthy of a *man* to be afraid of the world; and it is a point with me never to conceal my sentiments on any subject whatever, not even from my superiors in office, *when there is a probability of answering any good purpose by it.*" [p. 67.]

Notwithstanding the benevolent and persevering exertions of Mr. Sharp in the great cause of African liberation, and the success of particular cases, the essential point remained still undetermined; and the rapacity of slave dealers, and slave holders, was not yet countervailed. The question, whether England had a constitutional right to emancipate every resident, of whatever climate or country, was not decided till the case of James Somerset arose, which had been selected, it is said, by the mutual desire of lord Mansfield and Mr. Sharp. Somerset had been brought to England, in November 1769, by his master, Charles Stewart; and, in process of time, left him. The master seized him unawares, and conveyed him on board the Ann and Mary, that he might be taken to Jamaica, and sold for a slave. The case was argued at great length, and the general ques-

tion discussed at four sittings of the Court of King's Bench; after which lord Mansfield's judgment, contrary to his original feeling, established the axiom proposed by Sergeant Davy, that "as soon as any slave sets his foot on English ground he becomes free." This decision in favour of negroes was received by the people with the most obvious demonstrations of grateful joy, and Granville Sharp was regarded with an affection worthy of the cause in which he had so laboriously engaged, and so eminently succeeded. It proved also the means of awakening an intense interest on the subject, and producing a more combined and powerful operation among the philanthropists of North America. The facts in question, and the decisions of our courts of justice, together with the publication of Mr. Sharp on the Injustice of Slavery, had traversed the Atlantic; and a correspondence was soon established between him and Anthony Benezet, a highly respectable and most benevolent Quaker, who had founded a free-school at Philadelphia, for the education of black people. Benezet, and other important individuals belonging to the Society of Friends, devoted the most strenuous exertions to the cause; and distributed great numbers of Mr. Sharp's tract during the years 1769, 1770, 1771, and 1772: several of the colonial assemblies were also induced to wish and solicit the extirpation of slavery, as well as the slave trade:—

"The correspondence with Benezet, if it did not inspire, at least confirmed and enlarged Mr. Sharp's desire of inquiry respecting the general subject of the African slave trade. It conducted his view to an examination of the *source of the evil*, and he conceived the vast design of extending his endeavours gradually, and of augmenting and strengthening his means, until he should obtain an entire abolition of the infamous traffic carried on by Great Britain and her colonies. In justice, then, and no less in honour, to the memory of the pious but humble Benezet, let it be remembered, that, although his zealous labours failed to eradicate from his native soil the evil which he deplored, they contributed to strengthen the arm of the great champion of his favourite cause, and finally to wipe away no small portion of human disgrace." [p. 115.]

In 1774, Mr. Sharp was advanced a degree in official eminence, by succeeding to the place of assistant to Mr. Boddington, the secretary of the Ordnance Office: but, ultimately, he resigned his situation, in consequence of his objections to the public measures respecting America—a resignation which placed him in circumstances of great dependance, the difficulties likely to ensue from which were,

however, precluded, by the truly fraternal conduct of his more prosperous brothers. He accepted their offer to reside with them, and was domesticated in their household for several years; during which period he sedulously pursued that literary course to which he had evinced very early predilections—in which he made such important acquisitions, and issued from the press so many valuable and highly estimated publications. His writings and public activity procured him the friendship of Dr. Franklin, and afterwards of general Oglethorpe; with the latter of whom he exerted himself very benevolently in the cause of seamen, supporting the views of the general on the illegality of their impressment. In his manuscripts he records an interview with Dr. Johnson on the subject, who remarked, with his usual severity of manner, “it was a condition necessarily attending that way of life; and when they entered into it, they must take it with all its circumstances; and knowing this, it must be considered as voluntary service,—like an innkeeper, who knows himself liable to have soldiers quartered upon him.” Sharp was incapable of opposing with any success his sturdy adversary in an extemporaneous debate, but his benevolent mind assisted him in the hour of reflection to unravel the sophistry which had at first perplexed his judgment, and he thus expresses his views to a friend:—

“I am far from being ready at giving an immediate answer to subtle arguments, so that I may seem to be easily baffled; indeed, even when I am by no means convinced that they have the least weight. If this doctrine were really true, that men choosing a sea-faring life do thereby forfeit their natural rights and privileges as Englishmen, and lose the protection of the law, some immediate remedy ought to be applied, to remove so unjust a *premunire* from an honest and necessary calling. For whatever takes away the protection of the law, and common rights, from any man, or set of men, is, to all intents and purposes, a *premunire*, which, if we except judgment of death, is the severest prohibition that is known in the English laws; and, therefore, it is unjust and iniquitous, as well as impolitic in the highest degree, that the honest mariner's condition and employment should be loaded with such a baneful contingency, which must be considered as the most effectual discouragement to the increase of British seamen in this maritime island (though the defence of it depends upon their help), that could possibly have been devised.

“‘But we see,’ says an advocate for power, ‘that it *does not* discourage; men are still bred up to a sea-faring life, and in times of peace multitudes are allured by the merchants' service to choose

that condition, whereby they are subjected to the impress.' True it is, that the necessities of poor labouring men compel them to earn their bread in any way that they can get it; and when a war is over, the discouragement of pressing is, in a great measure, forgot, and the number of seamen of course is again increased. But this makes no difference with respect to the injustice and *illegality* of the oppression itself; for if the poor man is not protected in an honest calling (which is his estate and most valuable dependence), as well as the rich man in his estate, the law, or rather the administrators of it, are unjust and partial; having respect of persons, which the law itself abhors, and which religion strictly forbids. And, therefore, if we can form any precise definition of iniquity, this partiality, of which I complain, comes fairly within the meaning of that term." [pp. 170, 171.]

During the commencing era of American independence, the opinions of Mr. Sharp were highly appreciated, and his personal influence distinctly sought. In 1774, Dr. Franklin sent to America 250 copies of his "Declaration of the Rights of the People to a Share in the Legislature," which were circulated in the different principal towns, and the work was frequently reprinted there. The object of his most anxious sollicitude was, however, the reconciliation of England with her American colonies, previous to a confirmation of their independence by foreign powers. After holding some conversation with two gentlemen, whose connexions with the Americans by relationship, and mercantile correspondence, rendered them perfectly acquainted with American affairs, on the 14th of March, 1777, he waited on the secretary of state, and conferred with him on the expediency of making peace with America; and of giving such a proof of the sincerity of our government, in treating on the subject, as would effectually promote an attempt to bring that country back to its allegiance to the crown of Great Britain. During the conference, it became evident that the proof demanded must have included such an alteration in our House of Commons, as would ensure to the Americans as fair and equal rights as those enjoyed by the several counties of England. The mode of effecting this measure was then investigated, and several days were devoted by Mr. Sharp to the search and examination of precedents. He published on the subject; and tendered to the duke of Richmond his personal services in support of his propositions. General Oglethorpe aided his views, and considerable discussion ensued among the existing ministers, on his plan having been submitted to them; but it was overruled: and the

failure of his efforts for the suspension of that sanguinary conflict, reverted his thoughts to the subject of African slavery. For some years he incessantly pursued the great object of the emancipation of the enslaved negroes, and entering into the enlarged views of the Pennsylvanian Association in America, which had been formed in 1774, under the auspices of Dr. Rush, of James Pemberton, and other Quakers of eminence, he made personal applications to the archbishops and bishops of this kingdom. He very early experienced the co-operation of the bishop of Ely, and the following memorandum is so truly honourable to the persons concerned, that we cannot refrain from copying it into our Journal:—

“ 1779. Memorandum.—This spring I have, at different times, had the honour of conversing with twenty-two out of the twenty-six archbishops and bishops, on the subject of the slave trade, during the time that the African affairs were under the consideration of a committee of the House of Commons; and I met with none that did not concur with my sentiments on the subject. A very great majority of them gave me reason to hope that they would publicly oppose any further encouragement of the slave trade, had it come before them in the House of Lords. This was the more agreeable to me, because I found they did not oppose, nor take amiss, my appeal to them, in my tract ‘On the Law of Retribution,’ sent to each of them more than two years before. Both the archbishops, and the bishops of Durham, London, Oxford, Lichfield, Bristol, Norwich, Llandaff, Ely, Bangor, Worcester, St. Asaph, and Lincoln, expressed themselves very handsomely on the occasion, and seemed very desirous to put a stop to the evil. The bishop of St. David’s (Dr. York) was particularly polite, as well as earnest in the business; and afterwards wrote me a letter, signifying his desire to join most heartily with any person who would propose an effectual and proper mode of opposing the slave trade; and the bishop of Peterborough (Dr. Hinchcliff) took a great deal of pains to make himself master of the subject, that he might be ready to exert himself to the utmost, when the business should have passed the House of Commons. But, while the matter was before the committee, accounts being received of the capture of our African settlements, the chief seat and source of all the iniquities and enormities which I opposed, the committee, it seems, had directions from the ministry not to proceed in their report.” [pp. 186, 187.]

Coeval with these exertions were others to promote the great object of peace with America, and in order to this parliamentary reformation at home; both which he conceived to be connected with each other, and with the object

of his more immediate pursuits. As usual, he rendered the press tributary to his purposes, by issuing a pamphlet entitled "Equitable Representation Necessary to the Establishment of Law, Peace, and Good Government;" and maintained a correspondence with a considerable number of committees, formed in different counties, for the promotion of this great object: nor did he relax his assiduous efforts, with regard to other cases of domestic and public importance. It appears from documents preserved in this volume, that Mr. Sharp's co-operation with the American philanthropists for African freedom, resulted in another extraordinary and collateral effect—the establishment of episcopacy on that continent. He wrote and conversed on the subject, both with Americans, and with dignitaries of the church at home; and, in consequence of repeated assurances which he was authorised to communicate to the convention of the episcopal clergy at Philadelphia, of the readiness of the English church to consecrate proper persons, two were elected, came to England, and received consecration as bishops at the hands of the archbishop of Canterbury, and immediately returned to their charge. Three years afterwards a third was similarly appointed; when the number became sufficient to consecrate without further application to England. In addition to his other efforts in this cause, Mr. Sharp made considerable presents of books to the libraries of different states.

In 1783, other efforts were required from him in behalf of African slaves. The master of a slave ship, the *Zong*, trading from Africa to Jamaica, having 440 slaves on board, on pretence that he might be distressed on his voyage from want of water, threw overboard 132 of the most sickly of the slaves, to lessen its consumption. The underwriters in England resisted the claim of the owners for the full value of these slaves, and the contest brought to light a scene of extraordinary brutality. A trial took place, which was decided in favour of the owners and the captain; but a rule for a new trial was granted, and Mr. Sharp stepped forward, and sent immediately an attested account of the whole transaction to the lords of the admiralty, and the first lord of the treasury. He failed, however, to bring the perpetrators of this horrid crime to their proper punishment; but feeling stimulated, as well by the injustice of the particular proceeding, and the revolting character of the decision, as by the importance of the general question, he gave every possible degree of publicity

to the whole ; and coupled the statements with remarks of his own calculated more and more to excite the public attention to the subject. Nor was his active interference wanting in other cases of the same nature, and of most revolting atrocity.

In September, 1786, the College of Providence, Rhode Island, (called Brown's University), admitted him to the degree of doctor of laws ; and this example was followed by the University of Cambridge, in Massachusetts ; and of Williamsburg, in Virginia.

The circumstances in which the negroes were placed, who were brought to England, and had no masters to support them, and no parish which they could call their own, in consequence of which they were reduced to a state of destitution and mendicity, induced Mr. Sharp, about 1786, to devise a scheme for their permanent support, by sending them to some spot in Africa, where they might provide for themselves, by the proper application of industry, and be restored under happy auspices to the land of their ancestors. This originated the plan of a free settlement at Sierra Leone. He drew up some regulations for such a proposed colony, and Mr. Smeathman was to conduct the black poor to the destined spot ; in the meantime, our philanthropist distributed a weekly allowance from his own purse to the intended settlers. But Mr. Smeathman dying, after a short illness, the preparations were suspended, and Mr. Sharp was involved in an exposure to great expenses. Government, however, interfered ; provision was made, both for transporting the settlers, and supplying them with necessaries, during the first six or eight months of their residence in Africa ; and captain Thompson was appointed to accompany them in the *Nautilus* sloop of war, which sailed on the 8th of April, 1787. The number sent out amounted to somewhat more than 400, to which were added about 60 Europeans, chiefly women : and, upon their arrival, a grant of land, of considerable extent, was obtained for their use from a neighbouring chief. Over this settlement Granville Sharp watched with parental solicitude, maintaining a correspondence, which afforded him perpetually the means of correct information as to the proceedings on the spot ; and exerting his influence at home, whenever it appeared requisite to promote its interests. A company was formed for the trade of Sierra Leone, and a charter at length obtained. The particulars of the settlement there are detailed in the work

before us, in an interesting, but, considering that work simply as a biographical one, in rather too elaborate a form. The various letters which passed between Mr. Sharp and distinguished individuals, should, as it appears to us in this and in other instances, have been digested into the form of regular and concise narrative, rather than have been thrown together in such a mass, in the volume. However interesting in themselves at the time, and however interesting too even to the present hour, considering from whom, and under what circumstances many of them proceeded, documents of this nature are always calculated to interrupt the narrative, which ought *always* to flow along with smooth and unobstructed course. They are properly preserved in appendices or notes, but should rather be given in substance in the work itself.

The efforts of Mr. Sharp, in combination with those of other enlightened individuals, both in England and America, at length led to the formation of a society for the abolition of the slave trade, which may be viewed as the first grand step towards the accomplishment of that important end. The subject is introduced by our biographer in the following manner:—

“The mischiefs which had befallen, and the danger of entire destruction which had more than once menaced, the infant colony of freedom in Africa, were, in great part, to be ascribed to the unshaken vigour in which the detestable slave trade still continued to flourish. A free settlement, supported by industry and national commerce, seemed likely gradually to undermine and eventually destroy the sordid traffic, by opening the eyes of the African chiefs to their own superior interests, and showing them that the produce of social labour was a far greater source of wealth to their revenues, than the captivity and sale of their subjects. What wonder, then, if the slave-traders set every engine to work, to irritate the natives of Africa against the new colonists, to undermine them in their turn, and to pervert the ends of benevolence?

‘—— Out of good still to find means of ill.’

But Providence, in its mercy, was now about to cut the thread of long-suffered iniquity, and to comfort and strengthen those whom it had chosen to be advocates on earth for their fellow-creatures. After numerous and unwearied endeavours on the part of the Quakers in America, and of the zealous Clarkson and Granville Sharp in England, in behalf of the wretched, and till of late unpitied, victims of men who degraded humanity; the time had arrived, when it appeared to be within the bounds of hope, that an association of benevolent persons, protected by a congenial move-

ment in the British Parliament, might lead to a retrieval of the human character from the ignominy of the slave trade. Endeavours were therefore used to collect, and unite in one body, the various parties who had severally, and almost independently of one another, begun to make exertions of a similar nature; and in the spring of 1787, especial meetings were convened of a few men of eminent character, all of whom were friendly to the cause. One of their meetings was held almost in the same month in which the little fleet set sail, which carried the first banner of English liberty to the coast of Africa; and it was at this meeting that an event took place, which gave preponderance to the scale of African freedom. Mr. Wilberforce was there solicited to take the lead in a parliamentary effort for the *abolition* of the cruel traffic in our species; and, in that communion of benevolent minds, the corresponding impulse of his heart prompted him to yield a ready assent to an engagement of no common magnitude.

“The first important point being happily secured, the next step was to arrange measures for prosecuting the scheme in such a manner as should be most conducive to the great end in view. Many days did not elapse before the design was carried into execution. On the 22d of May, a committee was chosen, consisting of twelve members, whose *declared duty and purpose* it was to promote, by every means in their power, an *abolition of the traffic in the human race*. Granville Sharp was included in the committee.

“The incipient labours of the association were cheered by an important coincidence, which occurred at this time. The efforts of the humane Anthony Benezet, and other American Quakers, had, by gradual advances, at length effected a general manumission of slaves among the whole body of men of their persuasion; and the year 1787, in which the committee was appointed in England for promoting the abolition of the trade, was the first year distinguished in America by the gratifying circumstance of *there not remaining a single slave in the possession of an acknowledged Quaker*. The superstition of ancient times would have hailed this coincidence as an auspicious omen; the sensibility of modern ones perceived its influence.” [pp. 394—396.]

The committee for accomplishing an abolition of the slave trade was formed in 1787, and, upon dispersing its circulars, received from the Quakers and General Baptists intimations of their co-operation; and a correspondence was opened with the American societies. The merits of Mr. Sharp's preparatory labours were justly appreciated, and although his modesty induced him to decline the occupation of the chair at their meetings, they persisted in drawing up a resolution, by which he received that honourable appointment as “*Father of the Cause in England*.” But, notwithstanding this extraordinary respect, and though he felt

it his duty to give his signature as chairman to every paper handed to him, he was never once *seated in the chair*, during the period of twenty years.

The views announced by the society in the title which they assumed did not correspond with his more extended range of thought and amplitude of benevolence; and he expressed himself with considerable warmth in the committee on the *criminal* forbearance of all who declined to engage in associating for the abolition of slavery, as well as of the slave trade. But he stood alone, owing to a conviction in the committee that if both these objects were attempted, neither of them would be carried. Mr. Sharp, however, continued zealously to support the project, though it did not comprehend all his wishes, and used all his influence to promote it with the dignitaries of the English church, and with the national revolutionists of France. He also held a conference with Mr. Pitt, to whom he more fully explained the wishes of the society; and from whom he received assurances of cordial co-operation in its desires; but it is a remarkable fact, that while all his speeches and votes were in favour of the abolition, the party who usually supported him, and over whom he possessed an almost unlimited control, as uniformly voted on the opposite side of the question.

“ On the final success of the advocates for the abolition, when the welcome tidings were brought to Mr. Sharp, he is said to have immediately fallen on his knees, in devotion and gratitude to his Creator. On this record it is fit to add the comment of one who was best qualified to judge of the emotions of his heart, and of the action to which it is probable that they gave birth: ‘I do not doubt that he did so, but it must have been in *the deepest retirement*.’”
[p. 428.]

The activity and diffusive charity of Mr. Sharp evinced themselves in his various exertions in the Bible Society, the Society for the Propagation of the Gospel in foreign parts, the African Institution, and the Protestant Union: and these zealous exertions were continued to the latest period of his life, exhibiting the attractive spectacle of an old age, overspread with the beautiful verdure of an ever vigorous benevolence.

Nor was this distinguished individual illustrious only for his public labours; his *private character*, though less obvious to general view, was equally admirable. He was not charitable and kind abroad, and despotic or cold at

home—there was, on the contrary, a pleasing uniformity of conduct, evincing that he was influenced in all his deportment by principles which have a deeper root than the desire of popular applause, and which are capable of flourishing in all their luxuriance and fruitfulness, independently of the sunshine of human favour. In nothing was he more remarkable than for the constant cheerfulness of his disposition, a cheerfulness which diffused a radiance over the domestic circle, and shone with peculiar benignity upon the children of his brothers' families. He easily dismissed from his mind the cares of business, joined in their little amusements; and employed his pipe, or his pencil, to animate the jocund train. Whenever sickness invaded their families, he was the first and foremost to administer assistance, or to offer condolence, and displayed, at once, the man of feeling and the man of piety, amidst those afflictive family bereavements with which it pleased God to visit him. In 1783 he lost his brother James; in 1792 his brother John, archdeacon of Northumberland; besides two other brothers and two sisters. The severest of these dispensations occurred, however, in the death of brother William, and sister Prowse, of Wicken Park, 1810; and two years afterwards his affliction was renewed by the decease of one of his nieces. Having continued unmarried, his brothers' houses were, during several years, his usual places of residence; but in 1792 he took chambers in the Temple, in order that he might possess greater facilities for the discharge of the numerous important duties in which he was engaged. In this situation a feeble old woman was his only attendant.

In religion he was eminently devotional. In addition to the regular perusal of the Scripture, and attendance on domestic and public worship, he was in the habit of observing all the fasts and festivals of the established church; but the unobtrusive and unostentatious peculiarity of his character was sufficiently apparent. The same spirit pervaded all his charities; and it is stated that he appears never to have refused or neglected any application of a charitable nature. He became at length a prey to the intreaties, importunities, and almost to the menaces of hundreds, who pleaded poverty as a ground of right to almost every thing he possessed. The doors of his chambers in the Temple were perpetually besieged by a restless multitude of the penniless and of the idle; and there is reason to believe that in the course of his latter visits to his chambers, he deprived

himself of every article of value that could in any way be useful to these numerous mendicant applicants.

After passing through a short period of rapidly increasing decrepitude, both of his mental and corporeal faculties, he expired on the 6th of July, 1813; an event which instantly drew forth testimonials of the highest respect from the public bodies with which he had stood connected. He was buried in the family vault at Fulham, on the 13th of July; "leaving behind him," as his epitaph expresses, "a name that will be cherished with affection and gratitude as long as any homage shall be paid to those principles of justice, humanity, and religion, which, for nearly half a century, he promoted by his exertions, and adorned by his example." A monument has been erected to his memory in that part of Westminster Abbey which is known by the name of the Poets' Corner. The work is executed by Chantry, representing, in the centre, a medallion of Mr. Sharp; on one side, in bas-relief, a lion and lamb lying down together, and on the other an African, in the act of supplication, taken from the seal of the African Institution.

Although Mr. Sharp cultivated literature to a considerable extent, and wrote several pieces relating to subjects of biblical criticism, which were very highly appreciated by eminent individuals, yet his *pre-eminence* must, we apprehend, be derived from the expansive benevolence that animated his bosom, and characterized all his public actions. At the same time, we are by no means indisposed to join in the eulogium pronounced by his biographer:—

"If the circumstances of Mr. Sharp's education be taken into view; if it be considered that he was removed from school before he had learned the rudiments of the dead languages; that he passed his early youth in apprenticeship to trade, and his manhood in the Ordnance Office; that he, by his own study, unassisted by regular instruction, became so accurately informed in the English laws, as to be able to overset the decisions of an attorney and solicitor general, and even to alter the opinions of lord Mansfield himself, then sitting in judgment; that he so deeply investigated the Greek language, as to be able to discover and correct errors in the translation of our New Testament, which had escaped the learned of this country for centuries; and that his corrections in those points were admitted and publicly approved by men of eminent critical knowledge; that he became so profound a critic in the Hebrew tongue as to induce one of the most learned Hebraists of our age to propose that his rules should be adopted in the grammar of our public schools; and, finally, that these several acquisitions were made without any desire of reputation for learning,

but merely for the prosecution of purposes which he held sacred and necessary to the performance of his duty to God and his fellow-creatures;—if to these we join the consideration of the several important objects attained by his active endeavours in the cause of freedom and of religion (which have furnished the materials of these Memoirs);—if all these circumstances be weighed, it is difficult to regard him without sensations of reverential awe, not wholly dissimilar to the feelings with which we reflect on the illustrious characters recorded in the Scriptures, as the peculiar instruments of Heaven's high and holy purposes.

“ When to his arduous attainments and exertions, are added the child-like mildness, simplicity, and humility of his character, and the unceasing benevolence of his disposition, he must be ranked among those who have most zealously revered the ‘ example left to us’ by our Divine Instructor, and have most diligently ‘ followed his steps.’” [pp. 523, 4.]

With the above extract we had proposed to close the present article, and had actually despatched it to the press, influenced by a feeling the most kind and benevolent towards Mr. Hoare, and most sincerely desirous that he might stand a chance of acquiring all the reputation which his work could be likely to confer; but upon reconsideration, we think ourselves somewhat pledged to our readers, not only to furnish them with a general analysis of a publication, but to put them in possession of the *opinion* which we may have formed, after giving it a deliberate perusal. If they wish then to obtain a considerable quantity of authentic information respecting Granville Sharp, particularly as it regards his public efforts, this is unquestionably a book, if they are not frightened at its magnitude and price, whence their curiosity may be gratified; but if they are desirous not only of becoming acquainted with the principal facts of his eventful life, but of studying a piece of biography well digested and ingeniously arranged, combining an extensive view of human nature, with a skill to detect the peculiarities of character, and to give them their due prominence and proportion in the general estimate, and containing, as a whole, a highly finished portrait that bespeaks, not the copyist or the mere mannerist, but the mighty master who can impress his living touches upon the almost breathing and speaking canvass;—why then, we must in truth and honesty prognosticate a little disappointment. For what is biography? It is not surely the record of a few dates or events in a man's life, the selection of a few of the letters, written *by* him or *to* him, on subjects however interesting or important, or the detail of some of his more splendid actions, or the actions

of others, with which he had either a chief or incidental connexion; but it is an exhibition of the man as he was, in his individual character, and in the degree of his comparative distinction. Mr. Hoare's representation is that of an excellence too faultless—and such as human nature does not attain, and he somewhere (in the introduction, if we are not mistaken,) expresses an opinion respecting his actions which others had occasionally criticised, amounting to this too partial and friendly vindication. Let us see men as they really are, that we may not be discouraged. Mr. Sharp was certainly not a *great man*, in the proper sense of the word, though his biographer is rather displeased with some person for having said so, and may, perhaps, be angry with us for repeating it. Still, *fiat justitia*; we do repeat it, he was not a *great man*, but he was eminently *good*. And let no one imagine that we have the slightest intention to disparage his memory, or to disparage *goodness* by seeming to place it in contrast with *greatness*. We do not mean to contend that intellectual superiority is the *best* distinction; it has often proved the *worst*; and we cannot countenance statements which tend to detach our affections from moral excellence, or diminish the estimate which is to be formed of its real worth, by appearing to imply that it is not of *itself* adapted to produce a sublime impression, and an attractive effect upon the mind.

If Mr. Hoare will be kind enough to omit the extraneous matter, and to remodel some of the dry details of his work; thereby reducing the ponderous quarto to the moderate octavo, we are inclined to promise him another reading, if not another notice.

The Improvement of English Roads urged, during the existing Dearth of Employment for the Poor. London, 1820. Simpkin and Marshall. 8vo. pp. 61.

FOR its matter, and not for its manner, do we recommend this little tract to the attentive perusal of our readers. They cannot, we are persuaded, require any labour upon our parts to prove a fact of which no one can be ignorant, that great want of employment at present exists among the poor of England, and that such want has led to a most mischievous, and, if it be not speedily and effectually stopped, we are satisfied that it will prove a most ruinous abuse of the poor laws, by maintaining in idleness a vast proportion of our

population, who either cannot, or will not find work for themselves. The alarming increase of the poor's rates, the correspondent spread of pauperism, now no longer considered a disgrace, has, however, in many parts awoken, and in most others is awaking the rich from their slumber; and various expedients have been resorted to for the purpose of teaching to the poor this most important lesson of political economy, that no one, who is not past labour or incapacitated for it, can be permitted to eat the bread of idleness. In some parishes, where useful employment cannot be found for those who claim to be supported from its rates, we know that a plan has been adopted with considerable success, of setting the able-bodied applicants for relief to work, in removing stones and other rubbish from one spot to another, and bringing them back again, rather than suffer them to do nothing. This is certainly infinitely preferable to the idle life which most of our paupers are permitted to lead in our work-houses, or as out-door pensioners upon the parochial rate; but where, we ask, can be the necessity for employing in useless and unproductive—those who might very easily be set upon beneficial and productive labour? Fully are we aware of the extreme difficulty and delicacy of employing the poor who cannot obtain work in the ordinary channels of trade, upon those branches of manufacture in which much private capital is embarked, and with which, we are perfectly satisfied, that no public establishment ought to compete. The attempt would be as fruitless as impolitic; but let us not hence, as too many do, set ourselves down satisfied that nothing can be done to remedy an evil, whose pressure every body can feel, every body can deplore; but few have attempted to remove. This latter circumstance has always struck us as a most extraordinary one, whilst so obvious an expedient remained untried as the amendment and alteration of our public roads—a field of labour unobjectionable, inasmuch as it does not interfere with any private capitalist, or merely substitute one description of workmen for another—beneficial to the community in a high degree, by giving an increased faculty to commercial and social intercourse, and almost exhaustless in its capabilities of improvement and extension. This is the plan which the pamphlet before us is intended to recommend to general adoption, though we only wonder that it has not been so repeatedly and effectually recommended before, as to render the labour of the present author, and of his reviewer, alike works of supererogation. We have not room to

enter into a minute detail of the mode in which he purposes to carry his plan into execution. Shortening—widening—levelling, are processes which most of our roads stand much in need of, whilst making them of better materials would essentially benefit them all. To this latter object in particular, Mr. M'Adam, surveyor of an important line of road in one of the western counties of England, has, for some years, most successfully directed his attention, and we are pleased to find that his ingenious method, approved of by the author before us as highly as by ourselves, has lately been adopted, under his own inspection, in many parts of the kingdom, especially in the north, where, as in the west, it has been very beneficial in giving employment to the poor. A perusal of the pamphlet before us, ill-written most undoubtedly, because evidently the work of a man unaccustomed to composition—yet containing much practical knowledge, will satisfy our readers that such employment may be found for them, without adding materially to the national burthens, while it will essentially promote the national prosperity, and very greatly diminish the enormous pressure of the poor's rates.

AMERICAN LITERATURE AND INTELLIGENCE.

THE pressure of more recent intelligence has compelled us but too long to delay our promised continuation of the Rev. Ward Stafford's most interesting Report to the "Female Missionary Society for the Poor of the City of New York and its Vicinity;" which we now gladly avail ourselves of a season of comparative leisure to resume, from the first Number of our work. We there left him commenting, with merited severity, on the evils of intemperance, and on the facility with which the lower orders of New York were enabled to indulge in this destructive habit, from the immense number of dram shops, opened under the authority of the laws and the express licence of government, in every part of that city—a practice prevailing to a ruinous extent in the metropolis, and in every town of the British empire. He thus goes on to advert to other sources of crime and misery, from which, though some of them present not themselves in quite such horrid features on this, as

on the other side of the Atlantic, England, and Englishmen, may learn an important lesson if they will:—

“ [But there is another vice intimately connected with this, whose influence is still worse; a vice which completely disarms conscience of its sting, withers every generous feeling, and prostrates to the level of the brute the whole moral man: a vice which opens the flood-gates of all iniquity, and which has been a deeper source of corruption in our cities than any other single vice, I had almost said than all other vices together. It is not that we expect to rescue from present infamy and wretchedness, and from future and everlasting destruction, a few abandoned creatures, that we submit to the pain of alluding to this subject. We do it, that we may give a faithful representation of the moral condition of the more destitute parts of the city; that, by exposing iniquity, we may stop its progress; and, especially, that we may prevent the rising generation from going in that way which leads “down to the chambers of death.” It is a vice universally accompanied by a train of others more or less destructive, and when so openly practised as to leave no doubt of its existence, exerts an influence on the minds of those who are not immediately concerned, and gives a cast to society which is little suspected. It is supposed that there are in the city not less than 6,000 abandoned females. In passing a distance of thirty or forty rods, not less than twenty ball rooms have been counted, in which were assembled hundreds of this class of people, dancing to the sound of the viol*. That these people should assemble together, is no matter of astonishment; but it is matter of astonishment that they should be permitted to do it in this open manner, six nights out of seven, from week to week, from month to month, from year to year, and, we may add, from age to age. It is known, that there is a class of men who keep large numbers of these voluntary slaves for purposes of corruption and gain. They do not hesitate to own it, and speak of it with the most unblushing impudence. They are conscious that all who are acquainted with them *know* that this business is their only means of support, and of acquiring wealth. In some of the thickly populated parts of the city, there are a considerable number of hacks, which are known to be employed for no other purpose than that of transporting these miserable beings from one haunt of vice to another. Ten or twelve have often been counted standing in a row, where they are forbidden to stand by law, and where on almost every house is inscribed in glaring capitals: *The way to Hell!* And, what is painful to add, numbers of these hacks are thus employed on the Sabbath. It ought not to be concealed from the public, that many of these females are held by their masters in the most abject slavery, and,

* The ball rooms of which we speak are often fitted up in an expensive style, and universally furnished with a bar, or connected with a dram-shop.

to keep them in subjection, are at times scourged in the most cruel manner. Some, who, when wasting with the consumption, have fled from one place to another, where they supposed they should be better treated, have been seized by violence and carried back, and kept, by their old masters, till approaching death had destroyed all hope of further gain. The windows of at least one, and probably of many more of these slaughter-houses, are actually grated with bars of iron. It is known, also, that children, some their own illegitimate offspring, and some obtained by various arts of deception from the families of others, are trained up expressly for this polluted traffic, and engage in it at a very early period of life. Some of this description have been found whose age did not exceed eleven years.]

“ On profanity, lying, theft, gambling, and many other vices, which are prevalent among those who are destitute of the means of grace, we cannot dwell on the present occasion. We have time to mention only one or two other facts, as indicative of the general state of morals. A respectable Female Association for the relief of the sick and afflicted, some time ago, resolved not to aid those who lived in certain streets, supposing that no person of decent character would live in such places, and that it would be unsafe for females to visit them. Since I have been employed in examining parts of the city, the observation has been made to me times almost without number: ‘ We presume you do not venture to go alone.’ The caution has been a seasonable one. But what, let me ask, must be the state of society, when it is the general impression that it is unsafe for one to go alone for the purpose of distributing Bibles and Tracts; especially when it is found from observation and experience that the impression is correct? A respectable man, not long since, who was distributing Bibles, was attacked, knocked down, and had his clothes literally torn off, and was so beaten as to lose considerable blood; and such was the state of society, that after much inquiry and consultation, it was judged inexpedient to prosecute for this outrageous conduct, lest it should enrage a herd of such tigers, who would otherwise remain quiet, and cause them to league together, the more effectually to oppose these benevolent exertions. Let it not be supposed that all who reside in the parts of the city referred to are thus grossly vicious. There are some who are pious, and who preserve the rest from the fate of Sodom and Gomorrah. There are many industrious people of good morals, who attend public worship. There are others, who, though feeling no particular interest in the subject, would attend, did not poverty or other circumstances prevent. There is also a large class who are partially corrupted, or are prepared, for want of proper religious instruction, to receive any impressions which men of superior cunning and wickedness are disposed to make. All these different classes of people live together, often in the same house,

and not unfrequently in the same room. We have sometimes discovered, since the great demand for houses, virtuous families compelled to live in places where they have blushed to be seen.

“What must be the effect of witnessing such scenes as the people in those parts of the city are, from their very situation, compelled to witness? Crimes which are committed in open day, without the disapprobation of the better part of the community, are readily believed to be of no very aggravated nature. Such scenes, by frequent exhibition, become familiar, and are witnessed without those feelings of horror which they once excited. They are soon winked at, and ultimately approved. It is surprising to see what effect this exhibition of depravity has on the minds even of Christians. What would once make them sigh, and weep, and pray, can now be seen with little feeling, with almost entire indifference. If such is the effect on the minds of Christians, what must it be on the minds of those who are unrestrained by the grace of God? What must be the effect upon the rising generation? Let it be remembered, that notwithstanding all that has been done, there are multitudes of children and youth whose education is entirely neglected, who are obliged to hear from the lips of their parents and others the most horrid oaths and blasphemies: to see them, under the influence of intoxicating liquors, and their own unhallowed passions, fight and abuse each other, wallow in their own pollution, and engage in other wickedness of which it is unlawful to speak. To our inquiry the experience of the world furnishes an answer. Considering the natural character of the human heart, we hesitate not to assert that it is impossible, without the special interposition of God, that children in such circumstances should not grow up to imitate the examples that are set before them, to become pests to society and heirs of perdition. Accordingly we find children practising every kind of iniquity of which their immature faculties are capable. By this means conscience is blunted before it is half formed; all sense of moral obligation, all dread of sin, all fear of God, all regard to the best interests of society, and their own present and everlasting welfare, is destroyed. Here, then, we have a great mass of people almost entirely beyond the restraints of religion, among whom are interspersed thousands who are grossly vicious. Multitudes are yet uncontaminated, especially of the rising generation; but vice is spreading like a contagion; the leaven of sin is extending to the whole mass, and, if unresisted, will reduce the whole to a mass of corruption. Let it not be imagined that the picture has been too highly coloured: I have barely stated a few facts — have given the outlines of a picture, which, if completed and held up to our view, must cover us all with shame and confusion of face. From a regard to my own feelings, and the feelings of others, I have cast a veil over many scenes, which in the discharge of my duty I have

been compelled to witness. Should any doubt the correctness of the representation which has been made, let me remind them that these people are not in some distant part of the world to which they can have no access, but in the city in which we dwell. Let me request, nay, let me urge and entreat them to examine for themselves—to go out and view the ravages of sin—to pass from one dark corner to another, from one habitation of cruelty to another, from one sink of pollution to another, till their ears shall be deaf with blasphemies, till their eyes shall be dim with scenes, which language cannot paint, till their hearts bleed and die within them. Could Christians be persuaded to examine for themselves, it is not too much to say that the work of reformation would be half accomplished. They would inquire, with deep concern, what must be done to stem this flood of iniquity, to raise the character, and save the souls of so many thousands of immortal beings.”

From this disgusting, yet most affecting, picture of vice and of wretchedness—from this powerful appeal to the Christian philanthropist to alleviate the distress, to endeavour to lessen the ill effects of the sin and misery, which he cannot but deplore, we turn with great satisfaction to the more pleasing part of the subject, the remedies proposed by Mr. Stafford for the evils he has pointed out:—

“ It may be thought improper,” he observes, “ by some, that one who has been a labourer in the vineyard for so short a period, should attempt to point out the means by which the temporal and eternal welfare of these people is to be promoted; that having in some measure exhibited their wretched moral condition, the methods of relief should be left to age and experience. This course would be more grateful to my own feelings, and would be pursued, were it not often remarked by persons advanced in life, and even by divines, that as we had established schools, provided Bibles, and erected churches and opened the doors, it was difficult to conceive what more could be done. There is another reason also why I ought not to be silent: having been upon the ground, and examined the state of the inhabitants; having visited and conversed with hundreds of families, it is not unreasonable to suppose that I have advantages for judging on this subject not in the possession of others. The hope of aiding in the execution of the measures already adopted, and exciting Christians to the adoption of others, and the pledge which I have given to some of the virtuous poor, both encourage and oblige me to proceed to mention some of the ways in which the moral state of the destitute may be improved:—

“ 1. So far as respects that class of people who are most ignorant, whether adults or children, it is evident that they must, in the first place, be taught to read, and have instilled into their

minds the first principles of religion. This, it is believed, can be done in no way so effectually, as by the establishment and support of Sabbath schools. To this institution some pious people, from the best of motives, have been opposed. As there are free schools for the purpose of instructing the children of the poor, it is supposed, that to instruct them on the Sabbath is an unnecessary profanation of that holy day. It has, however, been ascertained, as we all know, that, notwithstanding this generous provision, there are hundreds and thousands of poor children in our large cities, whose education is entirely neglected. It will be asked, perhaps, whether an effort might not be made to instruct them on other days? We believe that the efforts made at present are small, compared with what they might be; and we hope that the day is not distant, when to learn persons to read on the Sabbath will be neither a work of necessity nor mercy — that period, however, has not yet arrived. Could these children be collected on other days, where should we find persons to instruct them? Most of those who instruct children on the Sabbath are otherwise employed during the week. Most of the children, also, who are of a sufficient age, are employed either as servants, or in some other way, so that they could not be collected. As to adults, we know that they are obliged to labour for their own support, or the support of their families; and have, therefore, no time but the Sabbath to receive instruction. Experience has abundantly proved, that large numbers of children and adults, if not instructed on the Sabbath, will not be instructed at all; and will, consequently, be ignorant and generally vicious. There seems to have been some misapprehension as to the manner in which these schools are conducted. Many appear to regard them as schools of mere human learning, whereas the great object is to communicate religious instruction. It is true they are taught to read, but it is to read the Bible. The lessons which are used are selected from that sacred book. The Bible is read and explained to them; they commit portions of it to memory, together with religious hymns and catechisms. The schools are opened and closed with prayer, or some other religious exercise. The great business of the teachers, who are generally pious, is to instil, in various ways, into the minds of the learners important religious truths. In this manner they spend an hour or two previous to public worship in the morning and afternoon. They are then conducted in order to the house of God, and their teachers see that they behave with propriety during divine service. By means of this institution, multitudes of children, and others, who would be strolling about the streets, or spend the Sabbath in other ways equally injurious to themselves and to society, and offensive to God, are made to spend it in a most profitable manner: have their minds enriched with the treasures of divine knowledge; are placed under the sound of the Gospel; and, though neglected by their parents, are,

to some extent, trained up in the nurture and admonition of the Lord. Time will not permit me, were it necessary, to point out all the advantages to the teachers, to the scholars, to their parents and connexions, and to society at large, which result from the institution of Sabbath schools. We will only add, that many pious people who have been opposed to their establishment, have, after witnessing their operation, become their most cordial and active friends — that it is an institution which God has owned, by granting the influences of his holy Spirit — that by it thousands have been rescued from poverty, disgrace, and wretchedness, in this world, and from everlasting destruction in the world to come — have been made useful members of society and of the church, and prepared for mansions of glory in the heavens.

“ But Sabbath schools, however excellent and important, will not of themselves accomplish the object proposed. They are of modern invention; they are not the Gospel; and we believe, that in the Millennium they will be unknown, certainly in their present form. We believe, that they are among the means which are to hasten on that glorious day, that they now exert a most powerful and salutary influence. But by being unconnected with other means, their influence is half destroyed. In the Sunday School Teacher's Guide, there is an observation, though made for another purpose, which is full of meaning, and exactly in point. It is the following: ‘ A few hours on the Sabbath, with respect to most of them, (the scholars) is all the time, during which, through the whole week, they hear or see any thing like religion.’ Who does not see that the good impressions which may be made during these few hours, must be almost entirely effaced by being exposed, during the whole week, to all kinds of iniquity; iniquity practised by their parents and others, whom they are taught to love and obey. Many scholars who have been powerfully affected under the plain preaching of the Gospel on the Sabbath, and have retired from the school-room in tears, I have found the next day in places where it seemed impossible that serious thoughts should not be almost instantly banished from the mind. Did we not know, that with God all things are possible, we should have no hope that the seeds of grace, which are thus sown, would, in any instance, spring up and grow, and bring forth fruit. Let it not be forgotten, also, that many of the scholars, after leaving the school, mingle with the ignorant and vicious, and are beyond the reach of Christian influence. We take them and conduct them a short distance, and then leave them to wander. We know the depravity of the human heart, the power of bad example, and of the great adversary of souls too well, not to believe that most of them will wander in the by-paths of sin. It is asserted, and generally believed, ‘ that the most effectual mode of approaching the parent is through the medium of the child.’ That many parents have been successfully approached, through the medium of the child, will not be called in

question. But that this is the only or the best mode, cannot be known till others have been tried. Why, let me ask, cannot we approach them in other ways as well as in this? Suppose that a number of Christians should go forth to the destitute parts of the country, and set up Sabbath schools—would this be furnishing the inhabitants with those means of grace which God has appointed for their salvation? Besides, a considerable proportion of the destitute, in this city, are not within the reach of Sabbath schools—some have no children to send—some will not send them, because they are too proud, or too indifferent, or for some other reason. There are others, whose children go to school during the week, and do not, therefore, really need such an institution, provided they are not destitute of other means of obtaining religious knowledge. There is also a numerous class of boys and girls, whose age and habits forbid us to hope that they will, without exertions of another kind, ever become members of such schools. On the whole, highly as we think of this institution, we must reject the idea that it will of itself accomplish the great work of reformation, and effect the salvation of these perishing thousands. We proceed, therefore, to mention,

“ 2. The distribution of Bibles, and other religious publications. Upon those who have felt the sacred influence of the written Word; whose hearts have burned within them, while perusing the inspired volume; whose tongues, with involuntary rapture, have exclaimed, ‘How I love thy law! It is my meditation day and night; it is more precious than gold, yea, than much fine gold; it is sweeter to the taste than honey and the honey-comb;’ upon such we need not urge the importance of distributing the Bible to those individuals and families that are destitute. How dark must be that habitation where the light of God’s Word does not shine! How poor would Christians feel if deprived of this treasure! The fact that the destitute do not feel their need of such a treasure, does not render them the less poor without it. Equally unnecessary is it to urge the importance of distributing the Bible upon those whose eyes have been open to witness its influence upon the minds of men of every condition in every age. Who that has marked its progress, has not seen ignorance and superstition, vice and immorality, universally retiring at its approach? On the duty and importance, however, of putting into the hands of the destitute the Word of God, we need not enlarge. Concerning this subject, a spirit has been excited, which, it is believed, will not abate till every man, woman, and child, not only throughout this city, but throughout the world, shall possess this best, this richest of heaven’s gifts—a fire has been kindled, whose light and heat will extend throughout this valley of death. But on the *manner* in which those who are destitute are to be supplied, it may be well to make one or two remarks. It seems to be the opinion of many, that if Bible societies are formed, Bibles purchased and deposited

at some suitable place, and notice of the fact given in the public papers, nothing further is necessary to secure their universal circulation. But if we stop here, the work is but half done. Our efforts may, indeed, prove the existence of Christian principles in our own hearts; but they will not be the means of producing them, to any great extent, in the hearts of others. It will be said, that if people will not take the trouble to walk a short distance to obtain the Bible, it will be of no use for them to have it—that they will not read it, if put into their hands—that we cannot compel them to read, and to become religious. To such objections and remarks, which have sometimes been made even by professing Christians, I answer, *First*, that so far as my knowledge extends, (and I have visited hundreds of destitute families,) not one-half of those who are destitute, and who wish to receive the Bible, know that there is such an institution as the Bible Society in the world. This will appear strange to those who have not examined the subject, who meet reports of Bible societies, and find Bibles deposited in every book-store they enter, who see notices of them in almost every newspaper they read. But consider the character of these people. They are generally ignorant and poor; they rarely, if ever, enter a book-store, never see a report, or read a newspaper. They are not in the habit of reading any thing; most of them are entirely separated from the religious community, and know little more what that community is doing for the spread of the Gospel, than the inhabitants of Hindoostan.

“It is in my power to state, that hundreds in this city have received the Bible with emotions of joy and gratitude, who never heard of a Bible society. But we have a still more substantial answer to these objections. The Bible has not only been put into the hands of a considerable number of people of this description, but, so far as they have been called on for the purpose of ascertaining what use they have made of it, it has been discovered that they have preserved it with the most sacred care; that they have read it, and that it has been productive of the most happy effects. We have time to mention only one or two cases. A poor labouring man was called on about five weeks after a Bible had been given him, and was found to have read it through once, and commenced reading it a second time. His wife informed me, that he had frequently sat up to read till twelve and one o'clock at night; and that, since he had been reading it, he had generally accompanied her to church. From questions which were asked him, it was evident that he had read it with great care, and that it had made a deep impression on his mind. He observed, that he found in that book what he never knew before—he found that he was a sinner. He was left in tears. What the event will be in this, and other cases, where the Bible has been given, and made similar impressions, is known only to God. A Bible was given to a poor woman, soon after she was confined with a consumption, and who

had never learned to read. It was read to her daily. Her mind soon became deeply impressed—her sins appeared too great to be forgiven—her heart was broken—she believed in Jesus—she died in triumph. A friend, who witnessed her distress of mind, was awakened by it, and now gives satisfactory evidence of being ‘a new creature.’ Suppose that some will make either no use at all, or a bad use of the Bibles which are given them; shall this prevent the distribution? Who will venture to assert, that Bibles ought not to be given to such people, provided even one out of a hundred prove a blessing? In answer to these objections, permit me to state another fact, which is, that we have found apparently devoted, heavenly-minded Christians, who have wept, and sometimes cried aloud, and praised God, when we have informed them of the existence, and pointed out the object, of the Bible Society.

“*Secondly*, It may be observed, that if millions of Bibles were provided, and information given to the destitute, that they could be obtained by simply applying for them, the work of distributing the Bible, to that extent to which it is our duty to carry it, would not be accomplished. Many of these people do not know what the Bible is. It is no uncommon thing for persons, in answer to our inquiries, to assure us that they have a Bible; and, to prove the truth of the declaration, present us with some other book. Sometimes they will stare, and wonder what you mean. They never heard of such a thing as the Bible. Many who know what it is, and have been accustomed in early life to read it, have almost forgotten its contents, and are wholly unacquainted with its value. They see, indeed, that many people are intelligent, moral, respectable, pious, and happy; while others are of a totally different character—that the darkness of heathenism does not rest upon us as a people—that we are not, in every sense, idolators and savages; but never imagine that the Bible has made the difference. Such has been their education, and such are their habits, that many of them have no inclination to read any book whatever; and if they had, the Bible is not the one which they would naturally choose. Shall they be left in this state? Shall we make no effort to show them the importance, the value of the Bible, or to induce them to read? Shall we not so much as carry them the Bible, and ask them to read it? Nay, shall we not go to them again and again, and urge and entreat them to read that blessed book, in which alone ‘life and immortality are brought to light?’ Shall we not study day and night to invent arguments to persuade them to read? Shall we not pourtray, in lively colours, the misery of hell, and the happiness of heaven? Shall we not endeavour to give them some idea of the value of the soul, of the solemnities of eternity; if, by any means, we may induce them to read that book, which is able to save them from hell; and fit them for heaven, to make that soul happy, that eternity blessed? Upon the principle which some maintain, viz. that it will do no good to

give the Bible to those who are not sufficiently interested to make application for it, we should effectually bar from that sacred treasure the whole Heathen world; we should leave those millions to grope for ever in darkness. Suppose there were a newspaper, which circulated throughout China, and which was read by all its inhabitants; and that it should be published, that all who wished might have the Bible by applying for it, what effect would it have? How many would be supplied? The value of the Bible is discovered by experiment. We have made this discovery; and if we neglect to make it known to our fellow-men, 'how dwelleth the love of God in us?' Let it be remembered, that where the Bible is known and believed to be the word of God, it is often, and if its humbling truths come home with power to the conscience, is always, hated. It is the sun of the moral world. It is that light to which natural man will not come, 'lest their deeds should be reprov'd.' We must carry it to them; we must cause it to shine in their dark abodes. If they flee from it into a cavern more dark, we must follow them; till there shall be no place in the city, or in the world, to which they can retreat. When this is done, we shall have performed our duty, in relation to distributing Bibles; and we may then hope that God, by his Spirit, will open the eyes of the understanding, and purify the heart, so that men shall not only see but love that light, and rejoice in it.

"The same reasons may be urged for the distribution of religious tracts. Their light is a borrowed and fainter light, but, generally, it is the true light, reflected from the word of God. By the distribution of such tracts, many sermons have been, and may still be, preached in places inaccessible to a minister of the Gospel. They may be thrown into haunts of vice, and produce the most happy effects. They have been thus distributed in New-York, and the vilest persons have been seen reading them with the most fixed attention.

"It is not to be supposed, that the Bible, in the present state of society, is to be given to all indiscriminately, and without any evidence that a proper use will be made of it. The following is substantially the mode, which I have thought it my duty to adopt. I have, generally in company with some Christian friend, visited all the families adjoining each other in a particular neighbourhood—have endeavoured to discover what families were destitute, and to ascertain, by conversing with them, and inquiring of others con-

• "The managers and members of the Female Bible Society, we rejoice to state, have actually commenced the work. Not satisfied with aiding, by their funds and approbation, the parent and other Bible institutions, nor with purchasing Bibles, and depositing them in the usual manner, they have entered the habitations of the poor—have sought out the destitute, and, with their own hands, have given them the word of life. We trust their truly Christian example will be extensively followed, not only in this, but in other places."

cerning them, whether they would make a good use of the Bible, if put into their hands. Those to whom it was thought best to give Bibles, have been noted, and informed, that we should call again and supply them. By this means, their minds have, in some measure, been prepared for the sacred deposit. Opportunity has been given, also, to address the other families on the subject of religion, and leave tracts in their possession. Soon after this the Bibles have been given, accompanied with such instructions and admonitions as the nature of the subject naturally suggested. They have been directed to keep them, frequently and prayerfully to peruse them, and to instruct their children in them. They have been reminded, that, receiving the Bible in this manner, they were under increased obligations to love, reverence, and obey its instructions; that it was the word of the living God, and would prove either 'a savour of life unto life, or of death unto death'—that it was the rule by which they would be tried at the last day, and that, if it did not prove a blessing, it would be a swift witness against them. Their names and places of residence have been recorded, and they have been informed, that our anxiety would probably lead us to call at a future time, that we might know whether the Bible had proved a blessing or not.

" In addition to giving Bibles and tracts in this manner, and forming Bible associations, which, we hope, will soon be done, many may be circulated, by exposing them for sale in parts of the city in which they are most needed. There are Christians who will esteem it a privilege to take charge of them, and sell them at the first cost. A show-bill should be hung out to give the information to those who pass. This plan has been suggested by finding many people destitute of the Bible, apparently because it had not come in their way. It has also had the test of experience. Bibles and tracts have been thus deposited, and several thousands of the latter, and a considerable number of the former, have actually been sold. Christians who are able and disposed to give them to their poor or vicious neighbours, may, by this means, be conveniently supplied. Bibles and tracts may be circulated, also, by employing suitable persons to go from house to house, for the express purpose of selling them, allowing a reasonable advance on what they dispose of. Several thousands of tracts have recently been circulated, in this way, in the destitute parts of the city. Pedlars about the markets and streets may be furnished with such books, instead of those of a corrupting nature, which they too often carry, and of which they too easily dispose.

" 3. The Gospel must be preached. After the holy Spirit has testified, that it is through the 'foolishness of preaching,' that God is pleased to 'save them that believe,' it will not be questioned—that the preaching of the Gospel is among the means by which the souls of men are to be redeemed from sin and death—that it is one of the great pillars by which the church is supported—that it

is an institution of God. But it is said, that you cannot preach the Gospel to these people; they will not attend public worship, provided they have the opportunity. In answer to this assertion, which has been reiterated till it is threadbare, we observe, that it cannot be known to be true till the attempt has been made. After labourers have been sent into the vineyard, houses of worship erected, the Gospel preached, and other appointed means employed, and after all have failed of success, this objection will be in point. It is the opinion of persons who are best acquainted with the character and condition of these people, that, if they had the opportunity, many of them would regularly attend upon the preaching of the Gospel. In the course of my visits, I have found many who have testified, that the only reason why they did not go to church was, that they had no seats, and were unable to procure them. On this account, many families, that have formerly been accustomed to attend public worship, have been absent so much that the desire and the habit of attending are lost. Will it be said, that the churches of some denominations are free, and, therefore, that such people could hear the Gospel if they were disposed? It is true that the Methodist churches are free, and I rejoice that it is in my power to state that they are not only free, but *full*. The Presbyterian, the Baptist, and the Episcopal churches, in that part of the city to which I refer, are also full. It is said, also, that in some of the churches, in the lower part of the city, there is room for hundreds of poor people, were they disposed to come. This objection has already been answered. It has been shown, that should there be pews which are unoccupied, the poor can neither purchase nor hire them. The objection, however, respects those pews which are owned by the more wealthy; and which, on account of the smallness of the family, or for a worse reason, are either empty, or but partially filled on the Sabbath. Should the poor be so much engaged as to come from the upper to the lower part of the city to hear the Gospel; should they so far overcome their natural diffidence, or, as some would say, be so impudent, as to enter these churches, clad in the manner in which they usually are, and necessarily must be, would the occupants of these pews rise and give them seats? Some who have made this objection, and to whom this question has been put, have already answered, so far as it respected themselves, in the negative. We are persuaded, that poor people might go into churches, might go through them, and go out again, before this class of objectors would give them a seat. Besides, the question is not concerning a few hundreds or a few thousands, but tens of thousands. It is said further, that if these people were properly interested, they would go and stand in the aisles, rather than not hear the Gospel. It is undoubtedly true that they would; and it is equally true, that they would climb up at the windows, and that the great inquiry about our streets would be, 'What must I do to be saved?' Were this

the case, there would be little need of further efforts; but who does not know, that one great object of preaching the Gospel is to arouse men from their stupidity, and to excite them to attend to their spiritual concerns? The fact that men are not properly interested in the subject of religion, proves the necessity of more vigorous efforts.

“It is not enough, however, that we erect houses of worship, that we open the doors and proclaim, or cause to be proclaimed, the glad tidings of salvation. We must do more. As in distributing the Bible, so in preaching the Gospel, if people will not come to us, we must go to them—we must enter their dwellings—we must preach from house to house. For this mode of preaching we have the express command of Christ—‘Go ye into all the world, and preach the Gospel to every creature;’ ‘Go out into the highways and hedges, and compel them to come in.’ God has in mercy adapted the means of grace to the character and condition of his creatures. Having wandered from the sheep-fold, having forsaken the ‘fountain of living waters,’ he has appointed the means to follow them and bring them back. ‘The Son of Man is come to seek and to save that which was lost.’ In addition to the command, we have the example of Christ. Though the Jews, among whom he laboured, were religiously educated, and accustomed to attend public worship, he did not think it sufficient to preach to them in their synagogues. He went from place to place; he entered their dwellings; he met them in the street, in the garden, in the field, by the sea, on the mountain—wherever he found lost men, there was a pulpit, a sanctuary, a preacher. When he sent out his disciples, he intimated to them, that they were to preach in the same manner. They followed his instructions, they imitated his example. Even while among the Jews, ‘daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ.’ Paul declares, that he taught not only ‘publicly, but from house to house.’ We know, also, that this mode of preaching is often most effectual in our established congregations; that it is always practised in times of revival. In hardly any other situation is it possible to preach so directly to the conscience, to say with such effect, ‘Thou art the man.’ If the Gospel is not to be preached to any except those who are disposed to hear it and to seek after it, when will it be preached to the thousands who are perishing in the destitute parts of our country? When will it be preached to the Heathen nations—‘to every creature?’ If the people are visited and instructed in their own dwellings; if, in addition to this, they are assembled together in little circles for social worship; if they are followed from day to day, and week to week; if all is done in a manner so kind, so affectionate, so faithful, that they shall be convinced that you have no object in view but the glory of God, and their own best good, we cannot doubt that a powerful effect will be produced; that numbers will

be converted—that those who are not will be awakened from their stupidity—that they will wish to attend public worship. This leads me to observe,

“ 4. That houses of worship must be erected, and congregations and churches formed. If people are disposed to worship God, in a public manner, it requires no arguments to prove that they must have suitable places for their accommodation. That such places are needed at the present time, we have already shown. As to the kind of house, it seems indispensable, when we consider the natural pride of the human heart, in connexion with the fact that these people live in a city, and in the midst of other churches, that it should be a house built expressly for the purpose—that it should be a church. It is unreasonable to expect that people of this description should go to a school-house, or a private room, to worship on the Sabbath, unless particularly influenced by the Holy Spirit. Lectures have been sometimes appointed in such places; and because large numbers have not attended, it has been concluded that all further efforts would be in vain.

“ Should such houses be provided, and other means which have been mentioned, used, we believe, that some will become pious, and therefore churches and congregations must be formed. That Christians may be zealous and active, and grow in grace, they must unite, they must be in such a situation that they can ‘speak often one to another, and enjoy the ordinances of the gospel.’ Christians resemble, in no small degree, coals of fire, which, scattered over a large surface, afford but little light and heat, and are liable to be extinguished; but if collected together, they immediately kindle into a flame, glow, and diffuse light and heat to all around them. Since employed by the Society, I have found many sad proofs of the importance of Christian intercourse, and of professors being constantly united to the visible church: I have found many professors from other places, who have lived here for years, and not united themselves to any church; and, in consequence of it, their first love has degenerated into lukewarmness, their zeal into a spirit of conformity to the world. It is important, that Christians should unite together, not only for their own benefit, but for the good of others. Their object is not only self-defence, but invasion; not only to retain what they have gained, but to extend the triumphs of the cross. Were they thus to unite, soon would they attach large numbers to their Divine Master.

“ To commence the work, let suitable men be employed to labour as evangelists; let them be aided by private Christians: let houses of worship be erected. Were this method pursued, glorious conquests in the midst of these thousands would, with the blessing of God, soon be made; large churches and congregations would soon be formed. This general method of proceeding is sanctioned, not only by the authority of God, but by the example of the apostles and primitive Christians, and by the experience of the Church in

every age. We can only refer to the example of the great apostle of the Gentiles. After calling to mind his qualifications, both natural and supernatural, and his unexampled success, no one will doubt, that he selected the best means for the accomplishment of his object. Mark his progress. He goes out into the highways and hedges, or into the midst of the Heathen. He preaches from house to house, and in all other places where he can find any who will hear him. He does not stop here. Wherever God is pleased in any measure to bless his labours, or wherever there are a sufficient number of Christians, he forms a church, establishes the regular preaching of the gospel, and the administration of the ordinances. Without going back to past ages, we have abundant proof of the correctness of these remarks, from experience in this city. The houses of worship which have been built in the upper part of the city have not been built in vain. Large churches and congregations have been formed, and the state of society greatly improved. It is a fact worthy of notice, that the further you go from a church, both in the city and in the country, the more ignorant and vicious you find the people. I speak not of individual families, but of the great mass of the population. The very sight of a church will often cause those who are grossly vicious, to blush and reform, or retire from its view. It is a perpetual monitor, especially on the Sabbath, when people assemble together, and will exert a powerful influence on the surrounding neighbourhood. A brothel cannot exist by the side of a church, unless it have some secret communication with the theatre, that strong hold of Satan, from which its altars may be supplied with victims. Erect a church, and the moral atmosphere will be purified — the mists of darkness and death will vanish — the harsh gratings of discord and blasphemy will be changed into the sweet songs of Zion — the habitation of cruelty and vice into a Bethel — the sink of pollution into a fountain of life — the desert into the garden of God.

“ Sufficient attention has not been paid, we believe, to the manner in which provision has hitherto been made for the poor, in many of our churches. It will not answer to have PARTICULAR SEATS DESIGNATED AS SEATS FOR THE POOR. The simple fact, that people are marked as poor, will effectually exclude from the sanctuary many who would otherwise attend. To remedy this evil, the churches may be so built, that the pews, or a part of them, shall be disposed of at a low rate. If a poor man wishes for a pew, and is not able to pay ten dollars, let him pay two, or one; or if he is not able to pay any thing, let him have one without paying for it. Let him, at all events, have a pew for his family; otherwise the whole house should be free.

“ Let it not be forgotten, that the work to be performed is so great, that the energies of private Christians must be called into action. Though missionaries or evangelists, who shall be employed, are to take the lead, Christians must co-operate, not only

by their prayers and their property, but by their active exertions. We would not be understood, however, as intimating that nothing has been done. Individuals have done much to supply the spiritual wants of the poor; but the effect of their labours has been comparatively limited, for want of system and union. Though single efforts may be great in themselves, they will produce comparatively but little effect; whereas combined, well-directed, persevering efforts, will produce almost any thing. To call into action, to combine, and to direct the energies of Christians, it is proposed,

“ 5. To form associations in every ward, and in different sections of the same ward, throughout the city. The first object will be, to ascertain the moral state of the people; and the second, to improve it: *first*, to ascertain what families are destitute of the Bible; what families or individuals do not attend public worship; what adults and children need instruction; what vices are most prevalent: *secondly*, to distribute Bibles and tracts, to visit the sick and afflicted, to persuade old and young to attend public worship, Sabbath schools, and to assemble at other places where they may receive religious instructions; to prevent, by various means, Sabbath breaking, profaneness, intemperance, idleness, and vice of every description. It cannot be in the city, in every respect, as it is in the country, where the character and circumstances of every family are almost necessarily known. In the city there are, strictly speaking, no neighbourhoods; and were it desirable, we do not expect that all who live near each other should enter into habits of intimacy. But were those who are pious, and in comfortable circumstances, to become so much acquainted with those who live near them, as to ascertain their character and condition, both as it respects temporal and spiritual things, it would produce the most salutary effects. Such a system would directly promote the temporal, and in that way indirectly, the spiritual welfare of the poor. The respectable poor often suffer for the necessaries of life. The reason why they will not make known their situation, is, that, as most persons who beg are vicious, they would endanger their character; and rather than do this, they will endure extreme sufferings, and sometimes even death itself. It is necessary not only to visit, but often to make an effort to ascertain the wants of this class of the poor. Many, both of the virtuous and vicious, suffer extremely in sickness; not because there are none to afford relief, for it is not uncommon for the benevolent to go from one extremity of the city to the other, to visit and relieve the sick; but because their situation is unknown. More may, sometimes, visit a sick person than is really beneficial, while at the very next door, there may be another, equally needy, and equally worthy of assistance, to whom no assistance is afforded. Such cases have often occurred.

“ It is known, that, during the late inclement season, a number of persons have perished in this city with hunger and cold. Had

there been such associations, their untimely death would most certainly have been prevented. It may be said, that this was a very unusual time, and cannot be expected to occur again. Be this as it may, Christians, we trust, feel no small degree of regret, that even a few immortal souls should, in this manner, be hurried into eternity. It is a fact, however, that people die at other times for want of attention. A respectable lady, a few weeks ago, went into the house of a poor neighbour, and found, to her great surprise, a woman lying sick, and in the cradle by her side, the remains of a lovely child. On inquiry she learned, that the woman had been reduced so low, that she could not go out to obtain relief, or make known her situation. The child had died with hunger, and would, doubtless, soon have been followed by its mother to the world of spirits, had it not been for this providential discovery. Those who are acquainted with the circumstances of the poor, know that occurrences of the same general nature are not uncommon. With such facts in view, who will pretend that some system, like the one proposed, is not indispensable? It would not only prevent the poor from suffering and dying for want of timely aid, but it would prevent the necessity of that aid. To manage their temporal concerns to advantage, many need information, advice, and direction, which, without the least difficulty, might be given by a kind and judicious neighbour. This remark is more especially applicable to strangers, who are unacquainted with the customs of the city. In consequence of disappointment or misfortune, many are disheartened, and settle down into a state of gloom and sloth, which are the precursors of personal and family vice, disgrace, and ruin. This might frequently be prevented, should some friend take them by the hand, assist them in finding employment, and encourage them to make an effort. Their characters being known, there would be no difficulty in obtaining employment, and other necessary aid, for the respectable poor. But, at present, they are mixed with the vicious, are regarded in the same light, and are treated in the same manner. Such associations would greatly aid the Sabbath schools. Those who are not immediately connected with that institution, can recommend it with a degree of influence which is not at the command of the teachers. Poor children might be supplied with clothes. That some assistance of this kind is necessary, will not be doubted. But experience has taught, that it is unwise to have it afforded by those to whom the immediate management of the schools is intrusted.

“But such associations are principally important, on account of their more direct moral influence. Many people resort to our large cities, that they may live with less restraint, and still retain their standing in society. If a family, in a well-regulated country village, does not attend public worship, it is known, and the moral character of that family receives a wound. The same is true of

the neglect of other duties, or the practice of other sins. This operates as a strong motive to restrain those who are not under the influence of the Gospel, and to induce them to attend, at least, to the outward forms of religion. How different in the city! People may here neglect public worship for years, and, because it is unknown, may be as much respected by those who are not intimately acquainted with them, as if they strictly observed the Sabbath. Let every man's character and conduct be known to the moral and pious, and a change in the state of society will be effected; for there are but few who are insensible to the opinion of their fellow-men, however they may disregard the command of God. The very sight of the moral and pious is a check to the wicked. Should respectable persons simply pass through particular streets every day, and look at those who now exhibit in those streets all the degradation of their character, it would soon cause them to hide their heads. The voice of the pious awakes the internal monitor, and their presence encourages him to do his duty. Christians may greatly promote the spiritual welfare of the poor, by holding small meetings among them, for the purpose of prayer, and reading the Scriptures. The exertions of such associations would induce many to attend public worship, particularly those who are not grossly vicious, and strangers who have been accustomed to attend previous to their residence in the city. When they first come, they generally wander from place to place. Having no seat of their own, and being frequently unable to find one, it becomes unpleasant. They occasionally stay at home; it agrees with the practice of many around them; it gratifies the natural heart; and soon, instead of the old and good habit, a new and bad one is formed. This is not true merely of the poorer class of people, but also of a large class in comfortable circumstances. Professing Christians, who come into the city, and live here for a long time, without connecting themselves with any church or congregation, would, by this means, be discovered, and brought to the enjoyment of the ordinances of the Gospel. The number of such is not small; and what is still more surprising, pious people have been found, who have lived here for years, and have formed no religious acquaintance; not because they did not value Christian intercourse, but because they were strangers, modest strangers, whose views of propriety would not permit them to introduce themselves. They have pined and mourned in solitude, their graces have withered, and their usefulness has been comparatively limited. Tears have sometimes testified the joy they felt at being delivered from this unhappy state. Such associations would greatly encourage and aid our poor brethren who live in the midst of the most vicious, and who are 'vexed with their filthy conversation;' who like 'righteous Lot dwelling in the midst of them, and seeing and hearing, vex their righteous souls from day to day with their unlawful deeds.' Being on the same level with their

neighbours, as to worldly circumstances, and being alone, they can do little more than mourn and pray in secret. But if they could associate with people more respectable in the eyes of the world, they would, from their situation, be powerful auxiliaries in this holy warfare.

“ Particular pains should be taken to approach the destitute, especially the vicious, in times of affliction. Places inaccessible to Christians at other times, are then approached with perfect ease. By afflictions, God prepares the way before his people: he opens the ears, restrains the passions, and softens the hearts of the most profligate and hardened. There is one other fact which must not be omitted. There is not the least doubt, that hundreds of people every year are sick and die, and are buried without the presence of a minister, and a large number without the presence of a private Christian. ‘ These things ought not so to be.’ When we take into view the considerations which have been, and others which might be suggested, we cannot but hope that Christians will feel it their duty to unite together, to inquire into the state of the destitute, to ‘ go about doing good:’ and that the efforts of this nature which have already been made, will soon be followed by others more systematic, vigorous, and successful*.

“ These, it is believed, are among the means which are to be used for the instruction, the reformation, and the salvation of the destitute, who constantly reside in the city.”

We regret that our limits will not allow us to give the remainder of this interesting article in our present Number, but we hope soon to resume, and to complete it.

Before, however, we conclude our American intelligence for the present quarter, it gives us great pleasure to inform our readers, that details of considerable interest have been received by the American Board of Commissioners for Foreign Missions, at New-York, relative to the progress of the missionaries sent by them to the Sandwich Isles, of which the following account has been communicated to us:—

“ Since the death of king Tamahamaha, which occurred early in 1820, a general revolution has taken place in those islands. The priesthood has been abolished, the idols burnt, the Moreeahs destroyed, and the labours of the mission prove in all of them effective. Its members are much cherished by the inhabitants, and supported, in some instances, at the public expense. Schools

* “ A considerable number of Christians have engaged, and appear much interested in this benevolent work. They see and feel its importance; are greatly encouraged, and determined to persevere. They meet together at stated times, and are much refreshed while they communicate intelligence, and with united hearts surround the throne of grace.”

were erecting, and the study of the English language rapidly advancing. Among the pupils are the king and queen of Atooi, who have both addressed letters, dictated by themselves, to the friends of the missionaries in America."

The following are copies of those directed to the secretary of the board, and the mother-in-law of one of the missionaries; that of the king, who has for many years been able to speak broken English, having been written down from his own dictation, in a large plain hand, which he himself afterwards copied:—

" Tamoree, King of Atooi, to the Rev. Dr. Worcester.

" Atooi, July 28, 1820.

" DEAR FRIEND,

" I wish to write a few lines to you, to thank you for the good book you was so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this and all other good books. I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good; they fool me; they do me no good. I take good care of them. I give them cocoa nuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad your good people come to help us. We know nothing here. American people very good, kind—I love them. When they come here I take care of them; I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your country. Suppose you, do I feel glad? I must close.

" Accept this from your friend,

" KING TAMOREE."

" Samuel Worcester, D. D."

" The Queen of Atooi, to the Mother of Mrs. Ruggles.

" Atooi, July 28, 1820.

" DEAR FRIEND,

" I am glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owhyee; then she learn me how to read and write, and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like

stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my *aloha*, and tell you I am

“ Your friend,
“ CHARLOTTE TAPOLEE, Queen of Atooi.”

In connexion with the same active transatlantic Missionary Society, we rejoice to be enabled to give the following interesting proof of the zeal with which our American fellow Christians are ready to follow out every work of benevolence suggested to them, either by the representations, or the examples, of our countrymen:—

“ At the united monthly concert in Boston, (an assembly very similar to our missionary prayer meetings), held on the first Monday evening in December last, part of a letter from the British chaplain at Smyrna to the Rev. Dr. Worcester was read; in which the writer urges, with great force and effect, the advantages which may be derived to the cause of the Gospel, from printing establishments in Western Asia. After the reading of the document, some observations were made in illustration and confirmation of the opinions there advanced, which made a deep impression on the minds of several gentlemen who were present; and they soon after thought it their duty to confer together, as to the most eligible manner of raising funds for the contemplated object. About the middle of January a private meeting was held, and a subscription paper was adopted. The terms of subscription are, in substance, as follows:—That the object is to provide and keep in operation a printing establishment, under the direction of the board, to be employed in printing the Holy Scriptures, and such tracts, school books, and periodical papers, as shall seem peculiarly calculated to diffuse religious knowledge.—That the first payment be made on the 4th day of July next, if the annual sum of 3,000 dollars (about £675.) be subscribed before that time; otherwise the subscription to be void.—That the money paid on this subscription be kept separate from the other funds of the board, not to be used, on any emergency whatever, except for the purpose above described: and,—That if, in the course of Divine Providence, the pecuniary circumstances of any subscriber should be so materially altered, that in his conscientious judgment he could not make the stipulated annual payment, consistently with his previous obligations, he shall not be considered as bound on this subscription, after giving written notice.

“ This paper was unanimously approved; and, out of thirteen persons who were present, seven subscribed *one hundred dollars* (about £22. 10s.) *each*, annually. Six other subscriptions, and we believe more, have since been made; all of the same sum: and several other gentlemen have declared their willingness to sub-

scribe 50 dollars (about £11. 5s.) each, annually; so that two-thirds of the sum required may be considered as already pledged; and there is little doubt, that the rest will soon be obtained. After this is done, several of the same gentlemen intend to subscribe an additional sum to defray the expense of the press, and founts of type, in different languages. A gentleman, not among the annual subscribers, has already sent a hundred dollars for this purpose. As the names of subscribers to this object are not published, it may be useful to say, that the subscription has not been made exclusively by gentlemen of wealth."

From such pleasing features of Christian benevolence, it is with deep regret that we turn to a subject of a very different description. Many of our readers will, no doubt, recollect the very melancholy picture of the present state of the American penitentiaries, given in the Review of Roscoe on Penal Jurisprudence, in our second Number. Something, it was evident, must be done for their amelioration; but we are much grieved to learn, that in some of the States they have hit upon the expedient of a very extended use of solitary confinement; the very worst, in our judgment, that could have been selected. Nor is it so in our judgment alone, for we learn, from the very best authority, that the enlightened philanthropist, whom we have just named, has sent over a strong and most animated remonstrance against so unnecessarily severe a measure. May that remonstrance have its due effect is our most earnest wish; and happy shall we esteem ourselves, if our protest can, in any measure, assist his efforts to induce the legislature of America, at least, to pause before they adopt a measure pregnant with such momentous consequences. We say no more, however, upon the subject now, fearing, as we do, that we shall speedily have occasion to revert to it, in noticing some works recently published, on the amelioration of our own criminal code, prison discipline, and police.

POETRY.

THE DEATH OF MUNGO PARK.

By the Author of "Aonian Hours," "Julia Alpinula," &c.

(Continued from vol. ii. p. 427.)

XXII.

Day wears apace; the glittering of the dew
Fades from the flower — that flower is withered too;

The mounting sun his high path journeyeth well,
 See! he hath won his noontide citadel.
 Before the burning brightness of his eye,
 All fast and far the hurrying waters fly —
 The unwearied bark yet walks its dizzy stream,
 How brooks her chief the fever of his beam?
 Alas! no cloud before his red orb swims
 To nerve the languor of his failing limbs:
 'The wind is on the wave; but sultriness
 Rides on its wing, and mocks at his distress.
 Nor oozy rock, nor palm-grove longer grants
 The cool-fresh shadow that with morning slants.
 Each pulse that fits him for that feverish strife
 So feebly swells — it seems the knell of life:
 Sunk as in Nature's deepest lassitude,
 Can aught of Hope upon his soul intrude?
 O yes! though faint our being's frame, and frail,
 As shrubs that bow to every changing gale,
 The spirit, when the tempest loudest raves,
 Unbent by terror, oft that tempest braves
 With deeper tone of firmness than before
 Its wild — its trembling nerve had ever bore.

XXIII.

Already lit with Hope, his eye can bear
 No filming shade from sadness or despair;
 Still, still it burns; and warring with repose,
 Floats o'er those heavens afar whence morning rose.
 The farthest wave on that horizon gained,
 Again in silent trance its sight is strained
 To compass new horizons; o'er his face
 A flush of inward feeling you might trace;
 A seeming something that arose to bless
 The eternal woe of such abstractedness:
 It was a ray, from thought's bright fountain stole,
 A shape of joy, and warmed it into soul.
 "And O," he cried, "what plains yet intervene,
 What mountains rise, what deserts stretch between;
 How many feverish feelings must be mine,
 Ere bends thy votive pilgrim at thy shrine,
 Numidian Niger! ere 'tis mine to bless
 The girdling hills that hide thy last recess.
 Yet thus to ride thy yellow waves, the pride
 And marvel of a world, where nought beside
 Exists of wild or wonderful to me,
 And deem they lead me to some inland sea,
 Verdant with cocoa-groves in happy isles,
 Where, crown'd with flowers, eternal Summer smiles,

Some Eden of the wild — in whose blest vales
 No robber riots — nor the Moor prevails —
 Is ecstasy alone — nor heed I how
 The fiery climate bears upon my brow,
 So I may view thy glory, mixed with those
 Who worship where thy long, long current flows,
 The home of mountains where thou dost repose.
 How breaks upon their banks of odorous trees
 The glorious morn! their kingly palaces
 How shine they in the pomp of setting even,
 Pillared in earth, and turreted in heaven!
 O that the camel's fleetest foot could fling
 Its swiftness on thy waters — that the wing
 Of ostriches impelled this lingering sail,
 In its obsequious course by creek and vale,
 With their own vanishing speed, when void of fear,
 They laugh to scorn the hunter and his spear!"

XXIV.

So, when of old divine Columbus sought
 The world — the vision of his powerful thought;
 That world which, printed in his brain, became
 The idol of his hope; a glorious aim
 Of power to lure him from the safer shore,
 O'er circling seas which lengthened evermore;
 So when he trod their vast infinitude,
 Enamoured of the danger which he wooed;
 When hours, days, moons, rolled mournfully away,
 And with them brought no change but night and day,
 And the same azure pathlessness, a void
 Tranquil but sad; serene, but unenjoyed;
 When of his venturous band, the mightiest mind
 Or inly drooped, or silently declined,
 Pierced by the cankering worm of care, which fed
 Upon its blighted bloom, and nurst instead
 A desolate gloom — the chillness of the dead:
 If o'er his studious brow in swift career
 Passed transiently the hectic hues of fear,
 Soon lighter, livelier presages would come,
 Bright-revelations of his future home;
 And his fond fancy, lingering, loved to dwell
 On golden streams, and bowers of asphodel,
 Peopled alone by beings in their prime
 Of bliss, all holy from the first of Time.
 Whilst on his midway passage, the hot sun
 Kindled the universe; and shadow none
 Fell from the mast, or on Atlantic seas
 The tempest lingered — images like these
 The heat could temper, and the storm appease.

XXV.

But lo! declining toward the fulgent west,
 The fiery-footed giant sinks to rest;
 But yet a moment will his lingering eye
 O'erlook the far-off peaks which pierce the sky,
 As though unwilling to resign to them
 The splendour of his rubied diadem.
 Still fronts the darkening east, as loth to leave
 The prostrate world that for his flight will grieve;
 Each caverned cliff, each islet-rock that braves
 The murmuring march of Niger's heaving waves,
 In solitary grandeur gives to glow
 Its beacon-turret, on whose beetling brow
 The living palm is whispering fond farewells
 To every azure billow as it swells.
 But to the northward of the river's bed,
 With different pomp is the wide landscape spread;
 There all is busy toil: high wood and hill
 Shake to the sound of mirth; there echo shrill
 Hangs on each sound, delighted to prolong
 The shout of revelry, and burst of song.
 There many a village pours its sons abroad,
 Some with winged feet imprint the elastic sward;
 And ever, as in air the dancer springs,
 Languish the fingered flutes, the tangtang rings:
 Swift move beside the Graces of the land,
 Roll the blithe eye, and yield the obsequious hand.
 Some shun the yet pervading sultriness,
 By gushing fountain in a wood's recess,
 Or in the river's crystal bosom lave,
 And gather life and freshness from his wave.

XXVI.

As his light-glancing sail dropt swiftly by,
 That festal pageant drew the gazer's sigh;
 Perchance at sunset, in a happier clime,
 When Summer triumph'd in her virgin prime,
 His was that buoyant step, that light caress,
 And trembling at the smile of loveliness;
 And he hath listened to a sweeter strain,
 Mid the dear hills he ne'er may view again,
 Where bright Renown hath hallowed every sod,
 By minstrels worshipped as by heroes trod.
 And wayward Fancy soothes his waking dream,
 In Niger's course he sees his native stream,
 Winding in many a sweep of fond delay
 By castled Craig, brown heath, and bosky brae;

Savage, and stern, and wild, till it surrounds
A lovelier waste; his farm's romantic bounds!
He hears — ah! hears he not the torrents leap,
In the calm silent loch, from mountain steep;
And wreathing high o'er precipice and cave,
Views crimson rowans glow; and tall pines wave?
“Burns not the blush of eve on Cheviot yet?”
The pilgrim cries, whilst memory and regret
Heave at his heart: his gushing eye is wet.
And hark! how tremulously on the wind,
Flows forth the impassioned music of his mind! (14)

1.

“It is not in the summer hues
That stain yon heaven's delicious calm,
It is not in the starlight dews,
Diffusing life, and breathing balm,
So lightly o'er yon branching palm,
And curtaining its sleep,
To cast a shadow on delight,
The budding bloom of hope to blight,
And bid my spirit weep.

2.

“No! for there is a touch of joy
In the bright blush of twilight hour;
The bow that spans the autumnal sky
Casts not more glory through its shower:
The rich breath of the river-flower,
Just bursting into birth;
And laughing floods that round it shine,
Might wake a colder heart than mine
To gladness and to mirth.

3.

“But voices from a land afar
To my believing ear are brought,
Mournful as those dim visions are,
Which haunt the lumbering lover's thought;
Heart-twined, and with my being wrought,
Friends of my bosom! through
The deepening shadows of your skies,
Breathe ye the fond soliloquies,
Your exile wakes for you?”

4.

“With you I listened to the lore,
The historic lore of ages gone;
Turning the leaves of Empire o'er,
The pride of helmed Caledon;
Each gem that sparkled in her zone;

The mighty and the stern,
 Who thrilled her trumpet, burst her chains,
 And fell or triumphed on her plains,
 With Bruce at Bannockburn!

5.

“ With you I trembled at the tone
 Of the wild harp in Selma hung,
 And heard, in Ettrick's forest lone,
 The lay our latest minstrel sung,
 And the loved lyre which Campbell strung,
 Omnipotent to bless;
 Still, brightest Pleiad of the Nine!
 Shed round my path thy gladness, — shine
 My beacon in distress!

6.

“ Armed with thy potent talisman,
 I burst the gates of doubt and fear,
 And self-dependant, dare to span
 The zone of an untrodden sphere.
 Shall peril check my bright career?
 The passion of my soul
 Shall toil or sadness temper? No!
 Flow on, ye yellow waters, flow,
 And speed me to my goal!

7.

“ But if, amid the barbarous wild,
 This eager heart grows chill with death;
 Flower of my life! to thee, my child,
 My pilgrim-mantle I bequeath,
 And be my spirit in thy breath!
 O, wilt thou hither come,
 Like the young Greek of Ithaca,
 To seek thy father's sepulchre,
 Self-exiled from thy home!

8.

“ But whatsoe'er my doom,—may Heaven
 A lovelier star appoint for thee,
 And long—long to my prayers be given
 The parent stem that shelters thee!
 Soothe then her loneliness: — for me
 The amaranth be won;
 How sweet, on my return, to hail
 Each well-known face; my native vale,
 And smile o'er dangers done!

XXVII.

O'er Dibble's ample lake the moon had hang, (15)
 Her lamp, the starry isles of heaven among,
 And view'd beneath her, sleeping tranquilly,
 The silver face of its unheaving sea ;
 Which, save where the departing keel had broke
 Its charmed breast and whispering murmurs woke,
 Was motionless and mute : a bright expanse,
 For each high star in its harmonious dance,
 In adoration of the night, threw down
 Thereon the radiance of its glittering crown.
 And as the wandering sage who held of yore
 Communion with the waves of every shore,
 When, scourged by the wild winds, he sought to gain
 His native isle, and wrestled with the main,
 Cast on the starry vault his sleepless eye,
 To mark the wheeling hinges of the sky,
 If turbulent Orion sought to shine,
 A mournful aspect, and presaging sign,
 Or moving brightly o'er the stormy seas,
 Rebuked their rage, and charm'd them into peace ;—
 So in his watch, on that serener tide,
 The wanderer of the Lybian waters eyed
 The blue abyss where, in a mystic zone,
 The bright-eyed planets gird the Eternal Throne,
 In smooth harmonious motion to the hymn
 Of voicing saints and harping seraphim.
 Gazed he in fond devotion on a scene
 So still, so pure, so solemnly serene !
 And if, as oft, some passing cloud would dim
 Their splendour of array, they turned from him,
 Or seemed to turn away with weeping face,
 That token of his doom and their disgrace
 Passed lightly from them both — and left the scene
 Forgetful of the shadow that had been.
 Serener gladness marked the pilot's brow,
 The waves flashed brighter from his furrowing prow,
 Mild voices o'er the trembling sea were driven
 From far — and deeper glowed the starry heaven.

XXVIII.

Thrice o'er the sapphire firmament the night :
 Diffused its freshness — and her orb its light ;
 And onward still the impatient vessel bore,
 O'er boundless waves, unconscious of a shore ;
 All, to the visitants of that lone spot,
 Was heaven or ocean ; — earth existed not : (16)

Severed from all that could appear to bind
 Their spirits to the home of human kind;
 The memory of far friends, now doubly dear,
 And the strange workings of mysterious fear,
 As at some high and gifted vision, sealed
 From first creation, but to them revealed;
 Impatience of the veil which yet confined
 Their scrutiny, and imaged bliss behind;
 Triumph o'er dangers braved and perils passed,
 Regret o'er hopes too lovely long to last;
 The alternate bliss and woe of yesterday,
 Revived again, again to pass away;
 Move o'er the glimmering mirror of their minds,
 As reason sways, hope pictures, terror blinds,
 Light as the vane that fluctuates in all winds.
 Three days were passed,—but when the fourth uncurled
 Her mists, long slumbering o'er the curtained world,
 O'er the calm surge delighted they survey
 Tall hills arise, and groves of green array
 Fringe the advancing shores: on either side,
 Compressed, in narrower bounds the waters glide;
 They stretch their sails before the willing wind,
 Bright Dibbie, crowned with rosy light, behind
 Fast closes on their sight: with wings of fear,
 Far from Jinbalian crags their course they steer,
 And midway down the rapid river bear,
 With whispered vows and many a murmured prayer,
 And eyes to heaven upraised, in gratitude
 For sadness banished, and for joy renewed.
 High on his deck behold the chieftain stand!
 He sees an Eden in the palmy land,
 And strains his sight, if haply he may view
 The station where barbaric Tombuctoo,
 Queen of the Desert! — sits, enthroned in state,
 And pours rich commerce from her storied gate;
 And lists as in expectancy to hear
 The murmur of strange tongues salute his ear.
 Are these her towers — dim sparkling in the sky?
 Veil, rash adventurer! veil thy daring eye,
 The meteor of the wilderness is nigh.
 And lo! in his destructive course, Simoom—
 The sands his chariot, canopied in gloom
 Stoops from on high: and heaven vibrating reels
 Beneath the thunder of his moving wheels.
 One moment kindled was the burning blast,
 Another, and his fiery aspect passed,
 Fearful and lightning-like: his rushing wings
 Smite the warped wave: round—round the galley swings,

And gathering from the madness of his wrath
 Fresh speed, flies swifter on its liquid path.
 And Downe's savage cliffs are backward east,
 And the proud port of Rakbara is past,
 Not unendangered ; — for the shriek of men
 Rose on the wind, and paused, and rose again,
 And the tracked waters bore a sanguine hue : —
 And Kaffo's peopled heights beheld anew
 The shivered lance and the repulsed canoe.
 The barbarous clang of iron,—the unwonted shock,
 Hill tossed to hill, and rock replied to rock ;
 High grove and cavern caught the floating sound
 Afar—and spread the sullen murmurs round,
 As though there were a voice in every glen,
 That stern Jugurtha had arisen again,
 Breathing immortal hatred from his tomb,
 And still the terror and the scourge of Rome.

XXIX.

But Lybia here bent to a milder chief,
 Pity in him assumed the hue of grief ;
 Reluctant was the heart — though firm the hand,
 Which gave to death the natives of the land.
 But veiled the sanctuary of Niger yet,
 This is no season to indulge regret,
 And what to him if, fruitlessly and vain,
 The negro trembles for his wild domain ?
 Not his the wish barbaric chains to hold,
 Or polished elephant, or grains of gold.
 Nurtured in arts of peace, his soul abhorred
 War's sacrilege, and the devouring sword,
 And 'midst the savage nations still had stood,
 Guiltless of strife, and innocent of blood ;
 But exercised in ill, at many a mart,
 The insidious Moor has put forth all his art,
 And fearful lest his foreign hand should claim
 Divided empire, or an equal name,
 Hath whispered cause to each surrounding state,
 Of deep mistrust, and jealousy and hate.
 Ripe for assault the ready native runs,
 And town and village launch forth all their sons,
 These on the winged wave, with loud alarms,
 The fight provoke, and clash their brandished arms ;
 Breathing revenge and clamorous of success,
 Now round their foe in darkening swarms they press ;
 Irresolutely brave ; now shoreward steer,
 As hope stands trembling on the verge of fear.
 Baffled—beat back—they yet renew afar
 Defying shouts — and sound the shell of war,

Hang round the vessel's side—the javelin wing,
And fix the impatient arrow to its string.
The river shakes beneath the dash of oars,
And many a wave runs purple to its shores.

[To be continued.]

NOTES.

Note (14) Page 179, Line 11.

The biographer of Mungo Park informs us, in the Memoir affixed to the Account of his last Expedition into Africa, that he was fond of poetry, and wrote verses; and in one of his letters, Park observes, that he and his brother-in-law, Mr. Anderson, used to beguile their tedious night-watches on the Niger with the recital of the songs of their dear native land.

Note (15) Page 181, Line 2.

Beyond the town of Jenné, at the distance of two days' journey, the Niger expands into the Dibble, or Dark Lake; in crossing which, from west to east, the canoes are said, by some, to lose sight of land for an entire day; by others, for three days, (*Park's Travels*, vol. i. p. 317.) From this lake the river issues in several streams, terminating in two large branches, which join at Kabra, one day's journey south of Tombuctoo, and the port of that city or town. Isa calls it Rakbara. At the distance of eleven days from Kabra, the river passes to the southward of Haoussa, which is two days' journey distant from the Joliba. Of the further progress of this great river, whether it loses itself in the inland lake of the Arabian geographer, Endrisi; whether beyond the kingdom of Dar-Kulla, it blends with the Bahr el Abiad, and mingles its ample current with the Nile, or whether it takes a southern direction, and gliding amongst the "Lunar Mountains," actually joins the precipitous Congo—is a question likely to remain undecided, unless a happier issue attends future expeditions up the Niger than has hitherto attended those set on foot by the English government:—

——— "Melioribus, opto,
Auspiciis, et quæ fuerit minus obvia Graiis."

VIRG. *Æn.* lib. iii. 498.

Note (16) Page 181, last Line.

Or, as the author of the "Pleasures of Memory" beautifully says:—

"A world of waves, a sea without a shore."

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Remedy for Mildew in Wheat.—Dr. Cartwright, to whom the agriculturists of this kingdom lie under great obligations for numerous improvements, has discovered that a solution of common salt, sprinkled on corn infected with mildew, commonly removes the disease. In the year 1818, he was engaged in a series of experiments, to ascertain the minimum of salt

that would be required to destroy vegetation in certain weeds, as coltsfoot, bindweed, the common thistle, &c. The salt, it was found, had very little effect on weeds, or other vegetation, when they had arrived at that stage in which they ceased to be succulent, and are becoming fibrous. But as soon as the rain washed the salt down to their roots, if in sufficient quantity, they languished and died. Happening to have some wheat at the time that was mildewed, the doctor tried the experiment upon it; and the result was such as was anticipated, without any injury to the corn; salt having no injurious effect on fibrous matter, whether vegetable or animal. The expense in this case ceases to be any object, for six or eight bushels will serve an acre, which, at the price of salt applied to agriculture, will be under twenty shillings; and this will be more than repaid by the improvement of the manure, arising from the salted straw. Two men, one to spread, and the other to supply him with the salt water, will get over four acres in a day; the operation of the remedy is very quick: in less than forty-eight hours, even the vestiges of the disease are hardly discernible. Its efficacy has been completely verified by more recent experiments.

Mode of Destroying Insects on Fruit Trees.—It has long been believed, that leaves of the elder tree, put into the subterraneous paths of moles, drive them away; but it is not generally known, that if fruit trees, flowering shrubs, corn, or vegetables, be wiped with the green leaves of elder branches, insects will not attach to them. An infusion of elder leaves in water is good for sprinkling over rosebuds, and flowers subject to blights, and the devastations of caterpillars.

Prevention of Gunning in Fruit Trees.—Horse dung, clay, sand, and pitch tar, form a composition, which, when applied to the trunk and stems of fruit trees, after they are properly cleansed, prevents that spontaneous exudation called gumming, which is very injurious to the growth of trees.

Liquor from Mountain Ash-berries.—In North Wales, a liquor, called Diod Griael, is brewed from the berries of the mountain ash, by merely crushing, and adding water to them. After standing for a fortnight it is fit for use; its flavour somewhat resembling perry.

Felling of Timber.—Mr. T. A. Knight has ascertained, by direct experiment, that there is a striking difference between the properties of spring and winter felled timber; the former absorbing much more moisture than the other. He is of opinion, that oak timber would be much improved if the tree, after being barked in the spring, was permitted to stand till the following winter.

New Era in Agriculture.—Major-general Beatson, on a farm of 300 acres, at Knowle, Tunbridge Wells, since the year 1813, says he has proved, that by light or shallow ploughing on a stiff soil with one horse, without lime or dung, and without fallow, he can raise crops of wheat, or other grain, at the expense of £5. an acre, equal or superior to those of his neighbours, in expense, in lime, and labour of cattle, of £16. an acre.

New Mode of Ploughing on Hilly Ground.—It has lately become the practice in the light hilly parts of Norfolk, for the farmers to plough their lands across, instead of up and down: by this means all the rain is stopped by the ridges, instead of running to the bottom, and frequently carrying the seeds, soil, and manure with it.

A Substitute for Potatoes.—Europe owes infinite gratitude to the memory of Sir Francis Drake, who first introduced from America the potatoe. We are assured, that there grows in Santa Fé de Bagota a root, called *arakatscka*, even more nourishing, and as prolific as the potatoe; resembling the Spanish chestnut in taste and firmness. It is a native of the Cordilleros, a climate as temperate as that of Europe, and might be

cultivated here with the same facility as the potatoe. It would be a most desirable thing to procure the plant, as well as some of the seed; and we earnestly recommend it to the Admiralty, to instruct the officers of ships on the South American station, to make inquiries concerning it; and to bring a few of the roots home, for the purpose of experiment.

Sherbet.—It is not generally known, that this beverage, so often mentioned with praise in Arabic poetry, is neither more nor less than a decoction of oatmeal and sugar, seasoned when cold with rose water.

Extraordinary Production.—There grew, last year, in the garden of Mr. Johnson, at Sunbury, a stalk of wheat in the hollow of an apple tree, five feet from the ground, which produced, without care, and with scarcely any notice, 361 straws, 33 ears, and 1092 grains of wheat, besides what was destroyed by birds and insects. The straws are still to be seen in the hollow, where they grew all affixed to one root, and the produce growing upon and covering near two roods of ground.

Rein Deer, imported and established in the Netherlands.—Two reindeer, a male and female, brought from Lapland, in the month of November, are now living at liberty in a gentleman's park, two leagues from the city of Ghent. Not only have they supported the change of climate extremely well, but the female has lately produced a young one, which it is hoped will live. This is the first instance of the kind, it is said, in a temperate climate; and it is the more remarkable, in that fourteen were some years ago brought into Scotland, a climate and country apparently more suitable for them, yet all of them progressively dropped off, and the endeavour to naturalize them completely failed.

Curious Birds in England.—The dean of Westminster has recently felt it necessary to give directions to have the interior of the Abbey cleansed, as from the number of birds which had congregated at the top of the Gothic pillars, where they had built their nests, much inconvenience had been experienced in the choir. In effecting this labour, upwards of seventy nests, of different birds, were discovered, together with the remains of a number of the feathered tribe that appeared to have died of old age. Among other birds found in this situation, was one with very brilliant plumage, somewhat similar to the king's-fisher. The plumage was in excellent preservation, but the flesh was completely dried up. It was conveyed to the dean, by whom it has been preserved.

Eruption of a Volcano.—M. Baunbauer, Dutch resident in the Island of Banda, in a letter of the 13th of June, reports that two days before, at half-past eleven o'clock in the forenoon, the famous volcano, *Geonong Api*, broke out in so dreadful a manner, that every body who was not obliged by his duty to remain in Neira fled to Great Banda. At two o'clock, vast red hot stones were propelled with prodigious force into the air, which, on falling, set fire to every thing combustible in the neighbourhood; while the most violent shocks rapidly succeeded each other, so that the houses, and even the vessels in the roads, were shaken. The smoke and ashes thrown out obscured the whole mountain, and sometimes also the neighbouring Lonthoir. In the evening the shocks became more frequent; the stones were projected to an elevation, calculated to be double that of the mountain, which appeared to be half covered with a sheet of fire. The scene was rendered more awful by the shock of an earthquake, which was felt in the evening, and by a terrible tempest, so that the whole population passed the night in the greatest alarm, and at day-light all the vessels fled from the roads. During the whole of the 13th, the mountain continued to throw out fire and stones; and the smoke and shower of ashes spread over Neira, and Lonthoir, to the middle of the plantation of Bogaw. The nutmeg trees

are covered with sand, and the wells which were not closed are brackish and useless. Vegetation is destroyed, the ground covered with grey ashes, and some birds and four-footed animals have perished; a new crater had been opened on the north-west side of the mountain, from which stones were rolled down, estimated to be as large as a house in Banda usually is. The most violent eruption, however, and the most fire, issued from the old crater. According to Valentyn, the eruption of this mountain, which broke out in 1690, continued for five years; and an old man, whose respectable character renders his testimony worthy of credit, affirms that it burnt from 1765 till 1775. The inhabitants, therefore, look forward with great apprehension to the future.

Curious Atmospheric Phenomenon.—One of those curious atmospherical phenomena which are occasionally seen among the Hartz Mountains, and have once or twice been observed in Cumberland, was last year seen in Huntingdonshire. About half-past four o'clock on Sunday morning, July 16, the sun was shining in a cloudless sky, and the light vapours arising from the river Ouse were hovering over a little hill near St. Neot's, when suddenly the village of Great Paxton, its farm-houses, barns, dispersed cottages, trees, and all its different grass fields, were clearly and distinctly visible in a beautiful aerial picture, which extended from east to west about 400 yards. Nothing could exceed the astonishment and admiration of the spectator, as he looked at this surprising phenomenon from a gentle declivity in an opposite direction, at the distance of half a mile, or his regret at its disappearance in about ten minutes.

Extraordinary Diamond.—A diamond, said to be worth £20,000, and consequently one of the largest in the world, was among the spoils of the Peishwa, and is now in the East India Company's treasury, to be sold for the benefit of the captors. It was brought to England by the ship York.

Indian Wild Ass.—General Sir D. Ochterlony lately despatched, as a present from the nabob of Bhawulpoor to governor-general the marquess of Hastings, a beautiful wild ass, of that species called by the natives Gor Khur. This elegant creature is described as being eleven or twelve hands high, of a beautiful light fawn or cream colour, with long ears, and large black eyes. In disposition it is untractable; and in this, as well as in every other respect, excepting the colour, resembles the zebra. It is said to be a complete model of strength, beauty, and agility.

Immense Block of Amethyst.—A most singular curiosity has been brought to the presidency of Calcutta, by a Portuguese vessel lately arrived from Brazil. Incredible as it may appear to those who have not studied the wonderful combinations of nature, it seems to be a mass of amethysts, of the enormous dimensions of four feet in circumference, by something less than one foot in height, and weighing ninety-eight pounds. It is in its rough state, and is described rather as an assemblage of more than fifty irregular columns, high, smooth, transparent, purple and white, shooting up like a crystallization from one common bed or source, than as a regularly formed and perfect stone. It was sent from the Brazils as a real amethyst, and such also has it been declared by judges of the subject, who have examined it since its arrival in Calcutta.

Native Iron.—A mass of native iron, weighing upwards of 3000 pounds, discovered several years ago, on the banks of Red River, in Louisiana, is now in the collection of the Historical Society in the New-York Institution. Its shape is irregular, inclining to oviform; its surface deeply indented, and covered by an oxide of iron, and it is much broader at the bottom, where it has rested on the earth, than at the top, inclining somewhat in the manner of a cone. By several experiments which have been made upon different

pieces of it, there appears to be a want of uniformity in its quality, some parts being very malleable and ductile, while others possess nearly the hardness of steel. It is susceptible of the highest polish, and is said to contain some metal. This mass of iron was found about 100 miles above Natchitoches, on Red River, in one of those rich and extensive quarries so common to that part of the country, and about twelve miles from the banks of the river.

Volcano in the Moon.—At a late sitting of the Royal Society, captain Kater read an interesting paper on the subject of a volcano which he had discovered in the moon. On examining the dark part of the moon through a telescope, he perceived a bright spot resembling a star; and subsequent observations convinced him that it was a volcano. As that part of the moon in which it is situated has now become illuminated, the volcano is no longer visible; and before the period for observing it returns, it will probably have ceased to be in a state of eruption. We copy from a Plymouth paper a paragraph on the same subject: “Mr. Cooke, of Stonehouse, having constantly made observations on the moon for the last twelve months, discovered, about nine o’clock on the night of the 16th of January, (two days before the full, and the only bright night of the moon,) an effusion of smoke, which lasted about a minute, and appeared like the fluttering of a bird. It passed over the moon before it evaporated, and must have fore-shortened, as it seemed in effect to have passed over the whole disc, from the place whence it arose, on the east of the spot Menelaus, and near Pilneus; but the effusion prevented the exact spot from being ascertained.” A letter from Gosport Observatory, dated April 6, says, “At eight o’clock last evening, two bright spots appeared on the opaque portion of the moon’s disc. The first we observed was immediately under that very dark shade, termed by Riccioli and others, *Mare Humorum*, and appeared like a longitudinal mountain (perpendicularly situated in respect to the then position of the moon), the light of which repeatedly increased and diminished in the course of two hours. The other was globular, near the spot Aristarchus, and through a Dollond’s four and a half feet achromatic telescope, had the appearance of a star of the sixth magnitude; beneath the surface of the lunar orb. The first was not far distant from the volcano discovered by Mr. Cooke, of Stonehouse, near Plymouth, in the night of the 16th of January last. Whether these bright spots are of a volcanic nature, or whether they are mere portions of the moon peculiarly situated so as to be thus illuminated by the reflection of the sun’s rays from the earth, we are not prepared to decide; but certain it is, that they were not seen by us during the first quarter of the last moon, when a good opportunity offered, and diligent observations were made several nights for a similar discovery. The bow which joined the cusps of the moon, last evening, was very conspicuous, even to the naked eye; and from the extraordinary light that was shed over the obscure part of her disc, perhaps a better opportunity never offered for such an observation.”

Walking upon Water.—A Mr. Kent, of Glasgow, has invented a machine, by which he is enabled to walk on the surface of the water, with perfect safety, at the rate of three miles in the hour. On Monday the 23d of March, between four and five o’clock, he walked on the Monkland Canal, at that rate, in the presence of about 200 persons, who all testified their approbation at the performance. A few days afterwards, before an immense concourse of spectators, he successfully walked on the Clyde, from above Rutherglen Bridge to the Wooden Bridge, at the foot of the Saltmarket, Glasgow; during which he frequently went through various evolutions with a musket, and repeatedly fired it. Since that he has

exhibited his machine in one of the new wet docks at Leith. The novelty of the circumstance drew together a considerable crowd to witness the uncommon scene. The apparatus consisted of a triangle of about ten feet, formed of rods of iron, to each angle of which was affixed a case of black tin, filled with air, and completely water tight. These little boats, or cases, seemed to be about two feet and a half long, by about one foot and a half broad, and served to buoy up the machine and its superincumbent weight. These cases, we understand, are filled with little hollow balls, attached by a chain, and capable of floating the machine, should any accident happen to the outer case. From the centre of the little boats rose other rods, bent upwards, so as to meet in the middle at a convenient height, and forming at this junction a small seat or saddle, like that of the common velocipede. Like that machine, likewise, it has a cushion for the breast, and ropes or reins to guide the case at the apex of the triangle; and upon the whole the motion is produced in nearly the same manner. When in the seat, Mr. Kent's feet descended to within a few inches of the water; and to his shoes were buckled the paddles, made of block-tin likewise; and having a joint yielding in one direction, so as not to give a counter-motion to the machine, when moving the leg forward for a new stroke. His heels rested in stirrups attached to the saddle, and the motion was performed by the alternate action of the feet. He started about half past two o'clock, and after various evolutions, crossing and re-crossing the dock several times, and firing a fowling-piece, which, with a fishing-rod, were buckled to the rod in front of the saddle, he proved to the satisfaction of the numerous spectators, the complete safety of his machine, and the practicability of using it even for a considerable distance.

Horizontal Direction of Balloons.—A Journal of Rome announces that an inhabitant of Bologna, called Mingorelli, has discovered the horizontal direction of aerostatics, which for so many years has been the subject of physical and mechanical research, and for the discovery of which the Royal Society of London has proposed a prize of £20,000 sterling. He proposes to take a voyage to England, on being assured of this premium on his arrival, but in point of fact it never has been offered.

New Globes.—A Berlin artist, Mr. Charles P. Krummer, has recently published a globe with the mountains boldly executed in relief. This method impresses the subject more forcibly upon the mind than the mode hitherto employed, and is consequently admirably suited for geographical instruction and knowledge.

Newly invented Boat.—A boat, manned by four men, lately proceeded from the harbour of North Berwick to Canty Bay, a distance of two miles, and, after refreshing the crew, proceeded round the Bass Rock, and returned about a quarter past nine, having performed their voyage in the space of an hour and a quarter, gross time, being upwards of six miles, the whole performed without either sails, oars, or any steam apparatus. The invention is entirely that of a respectable millwright there, who expects a patent before he publishes the means of impulsion.

Mode of sweeping Streets, &c. by Machinery.—Mr. Tucker, a gentleman who lately left Limerick for New-York, has obtained a patent there, for sweeping streets by machinery. He is to perform the work of forty men, by two horses, to draw the machine up one side of the streets, and down at the other, which is not only to sweep but to collect the dirt in heaps, ready to carry away.

Machine for raising Water.—A simple machine has, it is said, been perfected by a gentleman of Shropshire, for raising water from the holds of ships, and for supplying reservoirs, which, by means of a small weight, will

raise a column of water at the rate of 16 quarts per minute, to the height of 100 feet, and so in proportion, double, treble, or quadruple columns of water to double, treble, or quadruple heights.

Egypt.—On the subject of subterranean researches for antiquities in Egypt, we learn from recent advices, that the objects disinterred hitherto are very inconsiderable in comparison with what remains to be discovered. A rivalry exists between the Arab inhabitants and the Europeans, as to the art of successfully excavating the mountains of sand, wherein have been buried for ages the porticos, buildings, and subterraneous galleries, of every description. The Arabs have pierced into the earth, to the depth of several fathoms, and are continually collecting vases, mummies, and other remains of antiquity; and though ignorant enough in other matters, can now distinguish objects that are rare and in good preservation, from others of an ordinary sort. The Arabs of Gournon are zealously attached to this occupation; so much so, that considering the address with which they execute these labours, it is thought that the Europeans will have no occasion to undertake them, but for money may procure whatever the bowels of the earth shall disclose.

Excavations at Rome.—Count Blacas, French ambassador at Rome, has caused excavations to be made, for several months past, in the temple of Venus at Rome, built by Adrian, situated between the Coliseum and the Temple of Peace. They are superintended by M. Fea, one of the antiquaries of Italy, and by M. Landon, an architect, and pensioner of the king of France. The excavations which have been made near the arch of Titus, have been attended with results which were not expected. They found there six white Grecian marble steps, which conducted them to the portico of the buried temple, and a large pedestal which supports the steps, a part of the ancient way, five feet and a half in breadth, and thirty in length, on which a balustrade of white marble was supported, the fragments of which have been found. Opposite to the Temple of Peace they have discovered two pillars of Phrygian marble, two feet in diameter, with a Corinthian capital, of beautiful workmanship, an entire entablature covered with ornaments in a very good style, and several Corinthian bases. All these fine fragments are of the same order. In the same place they have found the remains of several private habitations, which had been taken down by Adrian, in order to make room for his temple; two rooms still exist, which are decorated with paintings; they have evidently suffered from some local fire, for a great quantity of calcined materials and broken marbles have been found. They have also discovered two human skeletons, some pieces of terra cotta, a little bust of Bacchus, and several ornaments, in bronze, and marble.

Remedy for a Disease brought on by drinking Cold Water.—A man in Oliver-street, New York, after imprudently drinking cold water during the great heats, was seized with very alarming symptoms, from which he was relieved by Dr. John De Alton White, who dissolved half an ounce of camphor in a gill of brandy; of this one-third was given at intervals of three minutes, which soon gave the patient relief.

Vaccination in China.—Extract of a letter from J. Livingstone, esq. one of the Hon. Company's surgeons in China, dated Macao, the 25th of March, 1830, to Joseph Hume, esq. M. P.:—"I am quite astonished to observe, in my letters, and in the periodical publications, that the vaccine question is still keenly agitated. It is surely, like many other questions which I need not mention to you, a humiliating lesson to the lords of the creation. We have no doubts here. I sometimes vaccinate 500 a week, and for the last ten years may set up a claim to an experience on the

subject, which, when compared with that of your noisy and angry disputants, would place theirs as nothing: yet no failure has occurred in my practice. Mr. Pearson, the head surgeon at the Company's factory, has been still more extensively engaged than myself, and has been equally successful: yet you know that the small-pox rages in China every spring—sometimes with extreme virulence. I have often seen it in its worst forms in the midst of my vaccinated patients, in *the same house* and the *same bed*; yet no failure has occurred, not even a variolated appearance."

Hydrophobia.—Dr. Lyman Spalding, one of the most eminent physicians of New York, announces, in a small pamphlet, that for above these fifty years, the *Scutellaria lateriflora*, L. has proved to be an infallible means for the prevention and cure of the hydrophobia, after the bite of mad animals. It is better applied as a dry powder than fresh. According to the testimonies of several American physicians, this plant, not yet received as a remedy in any European *Materia Medica*, afforded a perfect relief in above 1000 cases, as well in the human species, as the brute creation, (dogs, swine, and oxen.) The discoverer of the remedy is not known: Doctors Derveer (father and son) first brought it into general use.

Antidote to the Plague.—The external use of oil of olives, as a preservative against the plague, has been long known in the Levant; it has been applied by fomentations, frictions, and lotions; but no one has hitherto taken it as an internal remedy, by drinking it. From a letter from the Swedish consul at Tangier, we learn that this discovery was made last year by M. Colaco, Portuguese Consul at Laraché. His first experiment was upon 800 persons, out of whom there were not ten in whose case it did not prove efficacious. As soon as the infection is caught, from four to eight ounces of oil of olives should be taken at once, according to the strength, &c. of the constitution. A universal perspiration will then take place, and in such abundance, that it appears to expel the *virus*; even alone: or at least, this has occurred in many instances. Its effects, however, as a sudorific, may be properly seconded, by taking a decoction of elderberries. In some individuals, this oil operates as an emetic; in others, it purges the bowels. But excessive perspiration is usually the principal symptom, and also the most beneficial. The Moors, notwithstanding their superstitious aversion to all interior remedies, especially with respect to the plague, acquiring knowledge from experience, have, at length, had recourse to this simple remedy. In a village near Tangiers, a father of a family, who had lost by the plague his wife and four children, was enabled to save his own life and four other children, by using the oil. A husbandman living in another village, three of whose children had been carried off by the plague, saved three others by the same means. At Tangier, two negresses survived the contagion by taking a strong dose. Though these are the first examples of any of their colour thus braving the contagion, many additional facts from the interior of the country confirm the trials already made, and those which are daily making. To render the remedy still more efficacious, the oil is used both internally by drinking, and externally by frictions, washings, &c. Scarcely an instance has occurred wherein this double application has failed of its effect. A Spanish physician, who has been upwards of a year in this country, has hereby cured almost all the Jews in Tangier. Out of 300 that have been attacked, since the beginning of the year, and who have had recourse to this remedy, scarcely in twelve has the malady proved fatal.

Medical Prize Question.—A satisfactory answer not having been given to the question—"Can the existence of idiopathic fever be doubted," proposed last year by the Société de Médecine of Paris, it is re-proposed, the greatest latitude being given to candidates in the choice and developement

of their opinions. The prize will be a gold medal of 300 francs value; but as a further stimulus, the society will, if there be opportunity, award gold medals of 100 francs value, to the memoirs which may most nearly obtain the prize, and silver medals of emulation. The concours will close on the 30th September, 1821. The memoirs, written in French or Latin, to be sent carriage free before then to the *Secrétaire Général de la Société de Médecine, Rue St. Avoi, No. 59.*

Lithography.—Mr. J. Ruthven, of Edinburgh, has succeeded in constructing a press, on the new principle of his patent, which answers most perfectly for printing from stone. It is free from the disadvantages that have hitherto attended lithographic presses, and promised to render the art very generally adopted throughout England. Any degree of pressure is at once brought to bear on the stone by means of the lever. The roller is found to clean the stone from the printing ink at each impression, and the labour of winding the bed through is much less than by the method hitherto used. By this machine, a greater number of impressions may be taken in a day than formerly. One of them has been for some time at work in London, at the lithographic establishment of Mr. Willick, Dartmouth-street, Westminster, where it may be seen by the admirers of this interesting art. The press has also the advantage of being equally applicable to copper-plate printing.

Grand Map.—On the summit of the mountain of Ménil-la-Horgue, in the department of the Meuse, there is at present an establishment of geographic engineers, appointed to draw up a grand map of France. At night fires are kindled which correspond with other points, and serve for the trigonometrical arrangement.

Process for imitating Oriental Manuscripts.—Mr. Domanne and Mr. Gaultier, secretary adjunct in the school of Oriental Languages at Paris, have just made a discovery which will have great influence on the civilization of the East. At a late sitting of the Academy of Sciences and Belles Lettres, these gentlemen presented the result of a process, by means of which they have succeeded in imitating oriental manuscripts, so as to deceive the most experienced eye. They have obtained certificates signed by several professors and learned orientalists, who can testify the importance of their invention to the study of languages, and to the progress of knowledge in the Levant. They have just published a prospectus, in which they announce the select works of Saadi, the most ingenious of the Persian poets.

Instrument for making perspective Drawings.—M. Jeturacher de Aurach, major-general in the Austrian service, has invented a very ingenious instrument, which he calls a querograph, by means of which a person is able to draw in perspective with the greatest accuracy, and employ the various tints according to the rules of *chiaro-scuro*. In the first part of a work which he has published on the subject, he gives a description of the instrument, which is of very simple construction. In the second he shows its use, and how it is to be applied to every kind of perspective.

Method to restore the white in Paintings.—M. Thepéard has applied his oxygenated water, with great effect, for this purpose. The whites are often rendered brown, or even black, where paintings are acted on by sulphurous vapours, especially by sulphurized hydrogen, which is very abundant in some situations. Recollecting that the oxygenated water converted black sulphurate of lead into a white sulphurate, he furnished an artist who wished to restore a design of Raphael's with some of it. By applying it with a pencil, the spots were instantly removed.

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Sunday School Society for Ireland.—The following extract is from the Report of the year ending April 11th, 1821. "At the commencement of the past year, the number of schools assisted by your society was 1091; the number of scholars reported in attendance 113,525: the number of schools which have now been assisted, is 1353, containing, by the last returns, 135,600 scholars; the increase during the past year, taken in this point of view, amounts to 262 schools, and 22,075 scholars. Of these 1353 schools, 106 schools, containing 7703 scholars, are considered as having either failed from untoward circumstances, or as having merged into other schools. During the last year gratuitous assistance has been afforded to 610 schools, (of which 348 had received similar assistance in former years;) this number exceeds that of the preceding year, by 45 schools."

Wesleyan Missionary Society.—The annual meeting of this society was held in the New Chapel, City-Road, on Monday the 30th of April; in the unavoidable absence of Mr. Butterworth, Col. Sandys in the chair. The report stated, that near 150 missionaries are now employed under the direction of the committee of the society, on more than 100 highly important stations, and upwards of 27,000 members have been united in

religious societies. In addition to the advantages derived to the heathen from the pastoral labours of missionaries, extensive and prosperous schools have been established by them, both in the East and West Indies. In the island of Ceylon itself, nearly 5000 native children are under daily instruction; and many thousands of the children of the negroes and slaves of the West India Islands, regularly attend the numerous Sunday schools which are established in those colonies.

Church Missionary Society.—The 21st anniversary of this society was held at Freemasons' Hall, on Tuesday, May 1st; Right Hon. Lord Gumbier in the chair. The report stated, that during the past year, the assistant secretary had travelled through most of the counties of England, for the formation of auxiliary societies and associations; an object in which he had been very successful. Among other encouraging circumstances, the archbishop of Tuam had accepted the office of vice-president of this society. The Mediterranean mission is going on with success. Mr. Jowitt has lately returned in consequence of ill health; but he is most assiduously engaged in preparing the Scriptures in the Maltese language, and in the Abyssinian. In Calcutta, and the North Indian district, there are twelve schools under the direction of the Calcutta committee, in which about 2000 children are educating. The Madras and South Indian missions are still going forward successfully; several native schoolmasters are there engaged in teaching; several thousand copies of tracts have been circulated; and a very great desire prevails for the reading of the Scriptures. At Travancore the prejudices of the people seem very strong; there is, however, a manifest improvement among them. The metropolitan enters warmly into the views of the society, and the missionaries seem pleased with their work, but, to use their own language, they "still want time, time; patience, patience; faith, faith."—After alluding to the state of the mission in Bombay, Sierra Leone, and other places, the report concluded with a statement of the receipts and expenditure of the past year, by which it appeared that the amount of receipts arising from subscriptions, collections, &c. amounted to £33,921. 10s. 8d. and the expenditure £31,991. 5s. 10d.

British and Foreign Bible Society.—The 17th anniversary of this society was held on Wednesday, May the 9d, at Freemasons' Hall, the Right Hon. Lord Teignmouth, president, in the chair. The report stated, that within the last two years, the interest of the Bible has been taking deep root in Germany, and other parts of the continent, so that the committee trust the Continental Bible Associations will be the means of opening the way for the spread of the Gospel in Asia. The Prussian Bible Society is in great prosperity, and has distributed 40,000 Bibles and Testaments. His Prussian Majesty declares his continued attachment to the cause, and his unalterable determination to support it. In Denmark the discouragements were great, but they have been all overruled; so that at this moment its Bible Society is not exceeded by any in point of activity and organization. The Swedish Bible Society continues to advance in the course marked out for it, in every part of the kingdom. Norway has at length embraced the institution. The emperor of Russia continues not only to patronize the Russian Bible Society, but also to co-operate with it. Under all the discouragements and causes of counteraction, arising from the prejudices of some of the priests, the Word of God runs and prevails among the Catholics.—In the isles of the Mediterranean and the countries around, much has been done for carrying the plans of the society very extensively into effect. In the East, the committee has also the satisfaction of seeing its benevolent views well seconded. A complete translation of the whole Scriptures into the Chinese language has been finished. With regard to West Africa, the Bible Society

in Sierra Leone continues to prosper under the auspices of the Governor. The sum of £225. has been remitted to the parent Society. In New South Wales, the circulation of the Scriptures is making an extensive progress among the settlers. From the West Indies, the most satisfactory accounts have been received. The inhabitants assemble together, and endeavour to instruct each other to read the Scriptures. Several of the negroes who cannot read, carry their Bibles for several miles to have a portion of the Word of God read to them. The American Bible Society furnishes all the evidences of ripening into a prosperous and extensive institution. By the parent Institution in England, 104,828 Bibles, and 142,129 Testaments have been distributed during the year, which, added to those of former years, make a total of 3,901,978.

Prayer Book and Homily Society.—On Thursday, the 3d May, the ninth anniversary of this society was held at Stationers' Hall; in the absence of the president and vice-presidents, Joseph Wilson, esq., the treasurer of the society, in the chair. The report stated, that the committee have distributed 8982 bound Prayer Books and Psalters, and 49,022 Homilies and Tracts. The receipts of the year amounted to £1993. 13s. 10d. and the expenditure to £2170. 5s. 10d., the extension of their operations to foreign nations having caused a deficiency of £176. 12s. in their funds.

London Society for promoting Christianity among the Jews.—The 13th anniversary of this society was held at the King's Concert Room, in the Haymarket, on Friday, May the 4th; Sir Thomas Baring in the chair. From the statement of the society's accounts it appeared, that the expenditure of the past year had amounted to about £13,140., while the receipts had only amounted to £10,789. 18s. 10d.; to make up the deficiency they had been under the necessity of disposing of some Exchequer bills, which, at the last meeting, they had stated were in hand.

London Hibernian Society.—The 15th anniversary of this institution was held at the City of London Tavern, Saturday May 5th, the Right Hon. Lord Viscount Lorton, vice-president, in the chair. The report commenced with the pleasing information, that the funds of the society, so deeply in arrears at the last anniversary, had been happily replenished by collections, donations, and legacies, to a considerable amount. Among the former is £2994. collected in Scotland by Mr. Steven, and £152. by Mr. Deakry, at Clapham church:—and among the latter a legacy, to the amount of more than £6000. stock. The schools at present assisted by the society, are stated at 534, and the pupils at 54,520; a much less reduction than might have been expected, from the opposition they have met with.

London Itinerant Society.—On Monday evening the 7th of May, this society held their 24th annual meeting at the City of London Tavern, when S. Robinson, esq. the treasurer, presided. The report stated several pleasing instances of the success of the labours of its agents, under the blessing of God, in testifying of his truth among the congregations and children, in some of the villages in the neighbourhood of London; though in others there were rather discouraging appearances. At two or three of the villages, arrangements are expected to be made shortly, for the inhabitants to take the work into their own hands, which will enable the committee to turn their attention to other places; which they have been long anxious to do. The debt of the society exceeds £600. which has partly arisen by the purchase or the erection of two or three places of worship; on this head the representations of some of the speakers were powerfully made, and the friends of the institution appeared heartily disposed to unite to do their utmost.

by the next anniversary, in order to free the society from its burden, and to furnish the committee with means to warrant their attention to various calls for the services of the active agents of the society in new stations. Several ladies pledged themselves to raise £5. each among their friends. The collections, subscriptions, and donations at the door amounted to about £60.

Port of London Society.—The third anniversary of this society was held at the City of London Tavern, on Monday, May the 7th; Admiral Lord Gambier, president, in the chair. The report stated, that within the last year successful exertions had been made in different parts of the country to forward the objects of the society, and amongst others Liverpool, Hull, Bristol, and Leith might be distinguished. Similar exertions had been making in North America, that had been crowned with great success, and places for worship had already been opened at New York, Philadelphia, Charleston, and Boston. The report gave a flattering account of the effects which the promotion of religion had had, in many instances, on the crews of vessels in the port of London, and the progress that religion was making amongst them. It instanced, that in the ships bound to Davis's Straits and other quarters, divine service was regularly performed.

Naval and Military Bible Society.—The annual meeting of the friends and subscribers of this society took place on Tuesday, May 8, at the King's Concert Room, in the Haymarket; Admiral Lord Gambier in the chair. The report stated that branch societies had been formed in various parts of England, Ireland, Scotland, and Gibraltar, and that the most salutary results were anticipated for the future from those auxiliary institutions. Upwards of 1600 Bibles and Testaments have been distributed amongst the several regiments stationed in Ireland. In Scotland, 1000 copies of the Scriptures had been supplied to persons in need of them. Upwards of 9000 Bibles and 4800 Testaments had been distributed by the Naval and Military Bible Society of London. Through these efforts to circulate the Word of God, as well as from the daily increasing demands upon the society, a balance of £1000. was against them, and an energetic appeal was made to the liberality of a highly respectable meeting, to enable the society to follow up their proceedings with increased vigour.

London Missionary Society.—The annual meeting of the society at Queen-street Chapel, on Thursday, May 10, was rendered unusually interesting by the presence of Ratafe, a prince of Madagascar, attended by his secretary, interpreter, &c. He was addressed in French by the treasurer of the society, and the foreign secretary read the following letter from Radama, the king of that island:—

“GENTLEMEN,—When the treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of slaves from the island of Madagascar, the missionary, Mr. David Jones, accompanied the commissioner from the British government, and arrived at Tananarive, the capital of my kingdom; with the intention of paying me a visit to solicit from me leave to settle, with other missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request.

“Mr. Jones, your missionary, having satisfied me that those sent out by your society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force, contrary to the light of their understandings,—therefore, Gentlemen, I request you to send me, if convenient, as many missionaries as you may deem proper, together with their families, if they desire it;

provided you send skilful artisans to make my people workmen, as well as good Christians.

"I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which missionaries may require from my subjects.

"The missionaries who are particularly needed at present, are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, gardening, &c.

"I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

"Accept, Gentlemen, the assurance of my esteem and affection,

(Signed)

"RADANA, King."

The meeting was farther enlivened by the presence of the Rev. John Campbell, who has visited Southern Africa a second time, on behalf of the society. He has penetrated into the interior 250 miles north-east of Lat-takoo, and discovered very considerable cities, one of which, Kurrechane, contains 16,000 inhabitants, where he found a manufactory of iron goods, and another of pottery. This gentleman gave a brief but interesting account of his travels. The report gave a very interesting account of the progress of the society at its various stations in the South Seas:—at Macao, in the vicinity of China, where Dr. Morrison resides at present; at Malacca, where the society have a missionary printing-office, under the superintendence of Dr. Milne, for the printing of the Scriptures, tracts, magazines, &c. in the Chinese, Malay, and other languages; and at Pulo Penang, where religious services have been established in the Malay and Chinese languages, and schools instituted; on the continent of India, and various islands in the Indian Seas; in Siberia and Russian Tartary; in the Greek Islands; in South Africa; the African islands, and particularly Madagascar; and among the negroes in the West Indies. The receipts last year have been £26,174. 4s. 3d. and the expenditure £27,790. 17s. 1d. To meet this deficiency, we rejoice to learn that the liberality of the religious public, notwithstanding the pressure of the times, was more extensive than ever, as will appear from the subjoined statement of the collections:—

Surry Chapel, (Rev. G. Clayton, of Walworth)	£441	0	0
Tabernacle, (Rev. T. Craig, of Bocking)	142	9	6
Great Queen Street Chapel	229	18	6
Gate Street Chapel	22	0	9
Tottenham Court Chapel, (Rev. John Brown, of Whithorn) ..	200	10	0
St. Bride's Church, (Rev. Dr. Williams, of Stroud)	108	3	0
Sion Chapel	134	14	0
Orange Street Chapel	80	16	6
Silver Street Chapel	42	5	9
Tonbridge Chapel	40	10	0
Welsh services at Surry Chapel, (Rev. David Peter, of Carmarthen, and Rev. John Elias of Lanfechel)	54	9	1

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Home Missionary Society.—The second annual meeting of the above institution was held on Monday evening, the 14th of May, at the City of London Tavern, Thomas Wilson, esq. in the chair. Previous to the commencement of business, the great room in which the meeting was to be held was so crowded, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor for the accommodation of those who could not be received above, in which Robert Humphry

Martin, esq. presided. The report stated that the society had been formed only 21 months, and now employed 15 missionaries, beside other agents, liberally assisted from its funds. For its support £2000 have been already raised, and one lady has subscribed no less than 50 guineas per annum. In Sussex the society has three stations, in Wilts one, in Oxfordshire two, in Cheshire one, in Devon two, in Herefordshire two, in Staffordshire, Gloucestershire, Norfolk, and Cornwall, one each. These missionaries preach in no less than 100 villages, to above 12,000 souls, and have 1800 children under religious instruction.

Merchant Seamen's Auxiliary Bible Society.—Monday, May 14th, the third anniversary of this society was held at the City of London Tavern; Lord Viscount Exmouth, in the chair. The report gave an encouraging outline of the proceedings of the committee during the last year, and of the support which they had received in their exertions from several corporate bodies; the testimonies to the ameliorated habits and conduct of that interesting class of society, the merchant seamen, were every day accumulating, and the steady course pursued by this institution in circulating the Holy Scriptures, co-operating with the labours of other societies, kindred in their object, though not in the means adapted to accomplish it, afforded a fair hope, that perhaps the only stain that rests on this portion of our countrymen would ere long be removed, and that they would, in a few years, bear a comparison in respect of morals and religion with any other class of men in this highly-famed country. The society had distributed during the last year, at the Gravesend station only, 816 Bibles, and 1096 Testaments.

The Cambrian Society.—On Thursday evening, May 17, the first anniversary of this society was held at Albion Chapel, Moorfields; R. H. Marten, esq. in the chair. The report stated, that there were always in the river from 20 to 30 vessels, containing from 2 to 300 persons, who can receive instruction, or unite in devotion only in the Welsh language. As soon as these ships are cleared out, they are used alternately for preaching or prayer meetings in the Welsh language, and these warm-hearted Cambrians attend in number from 2 to 300 every Sabbath-day, or oftener. Several Welsh captains and mariners addressed the meeting, with much pious fervour, in their native language. This society rose out of the exertions of the Port of London and other societies, for the spiritual benefit of sailors.

Society for promoting Christian Knowledge.—Tuesday, June 5, the members and friends of this society dined together at Freemasons' Tavern. His Royal Highness the Duke of York in the chair, supported on the right and left by his Grace the Archbishop of Canterbury, and the Lord Bishop of London. The company were numerous, and of the highest respectability; among whom were noticed the Bishops of Bangor, Exeter, Salisbury, Llandaff, and Gloucester; Lords Hotham and Kenyon; Sir R. Vaughan, bart.; Sir F. D. Ackland, bart.; Mr. Justice Park, Mr. Justice Bailey, Mr. Baron Richards; the archdeacons of Middlesex, Essex, Loudon, and Colchester; the chaplain of the House of Commons, &c.—Several speeches were delivered in the course of the evening by the archbishop of Canterbury, the bishops of London, Bangor, Exeter, and Gloucester; Lords Hotham, Kenyon, &c. &c. in support of the institution, and a very large collection was made.

Houseless Poor.—On the 21st of March the doors of this institution were closed for the season, and we have great pleasure in being enabled to state, that during the 77 days it was open, 440 women and children, and 769 men, were sheltered, and about 50,600 meals were distributed: a considerable number of persons received permanent relief, and many were placed in situations for obtaining a livelihood; some were removed to their

respective parishes and countries, and others restored to their friends under circumstances of great interest.

African Institution.—On Wednesday, March 28th, a meeting was convened at Freemasons' Tavern, of the friends and supporters of this institution. The Duke of Gloucester in the chair. The report, which was of very considerable length, commenced by deeply lamenting, that notwithstanding the abolition of the African slave trade by almost every other power, yet the inhuman traffic was carried on, to an incredible extent, under the French flag. It proceeded to detail some facts relative to the ill treatment received by some of the poor wretches who were thus torn from the bosoms of their families, and referred to a French medical pamphlet recently published in Paris, in which an account was given of the *Retour*, a French vessel employed in this traffic, having brought to Guadaloupe a cargo of slaves, all of whom, together with the crew and captain of the ship, excepting one seaman, were attacked with the ophthalmia, and became blind. The slaves were brought on deck for fresh air, only being allowed half a wineglassful of water per day, and many of them threw themselves into the sea, locked in each other's arms. Some were hanged, and others punished severely, to prevent it, but it had no effect; and the slaves were therefore kept below. The whole of the slaves and crew of another ship had gone blind from the disease, and the ship was left to the mercy of the winds, without any power to direct it. The *Retour* saw its situation, but its crew being themselves nearly in the same condition, were unable to afford relief. The ship has not since been heard of. Another French vessel, the *Jeune Estella*, also a trader in human flesh, was boarded by an English brig, the *Tartar*, and after a long search two female slaves were found stowed in a hoghead, in the last stage of suffocation. Before reaching the *Jeune Estella*, the captain of the *Tartar* had seen a number of casks floating in the sea, which he now imagined to be also filled with slaves: having gone too far to leeward, he was unable again to find the casks. The report then continued to observe upon the attempts which had been made by England, and some other powers, to put a stop to this inhuman trade, and concluded by alluding to the prosperous state of Sierra Leone at the present moment. In 1820 the population was 12,521, being an increase of 2956 since 1818; and of these 2907 were educated in the schools.

Royal Humane Society.—The 47th anniversary of this admirable institution, was on Wednesday, March 28, celebrated by a numerous and highly respectable assemblage of noblemen and gentlemen, at the City of London; the Duke of Northumberland, president, in the chair. The cases which have come under the notice of the society during the year amount to 150, of which number 131 were successful, and 19 unsuccessful. The number of successful cases added to that of former years, amounts to 5020, and the number of claimants rewarded, also added to the total of former years, amounts to 20,340.

Freemasons' Female School.—Wednesday, April 4, the anniversary of this establishment was held at Freemasons' Hall, H. R. H. the duke of Sussex, G. M., in the chair, supported by the duke of Leinster, and lord Dundas. Nearly 500 gentlemen sat down to dinner, and the gallery was filled by ladies: 70 children of this school were introduced, by whom a hymn was sung, accompanied by Mr. Wesley on the organ. The collection amounted to near £775. including £20. from his majesty.

Westminster Irish Free School.—On Friday evening, April 7th, a respectable meeting of the friends of this institution was held at the Swan Inn, Westminster; Benjamin Shaw, Esq. in the chair. In November, 1819, and during the winter of that year, some friends visited the poor Irish families at

their own habitations: and such was the distress they endured, that it would be difficult to convey any clear idea of it to persons who had not witnessed the scene. The report states—"That under these circumstances it was proposed to make an appeal to the public in behalf of these sufferers, to provide food for the parents, and education for their children. This was done by public advertisement. The sum of £112. was contributed. Some necessary articles of clothing and bedding were redeemed; and the rest of the money was expended in coals, herrings, potatoes, and bread. An Irish master and mistress were obtained, and instructed in the British system of education—two schools were opened. The children daily increased, and the committee made the experiment of raising a permanent Irish Free School at Old Pye Street, Westminster; after the example of the St. Giles's Irish Free School, on the same basis, viz.: That no books be used in reading but a spelling-book, and the Holy Scriptures; and that the children be at liberty to attend such places of worship, on the Lord's day, as their parents prefer." As yet the committee had obtained but few subscribers; but were desirous of being able to show proofs of the practicability of collecting a number of poor children, who could not pay any weekly sum whatever; and whose parents, being chiefly Roman Catholics, have strong objections to their children being taught the Catechism used in the National Schools. Their worthy treasurer was willing to advance the requisite supplies for fitting up the schools, the rent, and pay of the master and mistress. This encouraged the committee to persevere, not doubting but it would appear to the first annual meeting, that the children would be essentially improved in their morals and conduct. They are now enabled to present before the meeting, both boys and girls, who could not tell their letters when they entered the school, and who now can read the Bible, and write an intelligible hand. They can produce girls who never handled a needle, who now exhibit good specimens of needle-work. Some of the scholars attended, and fully justified the report of the committee. Since the commencement of the schools, in Jan. 1820, 400 children have been admitted, 120 continue on the register. The rooms are completely full, and were the funds sufficient, there is no doubt a much greater number might be collected. The expenditure, for one year and a quarter, has been £142. 5s. 3d.; towards which £30. 11s. 6d. only has been collected, leaving a balance of £111. 13s. 9d. due to the treasurer.

Mr. Owen's Plan.—Mr. Owen has presented to the county of Lanark a report of his plan for the relief of the poor and working classes, to which is subjoined an Appendix, in which is contained extracts from the minutes of a county meeting, held on the 16th of last November, approving many of the practical parts of the said plan, particularly the spade husbandry, and recommending experiments to be made thereon. At the same time, that they avoid sanctioning Mr. O.'s peculiar theories, they pay a respectful compliment to his philanthropy. At the same meeting, Mr. Hamilton, of Dalzell, made the offer of letting from 500 to 700 acres of land at a grain rent, on condition of the county expending £40,000. in forming the settlement, for which they are to receive interest, and a return of the principal in twenty years. Mr. Hamilton undertakes gratuitously to superintend the whole, and intimates his opinion that this economy might save the expense of erecting a bridewell; but Mr. Owen objects strongly to delinquents being mixed with the industrious classes. On the 9th of April, a respectable meeting of the noblemen, freeholders, justices of the peace, commissioners of supply, and clergy of the county of Lanark, was held at Hamilton, to take into consideration Mr. Owen's report and plan for giving permanent productive employment to the poor and working classes; Sir J. Stewart in

the chair; when, after some opposition from lord Belhaven and Mr. Brown, who pressed an adjournment for a month, to give time for considering the matter, on a division of 23 to 7, a committee was then appointed to prepare petitions to both Houses of Parliament, praying them to take the plan into consideration; and, after some delay, petitions were produced, read, and adopted.

Seamen's Hospital.—Tuesday, April 17, a meeting was held at the City of London Tavern, for the purpose of receiving the report of a committee deputed to make the preliminary arrangements for the establishing of a floating hospital for the relief of sick and diseased seamen, a large number of whom are annually left destitute in the metropolis; the bishop of Chester in the chair, supported by admiral lord Gambier, lord Calthorpe, and several naval and mercantile characters. The report, which enforced the necessity of such an institution as that alluded to, was read; and stated, that the hospital will be formed on board the ship *Grampus* (a two-decker) which has been liberally presented by his majesty's government for the purpose. A naval surgeon will reside on board; it will also be attended by visiting physicians and surgeons, who have kindly offered their gratuitous services, and will be rendered as congenial as possible to the feelings of the individuals for whose benefit it is intended.

Society for the Improvement and Encouragement of Female Servants.—On Wednesday the 18th of April, this society held their eighth anniversary at the London Tavern: at which the lord mayor presided. The report stated, that five servants had received gratuities on their marriage, with consent of their mistresses; and 264 others, for their continuance in the same service for terms of from one to eight years, since their nomination on the society's books. Many of them had lived in service several years previous to that time. Near 400 engagements between ladies who are subscribers, and servants, had been made at the gratuitous registry of the society. It concluded by regretting that a society calculated to do so much good, should be limited to about 600 subscribers only, while, at a very small additional expense, three times that number of families and servants might be materially served.

Royal Universal Dispensary for Children, St. Andrew's Hill, Doctors' Commons.—This important institution, founded in the year 1816, by Dr. John Davis, for the sole purpose of affording prompt medical and surgical aid to the sick children of the necessitous poor in all parts of the metropolis and its vicinity, without recommendation where danger exists, has been recently honoured with the approbation and patronage of his majesty. A special general meeting of the directors and governors was held at the Mansion House, on Thursday the 19th of April; the lord mayor in the chair, to receive a communication from the king, addressed by lord Sidmouth to the duke of Beaufort, one of the vice patrons, in which his majesty was graciously pleased to signify that he had taken this charity under his royal protection. Since its opening no less than 13,202 objects have been relieved, and with a view to increase the facilities to the poor for assistance for their children, stations have been opened in Lambeth and in Southwark, offering the same benefits as the Parent Institution.

The Public Hospitals.—On Easter Monday, at noon, after a grand *déjeuné* given by the lord mayor, the usual procession of the Christ's Hospital and Bridewell boys took place from the Mansion House to Christ's Church, Newgate Street, where a sermon was preached by the bishop of Llandaff, from Hebrews, x. 22d and 28th verses. After the sermon, the state of the different hospitals was read as follows:—

CHRIST'S HOSPITAL.

Children apprenticed last year	181
Buried last year	11
Now under care in London and Hertford	1058
To be admitted this time	140
	<hr/>
	1390

ST. BARTHOLOMEW'S HOSPITAL.

In-patients cured and discharged	4057
Out-patients do. last year	5700
In-patients under cure	480
Out-patients ditto	330
Buried after much charge	314
	<hr/>
	10,881

ST. THOMAS'S HOSPITAL.

In-patients cured and discharged	2974
Out-patients ditto	7528
In-patients under cure	439
Out-patients ditto	285
Buried after much charge	225
	<hr/>

In all, during last year..... 11,451

BETHLEM HOSPITAL.

Remaining the 1st of Jan. 1820.

Curables, men 28; women 41	69
Incurables, men 4; women 7	11
Criminals	62
	<hr/>
	142

Admitted in 1820.

Curables	124
Incurables	11
Criminals	12
	<hr/>
	347

Discharged in 1820.

Curables	135
Incurables	15
Criminals	10
	<hr/>
	160

Remaining in the Hospital to Jan. 1, 1821.

Curables	70
Incurables	65
Criminals	52
	<hr/>
	187

London Female Penitentiary.—Monday, May 7th, the anniversary of this institution was held at Stationers' Hall; W. Alers Hankey, Esq. in the chair. The report stated, that the committee had great reason to hope that their efforts to restore helpless females who were in imminent danger of irretrievable destruction, had in many cases been effectual; and represented the necessity of supporting the society by an increase of subscription, as the funds had fallen £200. short of the expenses in the last year.

OBITUARY.

MR. JOHN SCOTT.—This lamented victim to a false sense of honour, and to the toleration of a barbarous custom in Christian countries and civilized life, was a native of Scotland, and received his education in the University of Aberdeen. On leaving his native country, he obtained a situation in the War Office, which he soon relinquished for the hazard of a literary life, though in his case, an unusual degree of success rendered the change no less advantageous to his interests, than it was congenial to his taste. For some time he edited the Stamford News, a provincial paper in considerable repute amongst the opponents of the present ministry; but returning to London, he conducted for a while the Champion, a weekly paper, which he himself established. In 1815, he published his "Visit to Paris," the most popular, perhaps, of all the tours, with which, on the opening of the continent, English curiosity was so abundantly supplied. The rapid sale which it experienced, enabled him to take another trip to the French capital, and the result of his acute, though somewhat prejudiced observations, upon the manners and institutions of our gay and volatile neighbours, was soon presented to the public in a lively and animated work, called "Paris re-visited," which, also, deservedly obtained a wide circulation. Shortly afterwards, he experienced a severe domestic calamity, in the decease of one of his children, when he gave vent to his grief in a poem, entitled "The House of Mourning," a production which did more honour to his feelings as a man, than to his reputation as a literary character. On the establishment of the London Magazine in the beginning of the last year, he was engaged as its editor, an office for which his talents and his industry eminently qualified him. Under his able conduct, the work rose into considerable repute, and its increasing sale afforded him the prospect, not only of a comfortable livelihood, but of making some provision for his family. In an evil hour, however, he inserted in its pages an attack upon Blackwood's Edinburgh Magazine, in the course of which he made some very severe animadversions upon Mr. Lockhart, a Scotch advocate, who is generally supposed to be one of its editors. For those animadversions, that gentleman called Mr. Scott to an account, or in the language of the world, demanded satisfaction, through the medium of a friend in London. That satisfaction Mr. Scott refused, until Mr. Lockhart should disavow the connexion with the Edinburgh Magazine, imputed to him; and on his declining to comply with this preliminary demand, a statement of the correspondence was published on both sides, in the course of which, Mr. Christie, the friend of Mr. Lockhart, who had originally waited on Mr. Scott, made some remarks, which the latter gentleman conceived to be derogatory to his character; and thereupon, after all explanation had been refused, called him to the field, in which he himself met with his death-wound from the second pistol-shot of his opponent, on the 23d of February. The place of meeting was Chalk Farm—the time between eight and nine o'clock on a moonlight evening. Mr. Christie fired his first shot in the air, and meant not to have taken aim the second time, but a lamentable want of consideration on the part of the seconds, and of Mr. Scott's, especially, seems to have prevented that explanation, to which the principals were, evidently, both favourably inclined. On this point we wish not, however, to enlarge. The survivors of this unhappy party have been put upon their trial for murder, and acquitted by a jury of their country, of whose verdict, as the law now stands, we do not complain, especially as a technical objection, founded in the main upon just and correct principles, prevented the chief evidence against them from being given. But on the other hand,

we deem it more than time, that an express provision of our legislature should pronounce all duelling, on which the death of either party follows, to be murder, as it must now be deemed in the judgment of every man of proper feelings upon the subject, and unquestionably will be in the sight of God. Strong, indeed, must be the hold which this false sense of honour, and fear of the world's laugh, has gained on society, when those literary men, who ought to be the foremost to point out its absurdity and its ruinous effects, are amongst the first to give it the force of their example. Christian courage is, however, of another and a higher mould; and professing to conduct this journal upon the principles of our holy faith, we have availed ourselves of the melancholy occurrence, which has deprived the public of a man well calculated to instruct and improve the age in which he lived—a wife of an affectionate husband—his children of their father and their chief support, to enter our decided protest against this barbarous practice. “Thou shalt do no murder; thou shalt not kill,” is the express command of God, the clear language of revelation, which no evil passions of man can abrogate—no practice of society can ever change.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—*Jan.* 23. M. Gauteret, who on the 10th of the same month had visited Mount Vesuvius, in company with a friend, with whom he had travelled from Marseilles. On his return to the hermitage, he effaced his name from the hermit's book, in which he had previously written it, but made an engagement with his friend to re-visit the mountain, and called on him for that purpose, but found him not able to go, on account of the injury his health had sustained by their former ascent. Somewhat disappointed at the circumstance, on the Sunday (three days afterwards) he came to the hermitage, where he slept, after passing the whole day on the mountain. On Monday he employed himself in collecting pieces of lava; on Tuesday, after telling the hermit he must go once more to see the source of the lava, he ascended the mountain, accompanied by his guide. He had no sooner reached the crater, than he gave his watch, his hat, and a piece of money, to the guide, desiring him to impress the lava; a common practice, but probably done to divert his attention. He then enveloped himself in his mantle, and plunged into the burning crater, whence he was immediately thrown out, and presented a most horrid spectacle, all in flames. The guide saw him descending the river of fire till he could see him no more! He has left a memorandum in the book, exonerating the guide from all suspicion of guilt; and stating it to be his voluntary act, he having been always unfortunate. —*Feb.* In the workhouse of St. Giles's in the Fields, the Rev. Mr. Blatel, R. L. S., formerly of Trinity College, Cambridge, and late curate of Lyss Hants. He was an excellent classical and mathematical scholar, but having no employment during the last three years, was greatly distressed, and ultimately died of a wound in the leg, too long neglected before he threw himself on the parish.—3. At Tschetschelsck, in the government of Podolsk, at an advanced age, Field Marshal Count Gudrovitch —Suddenly, at St. Petersburg, Admiral Sir George Tate, Knt. of St. Wvldemar, a native of England, who had spent the last 55 years of his life in the Russian service.—22. At Rome, in a decline, John Keats, author of *Endymion*, and other poems.—24. At Bourdeaux, Robert Harding Evans, esq., editor of the parliamentary reports for 1818, 19, &c.—27. In Bolton Row, viscount Chetwynd, 64.—In consequence of an apoplectic fit, in the 78th year of his age, his serene

and royal highness, William, elector of Hesse Cassel. He was immensely rich, 12,000,000 of francs, in specie, having been found in his private treasury. He is succeeded by his only son, William, a prince now in his 44th year.—*March* 1. At an advanced age, John Yenn, esq., F. A. S., nearly 40 years treasurer and a trustee of the royal academy.—4. The princess Elizabeth, daughter of the duke and duchess of Clarence, aged 2 months and 22 days.—5. In Somers'-town, at an advanced age, Richard Twiss, esq., well known as the author of "Travels through Portugal and Spain;" "A Tour through Ireland;" "Anecdotes of Chess;" "A Trip to Paris;" "Miscellanies," and other works in the lighter walks of literature. His fortune, originally ample, had been materially injured by an unsuccessful speculation in the manufacture of paper from straw.—15. At Stockholm, baron Nieldo Edelcrantz, a native of Finland, and president of the board of trade at Stockholm.—17. At Paris, M. de Fontanes, translator of Pope's Essay on Man, and successively editor or one of the conductors of *Le Moderateur*, *Le Memorial*, and *Le Mèrcure de France*. For his concern in the second, he was, during the revolution, sentenced to be transported, which he avoided by escaping to England; but his property was confiscated. He was a member of the Institute, and under Buonaparte grand master of the University of Paris, and president of the legislative body. He was a zealous advocate, however, for the restoration of the Bourbons, and on their return, was raised to the peerage.—21. At his house in Portman-place, in his 64th year, Michael Bryan, esq., author of "The Biographical and Critical Dictionary of Painters and Engravers."—25. At Halifax, Nova Scotia, the right rev. Edmund Burke, B. C. bishop of Sion, and V. A. in Nova Scotia.—The princess Charlotte of Bavaria.—31. At his house in Pall-mall, in his 81st year, Sir Thomas Charles Bunbury, bart. He is succeeded in his title and estates by his nephew, Sir Henry Edward Bunbury, who was knighted for his services at the battle of Maida.—At Rome, in his 72d year, cardinal Anthony Maria Doria Pamphili.—*April*. At Hanover, A. Herschell, esq., well known as a profound and elegant musician. He was brother to Sir W. Herschell, the celebrated astronomer.—6. In the 58th year of his age, after an apoplectic seizure, the rev. George Ford, upwards of twenty-five years pastor of the independant congregation at Stepney.—Charles Pieschell, esq., aged 70. His life was distinguished by a constant display of acts of benevolence. By his will he bequeathed £33,336. in the three per cent consols, with the compound interest to be accumulated for three years after his death, for the foundation of a school, in or near Magdeburg, where the testator was born, for poor boys and girls born in the neighbourhood.—12. Sir J. Charles Richardson, bart., Commander R. N.—14. In Berners Street, Mr. Bartleman, the celebrated bass singer, 53.—16. At the College of Arms, G. Harrison, esq., late Clarenceux king of arms, and nearly 40 years treasurer of that corporation, 81.—20. At Rome, Lieut.-Gen. Read, of Crowood Park, Wilts. His death was occasioned by poison, administered by a Venetian servant whom he had hired at Paris, and who was afterwards found to have been seven years in the galleys.—23. In Margaret Street, Cavendish Square, H. Edridge, esq., A. R. A.—25. At his house in Bruton Street, in the 78th year of his age, Henry Lawes Luttrell, earl. of Carhampton, governor of Dublin, patent customer at Bristol, a general in the army, and col. of the 6th reg. of dragoons. His lordship was eldest son of the first lord Ingham, celebrated as the hero of the Diaboliad, and brother to the beautiful Miss Luttrell, afterwards duchess of Cumberland. He has himself obtained a conspicuous place on the page of history, by his having been the candidate opposed to Wilkes, at the Middlesex election, after his second expulsion, whom the vote of the House of Commons seated as the duly elected member for the county,

though he had scarcely a fourth of the votes of his opponent. For his conduct on this occasion he was amply rewarded by ministers, and as liberally abused by what were then termed the patriotic writers for the press, and by none more bitterly than by the unknown author of the Letters of Junius. His lordship dying without issue, is succeeded in his title and estates by his brother, the hon. John Luttrell Olmuis, who assumed the latter name, on succeeding to the estates of lord Waltham.—30. At the advanced age of 91, the marquess of Drogheda.—*May*. At Brussels, the right hon. Randall Plunkett, thirteenth lord Dunsany, who is succeeded by his eldest son, Edward Wadding Plunkett, an officer in the guards, who distinguished himself during the late arduous contests, and was severely wounded in Egypt.

Ecclesiastical Preferments.—Rev. R. H. Barham, R. of Snargate, a minor canon in St. Paul's Cathedral.

Ordinations, &c.—*Jan.* 1. Rev. W. Young, over the baptist church, in Alfred Place, Kent Road.—*April* 23. The congregation of the Scots' church, Swallow Street, gave an harmonious call to the rev. John Marshall, to be their minister in place of the late rev. Dr. Nicol.—*May* 6. On Sunday, at the parish church of St. Paul, Covent Garden, a converted Jew was ordained by the right rev. the lord bishop of St. David's, in the presence of a very large congregation.

New Chapels.—*Oct.* 31. A new meeting-house at Somers' Town, in lieu of that burnt down, March 8, 1820, was opened for public worship; preachers, rev. Drs. Waugh and Rippon; and the rev. Mr. Ivimey.—*Nov.* 1. A new baptist chapel was opened in Alfred Place, Kent Road; preachers, rev. Messrs. Stoddart, of Pell Street; Shenstone, of Silver Street; and Chin, of Walworth.

BEDFORDSHIRE.

Death.—*May*. Rev. W. Freeman, pastor of the baptist church at Cardington Cotton End.

Ecclesiastical Preferment.—Rev. T. Barber, B. D. Houghton Conquest, cum Houghton Goldople annexed, R.

BERKSHIRE.

Deaths.—*March* 9. At Maidenhead Bridge, N. Pocock, esq., the celebrated marine painter, 81.—*April* 22. At Windsor, rev. J. Graham, M. A., vicar, and chaplain to the duke of York, 65.

Ecclesiastical Preferments.—Rev. J. S. Clarke, LL. D., domestic chaplain to the king, a prebendary of Windsor.—Rev. Isaac Gossett, A. M., chaplain at Windsor Castle, and minister of Datchett, New Windsor, V.

BUCKINGHAMSHIRE.

Deaths.—*March*. At Tyringham, rev. J. Praed.—*April* 5. J. Johnson, esq., of Seymour Court, near Marlow, author of various political letters, &c., under the signature of Timothy Trueman.—16. In his 74th year, rev. Thomas Scott, R. of Aston Sandford, Bucks, author of the well known Commentary on the Scriptures, the "Force of Truth," and many other valuable theological works. He retained the full vigour of his mental faculties to the last.—*May*. At Olney, aged 65, Elizabeth Robinson, better known by the humble appellation of "Poor Bet Robinson." She was considered in the town and neighbourhood to have been the Crazy Kate of Cowper's Task.

Ecclesiastical Preferment.—Rev. E. M. Willan, Oving, R.

CAMBRIDGESHIRE.

Deaths.—*March*. At Thorney, aged 76, rev. J. Girdlestone, M. A., incumbent curate of Thorney Abbey for more than 50 years.—*April* 23. At Landbeach, rev. T. C. Burroughs, M. A., R.

Ecclesiastical Preferments.—Rev. Edward Addison, B. D., Landbeach, R.

University Intelligence.—*May 1.* The first stone of the new observatory was laid by the rev. Dr. Wordsworth, vice-chancellor.

CHESHIRE.

Deaths.—*March.* At Macclesfield, rev. J. Norbury.

Ecclesiastical Preferments.—Rev. W. H. Galfeldiro Mann, B. A., Bowdon, V.—Rev. Joshua King, M. A., R. of St. Matthew's, Bethnal Green, Woodchurch, R.

Ordination.—*Oct. 12.* Rev. J. Swinton, and James Bradford, as pastors with rev. James Thompson, over the particular baptist church at Hill Cliff, with its branches at Cherry Lane and Little Leigh.

CORNWALL.

Deaths.—*March.* At Wick St. Mary, rev. Edward Baines, R.

Ordination.—*April 12.* Rev. Alexander Good, late of East Bergholt, Suffolk, (grandson of the late rev. Peter Good, of Havant) over the Independent church and congregation at Launceston, Cornwall.

CUMBERLAND.

Deaths.—*March 20.* At Wigton, Sarah Johnstone, 110. She was a native of Scotland.—*May.* As the eldest son of Mr. R. Armstrong, of Brampton, was returning home from Hawistie, he was struck down by lightning, and both he and his horse were instantaneously killed. When he was found, all his clothes, with the exception of his stockings and shoes, were torn to pieces, and some of the fragments were picked up at nearly an hundred yards distance. There were deep wounds in the neck and thigh, and the few clothes which remained, were burning when found. The saddle was also torn to pieces, and the hair nearly singed off the horse.

DERBYSHIRE.

Ecclesiastical Preferment.—Rev. S. Butler, D. D., head master of Shrewsbury school, archdeaconry of Derby.

Miscellaneous Intelligence.—Sir G. Crew, high sheriff of this county, lately called on the nobility and gentry to discontinue the assize balls, as being held at a most improper time for gaiety and pleasure. He proposed the king's birth day and the Michaelmas sessions, as more proper periods. The example he has so laudably set, will, we hope, be speedily followed in other counties.

DEVONSHIRE.

Deaths.—*March.* Rev. C. B. Daniel.—*April 2.* At Sidmouth, rev. W. Jenkins, 72.—*12.* At the chapel-house, Stonehouse, of an apoplectic seizure, Rev. A. J. Simon, minister of the large Roman Catholic congregation of the three towns.—*16.* Rev. J. V. Bratten; he was at church on Sunday, and appeared in usual health; but was found dead in his bed on the following morning.—*May.* At Cornwood, near Plymouth, aged 100, J. Sherrill, retaining the use of all his faculties to the last.

Ecclesiastical Preferments.—Rev. T. Lawes, Halberton, V.—Rev. W. Jenkins, M. A., Sidmouth, V.—Rev. J. Townsend, Taunton, St. James's; patron, sir T. B. Lethbridge, bart.—Rev. W. Chanter, Welcombe, P. C.—Rev. T. Hobbs, Templeton, R.

Ordination.—*Dec. 13.* Rev. M. Pulsford, over the baptist church at Great Torrington.

Miscellaneous Intelligence.—The episcopal palace of Exeter is undergoing a thorough repair, at an expense of about £8000. which is to be defrayed jointly by the dean and chapter, and the late and the present bishops.

DORSETSHIRE.

Death.—*Feb.* Aged 101, a woman of the name of Stanley, widow of the late Peter Stanley, well known in the counties of Wilts, Hants; and Dorset, s king of the Gypsies; of which she was queen do wage r.

New Church.—A new parish church, dedicated to St. James, has lately been opened in the town of Poole.

Philanthropic Intelligence.—The magistrates have ordered a corn mill to be erected in Dorchester Gaol, for the employment of the prisoners sentenced to hard labour. From its peculiar construction, while it forces an active continuance of work, it will prove a source of emolument to the county.

DURHAM.

Death.—*March 23.* At South Shields, Mrs. Hannah Marshall, 101.

New Churches, &c.—The chapel belonging to the establishment at Hylton Ferry, near Sunderland, erected and endowed in 1817, at the sole expense of captain Maling, R. N., having had a number of free seats for the neighbouring poor, added by a grant of £500. from the society for enlarging and building churches and chapels, was lately consecrated by the bishop of St. David's.

ESSEX.

Death.—*May 8.* At Laytonstone, of a rapid decline, rev. W. Hanbury, M.A., chaplain to his majesty's palace court.

Ecclesiastical Preferments.—Rev. T. Mills, chaplain in ordinary to the king, Little Henny, R.—Rev. R. Hoblyn, R. of All Saints, Colchester, St. Lawrence, Newland, R.—Rev. F. Corsellis, M.A., Tingrinhoe, V.

GLOUCESTERSHIRE.

Ecclesiastical Preferment.—Rev. J. Mayo, M.A., Ozleworth, R.

HAMPSHIRE.

Deaths.—*April.* At Bearbridge Farm, near Winchester, Mr. Knight, a very eccentric character, in the 80th year of his age. He had not been at church for many years, his house having been formerly robbed whilst he attended divine service; he kept no chair in his house, his only seat being a sack of corn, which was also his pillow: he always got his corn in on sledges made of boards nailed together; he never baked loaves of bread, but had his corn ground one way, which he had made into cakes. His house appeared as if never cleaned. He has left the whole of his property to a niece, who lived with him from a child, and was accustomed to his habits. —*30.* At Belle Vue, near Southampton, admiral sir Richard Rodney Bligh, G.C.B. Born in Cornwall, in 1737, of an ancient and noble family, he entered at a very early period of life the naval service of his country, to which his godfather, the celebrated lord Rodney, had been so distinguished an ornament. In November, 1794, having attained to the rank of post captain, and to the command of the *Alexander* of 74 guns, he exhibited, in a most unequal combat with a French squadron, consisting of 5 ships of 74 guns, 3 large frigates, and a brig, such courage and abilities, as have never been surpassed in the annals of the British navy. He has left behind him, besides several daughters, all married, one son, captain George Miller Bligh, R.N., who was severely wounded by a musket shot through the breast, in the memorable battle of Trafalgar, in which he served as lieutenant to the *Victory*, to which ship he was appointed at the express desire of lord Nelson, from a merited regard to his gallant father's distinguished conduct in the service.

HEREFORDSHIRE.

Ecclesiastical Preferments.—Rev. W. Evans, A.M., Wigmore, V.—Rev. Edward Howells, Preston cum Blakemore, V.

Ordinations.—*Dec. 14.* Rev. Samuel Blackmore, late a student at Bristol, over the Baptist church at Knyton.—*April 18.* Rev. B. Coombs, from Stepney Academy, over the Baptist church at Ross.

HUNTINGDONSHIRE.

On Monday, the 23d of April, the rev. T. Wilsrecton, rector of Colne, refused to read the burial service over the deceased body of John Astwood, because he had not been baptized according to the ceremonies of the church of England, his parents being Dissenters. We doubt not but that his diocesan, on the representation of the Protestant Society for the Protection of Religious Liberty, will soon teach this reverend bigot, that his knowledge of the ecclesiastical law of the land is on a par with his Christian charity.

KENT.

Deaths.—Feb. At Stonehouse, in the 108th year of her age, M. Clarke, a native of Dundee. Tea was her constant beverage, and she never drank either beer or spirits.—15. At Eltham, rev. Dr. Wilgress, R. of Rawreth, Essex, and late reader at the Temple Church.—March. At Bromley, in his 64th year, rev. W. Girdlestone, R. of Killing cum Salthouse.—At Hunnington, rev. M. Preston, D.D., vicar.—April 5. At Greenwich Hospital, admiral sir John Colpoys, governor of that asylum.—May 15. At Woolwich, John Bennycastle, esq., long eminent as the author of very able treatises on Arithmetic, Geometry, Trigonometry, Algebra, Astronomy, and other valuable elementary works in Mathematics, and for many years professor of Mathematics in the Royal Military College.

Miscellaneous Intelligence.—An aperture, nearly two miles and a half in length, is now effected for a tunnel under the hills between Gravesend and Rochester, to complete the canal uniting the Thames and Medway.

LANCASHIRE.

Death.—May 4. At Manchester, where he was to preach on the succeeding Sabbath, the rev. Noah Blackburn, for many years the laborious and exemplary pastor of the Independent congregation at Delph. So sudden and so tranquil was his death, that when his wife rose from his side in the morning, she supposed that he was asleep—but it was a sleep which knows no waking, until the resurrection of the just, in which the uniform evidence of his faith and works leaves no room to doubt that he will have a part. The two last texts he preached from, on the Sunday preceding his death, were remarkable: "My times are in thy hands," and "I heard a voice from heaven saying, Blessed are the dead which die in the Lord." To him may we well apply the remainder of the latter passage, "*He rests from his labours, and his works do follow him.*"

Ecclesiastical Preferments.—Rev. Lowther Gristdale, Walmsley, P. C.—Rev. Dr. Williams, of Stroud, to the church of St. Matthew, Liverpool; on the nomination of rev. Dr. Holliday, V. of Stanton, Salop.

LEICESTERSHIRE.

Death.—March. At Billesden, Hugh Philips, 103.

LINCOLNSHIRE.

Deaths.—Feb. 14. At North Cockerington, Mrs. J. Foster, 100.—At Deeping St. James, Mrs. E. Cook, 100.—March 2. At Telford, near Horncastle, rev. J. Dymoke, rector of Brinkhill.—May. Rev. J. Myers, R. of Wyberton, &c. many years chaplain at Grimsthorpe Castle.—6. Whilst attending divine service, at Horbling Church, the rev. Bernard Cracroft, rector of East Keel, and vicar of South Elkington; he expired whilst surrounded by his family in his pew, from an attack of *angina pectoris*.

Ecclesiastical Preferments.—Rev. Matthew Barnett, of Market Rasen, North Willingham, V.; patron; Ayscoghe Boucherett, esq., of Willingham House.—Rev. James Giffard, M.A., V. of Wooton, Cabourne, V.—Rev. T. Furness, B.A., Oxcomb, R.—Hon. and rev. J. Fortescue, M. A., Anderby

cum Cumberworth, R.—Rev. R. Sessions, head master, and rev. Richard Thomas, under master, of Lincoln Grammar School.

New Chapel.—*March 22.* A new chapel was opened at Horncastle; preachers, rev. Messrs. Byron, of Lincoln; Pain, of Hoxton Academy; and Haynes, of Boston.

MIDDLESEX.

Deaths.—*March.* Mrs. Evans, at the Post Office, Hampstead; an old and respectable inhabitant, and a native of Dorchester.—Mrs. Jane Watkins, of the same place, after a long illness, which she sustained with un murmuring resignation.—15. At her house, on Holly Bush Hill, Hampstead, Mrs. Priscilla Lepper, aged 71; she was universally respected and beloved by all who knew her. These three individuals belonged to the congregation and church of the rev. J. Snelgar, and died within the period of three weeks.

Ordination.—*Oct. 26.* Rev. Josiah Durham, late of Stepney Academy, over the Baptist church at Bromley.

MONMOUTHSHIRE.

Deaths.—*Feb. 10.* At Caerwent, near Chepstow, Charles King, a labourer, 107.—*May.* At Tregerog, rev. J. Williams, 29.

NORFOLK.

Deaths.—*May.* At Stalham, rev. J. Berney.—Rev. R. E. Brown, of Elsinghall, 83.—13. At Norwich, W. Stevenson, esq., upwards of 35 years proprietor of "The Norfolk Chronicle," and author of "A Supplement to Mr. Bentham's History and Antiquities of the Cathedral of Ely." It was through his patronage that Mrs. Elizabeth Bentley, a self-educated poetess of Norwich, was first known to the public; and shortly before his death, a second selection from her compositions was printed under his superintendence.

Ecclesiastical Preferment.—Rev. W. Ewin Girdlestone, Kelling, with Salthouse annexed, R.

NORTHAMPTONSHIRE.

Death.—*March.* Rev. W. Stalman, son of rev. W. Stalman, of Stoke Bruerne, fellow of Brazen Nose College, Oxford.

Ecclesiastical Preferment.—Rev. R. R. Bloxain, A.M., to be master of the school at Gainsborough.

NORTHUMBERLAND.

Deaths.—*March.* At North Shore, near Newcastle, Mrs. Elizabeth Dryden, 107.—At Cullercoats, Mrs. Armstrong, 103.

NOTTINGHAMSHIRE.

Deaths.—*May.* Rev. J. T. Jordan, B.D., R. of Hickling.—At East Retford, rev. R. Morton, 77.

Ecclesiastical Preferment.—Rev. T. Beckwith, East Retford, V.

OXFORDSHIRE.

Deaths.—*May.* Rev. James Griffiths, D.D., master of University College, and prebendary of Gloucester.—Rev. W. T. Beer, of Worcester College.

Ecclesiastical Preferment.—Rev. J. Cleobury, Piddington, V.

RUTLANDSHIRE.

Death.—*May.* At Oakham, of an abscess in his head, rev. M. Macfarlane, curate, 33.

SHROPSHIRE.

Death.—*April 14.* In the act of retiring to rest, at Oldbury, near Bridgenorth, rev. T. Moses Lyster, R. of Nunton, Billingsley, and Oldbury, 68.

Ecclesiastical Preferments—Rev. T. H. Lowe, A.M., second portion of Holgate, R.—Rev. J. H. Bromby, V. of Hull, Cheswardine, V.

SOMERSETSHIRE.

Deaths.—*March*. Rev. L. H. Luxton, B.A., prebendary of Wells, minister of Taunton St. James, and Ash Priors, and vicar of Holcombe Burnell, Devon.—At Crewkerne, rev. Mr. Blake.—W. Meyler, esq., 45; joint proprietor and editor of the Bath Herald, whose poetical productions early obtained the prize at Batheaston villa.—9. At Bath, S. Ram, esq., of Ramsfort, co. of Wexford, a bencher of the Middle Temple, 77.—16. In his 27th year, at the Lodge, Weston-in-Gordano, rev. Edward Newcome, A.B., of Jesus College, Cambridge, son of the late archbishop Newcome.—*May* 2. At Clifton, in her 82d year, Mrs. Hester Lynch Piozzi, formerly Mrs. Thrale, the friend and chit-chat biographer of Johnson, and one of the Della-Cruscan poets deservedly lashed by Gifford, in his Baviad and Mæviad. She was also a leading member of the Bas Bleu sisterhood.—15. In a house for the insane, near Bristol, Dr. Calcott, the celebrated composer of glees.—15. At Bristol, rev. Dr. Ford, V. of Melton Mowbray, 79.

Ecclesiastical Preferments.—Rev. W. Proctor Thomas, LL.B., Holcombe, prebendary in Wells Cathedral.—Rev. P. A. French, Thorp Falcon, R.—Rev. R. T. Whalley, M.A., prebendary of Wells, Ilchester, and Yeovilton, R.R.—Rev. J. Turner Corston, V.—Rev. W. Harvey, LL.B., Crowcombe, R.—Rev. J. Townsend, Taunton St. Mary, P. C.—Rev. Richard Porter, master of the Chapter Grammar School, Bristol.

Ordination.—*Dec.* 20. Rev. W. H. Guy, from Hackney Academy, over the Independent church assembling at Hope Chapel, Bristol Hotwells.

STAFFORDSHIRE.

Ecclesiastical Preferments.—Rev. J. J. Drewe, Alstonefield, V.—Rev. J. Roberts, curate of St. Michael's, Derby, Quarnford, P. C.—Rev. J. T. Law, A.M., son of the bishop of Chester, mastership of St. John's Hospital, Lichfield.

SUFFOLK.

Ecclesiastical Preferments.—Rev. T. Holmes, A.M., Holbroke, R.—Rev. H. W. Rous Birch, Yoxford, V., and Bedford, R.; patron, lord Rous.—Rev. Sterling Moseley Westthorp Sibton, V., with Peasenhall chap.

SURREY.

Deaths.—*March* 9. At his seat, Ham House, near Richmond, Wilbraham Tollemache, earl of Dysart. His sister, lady Louisa Manners, becomes the representative of the ancient and noble family of the Tollemaches, succeeding also to her brother's titles.—*May*. At Kennington, rev. M. Breton, D.D., 74.

Ecclesiastical Preferment.—Rev. Henry St. John, Putney, P. C.; on the nomination of the dean and chapter of Worcester.

SUSSEX.

Deaths.—*March*. At Chichester, rev. J. B. Carpenter, R. of Elsted.—*April* 1. At Brighton, sir Charles Edmonstone, of Dunheath, bart., M.P., for the county of Stirling.—7. At Milan, rev. W. H. Campion, R. of Westminster and Street.

Ecclesiastical Preferments.—Rev. R. Chester, A.M., Elstead, R.; patron lord Selsey.—Rev. G. Proctor, A.M., head master of Lewes School.

Ordination.—*Feb.* 28. Rev. James Puntis, late student at Stepney Academy, over the Baptist church at Battle.

New Chapel.—*Feb.* 27. A new Baptist place of worship, called Zion Chapel, was opened at Battle; preachers, rev. Messrs. Shirley, of Seven Oaks; Ivimey, and Hoby, of London.

Miscellaneous Intelligence.—An additional service is to be performed at the parish church of Brighton every Sunday, to commence at seven o'clock in the evening. This important regulation has been adopted at the suggestion of his majesty, who maintains the extra curate, necessary for the fulfilment of the duty, from his privy purse.

WARWICKSHIRE.

Deaths.—*March* 8. Rev. J. C. Townsend, R. of Allerton.—At Birchfield house, near Birmingham, sir Mark Sanders, bart., 70.

Ecclesiastical Preferment.—Rev. Laurence Panting Gardiner, D.D., St. Philip's, Birmingham, R.; patron, the bishop of Lichfield and Coventry.

New Chapel.—*Nov.* 15. A new Baptist meeting-house was opened at Napton, near Southam; preachers, rev. Messrs. Franklin, of Coventry; Griffiths, of Long Buckby; and Bottomley, of Middleton.

Miscellaneous Intelligence.—Nearly £2000 has already been subscribed towards establishing a society for the encouragement of the fine arts at Birmingham. Sir R. Lawley, bart.; the first projector, besides a handsome subscription, presented to it a valuable collection of casts from the antique.

WILTSHIRE.

Deaths.—*March.* At Shirston, Jacob Taylor, aged 103. He was a native of Calne, and in early life was a drover to Smithfield market. He had laboured under no bodily infirmity, except a defect in his eyesight, until the day preceding his death, having, during the last year of his life, frequently journeyed 10 miles to procure lime, which he afterwards disposed of in the neighbourhood.—*May.* At Broad Hinton, rev. W. Andrews, M.A., chaplain to lord Blaney, sometime assistant lecturer at High Wycombe.—3. At Calne, the rev. T. Greenwood, 80.

Ecclesiastical Preferment.—Rev. W. Jennings, V. of East Garston, Berks, living of Baydon; patron, sir F. Burdett, bart.

WORCESTERSHIRE.

Death.—*Feb.* 25. At Worcester, in his 74th year, Admiral West.

YORKSHIRE.

Deaths.—*March.* Rev. Mr. Moss; rev. J. Thompson.—At Brompton, J. Howard, carpenter, 101.—2. Rev. C. Hunter, pastor of the Baptist church, at Richmond.—At Thornton Hall, near Bedale, in the 83d year of his age, Frederick Dodsworth, D.D. senior canon of Windsor, R. of Spenilthorne, and P. C. of Cleasby, in the county of York.—9. At an advanced age, rev. John Myers, of Shipley-hall, near Bradford, and R. of Wyburton, Lincolnshire.—21. At Dore, near Sheffield, Mr. George Wainwright, 107.—At Whithy, in the 43d year of his age, Thomas Bateman, M.D. late of Bloomsbury Square, London, physician to the Public Dispensary and to the Fever Hospital. He was very assiduous and skilful in his profession, and contributed to its literature the following valuable works:—"Delineations of the Cutaneous Diseases." "A Practical Synopsis of Cutaneous Diseases, according to the Arrangement of Dr. Willan." "A succinct Account of the Typhus or Contagious Fever of this country, with the appropriate Method of Treatment as practised in the House of Recovery, &c." "Reports on the Diseases of London, and the State of the Weather, from 1804 to 1816, including practical Remarks on the Causes and Treatment of the former."—*May.* Rev. W. Northend, late dissenting minister of Brighouse, near Halifax.—17. In the 77th year of age, rev. W. Richardson, sub-chantor of the Cathedral, incumbent C. of St. Michael-le-Belfrey, and V. of St. Sampson's, York, where he had exercised his ministry within a few days of 50 years.

Ecclesiastical Preferment. — Rev. J. Smyth, Keyingham, P. C.; rev. W. Wyvill, B.A. Spenithorne, R.; rev. W. L. Rickard, Rufforth, P. C.; rev. E. Jones, Donnington, R.; rev. C. Musgrove, A.M. Whitkirk, V.; rev. W. Bainbridge, of Tweedmouth, to be head master of Knaresborough Grammar School.

Ordination.—Nov. 7. Rev. B. Nightingale over the two Independent churches at Newton and Whymond Houses.

New Churches, &c.—The plans for the erection of three new churches in Leeds, are finally agreed upon, and £10,000. is expended upon each church.

Sep. 20. A new chapel in the Independent denomination was opened at Ecclesfield; preachers, rev. Mr. Bennett, of Rotherham; Bowden and Smith, of Sheffield.—March 15. A new Baptist chapel was opened at Steep Lane, Sowerby; preachers, Dr. Steadman, of Bradford; rev. Messrs. Mann, of Shipley; Cockin, of Halifax; and Dyer, of Bacup.

Philanthropic Intelligence.—A new house of correction, upon an improved principle, is about to be erected on the Humber Bank at Hull, at an estimated expense of £19,000. In it the prisoners are to be employed in such labours as they are competent to undertake.

WALES.

Deaths.—Feb. 22. Rev. J. Grubb, of Presteign.—March. At Barmouth, Rev. T. Edwards.—At Maes y Groes, near Bangor, rev. J. Roberts, M.A., R. of Llanllechyd, Caernarvonshire, and of Kiddington, Oxfordshire.—May. At Swansea, at an advanced age, Rev. Dr. Jenkins.—Near Brigend, Glamorganshire, rev. C. Galley, A.M. R. of Crokerne, Devon.

Ecclesiastical Preferments.—Rev. Robert Williams to the living of Llandyfrog, Anglesea.—Rev. J. Jones, Llanvyrnach and Penrith, RR. Pembrokeshire.—Rev. J. H. Cotton, to the living of Llanfleched, Anglesea.

Ordinations.—June 1, (1820).—Rev. Timothy Thomas, jun. over the Baptist church at Newcastle Emlyn, Caermarthenshire.—August 1. Rev. Mr. Ashford over the newly formed Baptist church at Welshpool.—May 16. Rev. W. Hammerton, at Bethesda chapel, in Gower, Glamorganshire, to assist in the churches gathered together by several ministers under the patronage of lady Barham.

New Chapels.—Oct. 10. A new Baptist chapel was opened at Pen-alt, near Monmouth; preachers, rev. Messrs. Fry, of Coleford; Phillips, of Caerleon; Lewis, of Chepstow; and James, of Pontrhydyrun.—25. A new Baptist chapel was opened at Monmouth; preachers, rev. Messrs. Fry, of Coleford; Williams, of Ryeford; and Hawkins, of Eastcombe.—Nov. 21. A new Baptist chapel, called Glasgoed Chapel, was opened in the parish of Llanladock; preachers, rev. Messrs. Heley, of Llanwearnoth; Evans, of Peny-garn; Thomas, of Abergavenny; and Phillips, of Caerleon.—Dec. 1. A new Baptist chapel was opened at Ragland; preachers, rev. Messrs. Dyke, of Abergavenny; Phillips, of Caerleon; Jones, of Monmouth; and Davies, of Hereford.—May 14. The foundation-stone of a new chapel, to be called Immanuel Chapel, the fifth erected in Glamorganshire at the expense of lady Barham, was laid by rev. W. Hammerton.

SCOTLAND.

Deaths.—Feb. 2. Rev. James Innes, minister of Yester, East Lothian, in the 88th year of his age, and 61st of his ministry.—7. At Stabo Manse, rev. Alexander Ker, jun.—March 12. At Banff, rev. A. Gordon, 62.—23 At Paisley, rev. John Findlay, D.D. minister of the High Church for upwards of 40 years.—Apr. 2. At Edinburgh, Dr. James Gregory, professor of the practice of medicine in the university of Edinburgh, and first physician to his majesty for Scotland. The remains of this highly distinguished and amiable man

were interred at the Canongate church-yard on the 7th, attended by the lord provost and magistrates, all the members of the university, and an immense number of sorrowing friends. He was the fourth professor of his family, in a lineal descent; and from his ancestor, David Gregory, of Kinairdy, he was the 16th descendant who had held a professorship in a British university.—*April 12.* At Applegirth, sir Alexander Jardine, bart.—13. At Greenock, suddenly, the rev. Kenneth Bayne, minister of the Gaelic chapel, in the 54th year of his age, and 29th of his ministry.—*May.* At Shoal-house, Anne M'Rae, 112.

Ecclesiastical Preferments.—Rev. Mark Aitkins to the united parishes of Dyke and Moy, Morayshire.—Rev. W. Proudfoot, minister of Shotts, to the parish of Avendale, Hamilton; patron, the duke of Hamilton.

Ordination.—Rev. David Young, called to be pastor of the associate congregation of Barrhead.

University Intelligence.—The provost, magistrates, and council of Edinburgh, on a lect, presented by the faculty of advocates, unanimously appointed sir Wm. Hamilton, bart. and Wm. Fraser Tytler, esq. advocates, to be joint professors of civil history and Roman antiquities, in the university, with benefit of survivorship.—Dr. Home has been chosen to fill the chair of the practice of medicine in the university of Edinburgh, vacant by the death of Dr. Gregory.

IRELAND.

Deaths.—*Feb. 23.* At Rockingham, in his 88th year, hon. col. King, governor of the county of Sligo, brother of Edward, earl of Kingston, and uncle of the present earl. His charitable donations in the town of Balina alone are said to have amounted regularly to at least £2000. per annum.—

March. At Dublin, rev. Thomas Smyth, D.D. R. of Enniskillen, and V. of Santry.—29. At Sumerville, near Cashel, Ireland, the most R. Dr. Patrick Everard, R. C. archbishop of Cashel.—*April 6.* At Mount Stuart, Robert, marquess of Londonderry, who is succeeded in his titles by his eldest son, viscount Castlereagh. We have great pleasure in communicating the following information relative to the late marquess of Londonderry. On the estates, now his son's, there are no risings, no burnings, no nightly mob, no searching for arms, no putting people at the hazard of their lives—in a word, there is no disturbance, because there are no grievances. Being informed by his factor that the tenants were unable to pay their rents, he assembled them, and inquired what they were able to pay. They made their estimates. He ordered their old leases to be cancelled—gave them all receipts in full—and desired new ones to be made out according to the fair value of corn, and under the new leases his tenantry at present occupy their lands. But his lordship did not stop here. Some of the tenants had paid above the fair value of the land, in accordance with the terms of their agreement. "These tenants must," said the venerable nobleman, "have deprived themselves of the comforts and even the necessities of life. We must refund them a proportion of the rents." A great part was accordingly refunded. One widow lady received £200. and odd, back, and with the rest has her land at present on easy terms. This is doing the thing like a nobleman, like a man of humanity. It was almost the last act of the late lord Londonderry's life.—26. At Belfast, in the 46th year of his age, rev. W. Neilson, D.D. M.R.I.A. professor of Latin, Greek, and Hebrew, and head-master of the classical school in the Belfast Academical Institution. He was author of the "Greek Exercises and Idioms," and of the "English and Irish Grammars," published under his name; and about a year before his death gave to the world an edition of "Moore's Greek Grammar," with large additions and improvements, an elementary work already adopted as

a text book in some of the universities of Scotland, and which has met with the decided approbation of the most competent judges. His literary character, particularly as a linguist, stood so high that the university of Glasgow, in which he had been educated, conferred upon him the degree of doctor in divinity, an honour as unexpected as it was unsolicited. From 1797 to 1818, he was the Presbyterian minister of Dundalk, from which place he removed in the latter year to Belfast.

Ecclesiastical Preferments.—Rev. R. M. Mant, Mountsea V. and Kilderman R. in the diocese of Killaloe.—Dr. Laffin to be archbishop, and the very rev. Dr. Wright to be vicar capitular of the Roman catholic archdiocese of Cashel.

SUMMARY OF MISSIONARY PROCEEDINGS.

In resuming our Summary of Missionary Proceedings, unavoidably omitted in the last Number, we are happy, on the whole, to have abundant cause for congratulating the Christian public on the encouraging complexion of the information communicated by the various societies, within the last six months.

The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE has recently received a very large addition to its funds, in the munificent legacy of £20,000. 3 per cent consols, bequeathed by the rev. Edward Parkinson, late rector of Great Leigh, Essex; and of other considerable bequests. Of its large, though not rapidly increasing revenues, £1000. has been granted to the special fund, for counteracting infidel publications, whose operations, if they have not been as effectual as could be wished, have, at least, been most zealous. In India there are now five diocesan and district committees in connexion with this society, and they are actively engaged in the establishment of schools, in circles consisting of five native, and one central English school. The first circle in the neighbourhood of Calcutta is nearly completed: and, under the direction of the active bishop of that diocese, a Christian school, somewhat on the footing of an English parochial one, is about to be erected on a spot, liberally granted by government—from funds left by will at his lordship's disposal, for some charitable purpose. Depots for the sale and distribution of the books and tracts of the society, have also been established in different parts of Bengal, and new ones are establishing, for the supply, amongst others, of the military hospitals, orphan schools, and other public establishments; and also of the pilot schooners, of this extensive and thickly populated commercial district. A considerable increase has lately been observed with pleasure in the demand for Bibles, a supply of which, with other religious works, has been sent to John Adams and his little interesting colony on Pitcairn's island—whence it is hoped, that some opportunity will, ere long, be found of conveying the knowledge of the Christian religion to some of the neighbouring islands, whose inhabitants never heard the name of God or of his Son. Eight hundred school books have also been placed at the disposal of the chaplain at New South Wales, who estimates the number of children of European parents there, at 5,000. To meet the increasing demands of these new fields of operation for its exertions, the society has placed a further sum of £1,000. at the disposal of the bishop of Calcutta, and also voted £5,000. towards the establishment of a missionary college in the metropolis of that see. The district committee at Bombay has lately had a considerable augmentation of its resources, in an annual grant of the governor in council, of 848 ruppes, for the supply,

through the committee, of a certain number of books to the English troops in hospital, and the English seamen of the company's cruisers. Co-operating most cordially with the Bombay education society, they have also engaged to supply all schools in any way connected with it, with books gratuitously, as they accordingly now do for 600 children, of whom about 200 are natives. The committee at Madras are also equally active with the two already referred to; they are carrying on the establishment of book depots with vigour, and the ancient missions of this venerable society in their district are about to be re-established and increased with every prospect of success. On their behalf, the chaplain at Palmacotta has recently visited those in that remote district, and reports of the condition of the two stations, Nazareth and at Mothalloor, that he had seldom witnessed so much religion in a town in England, as was conspicuous there; indeed, such was the effect of the order observed in these two protestant villages in the midst of a pagan land, that some of the Hindus of the neighbourhood candidly admitted that they were very quiet and safe places. At present they are under the sole care of the native priests; one of them (Vissivarsemadur) converted since the last report of this society, a man of considerable abilities, as well as of genuine piety, the chaplain heard deliver a sermon to his own congregation, that would have done credit to a minister of superior and more regular clerical education. Both to him and to Abraham, (the other native priest) their flock and the surrounding Christians seem to be very warmly attached, and if properly encouraged, they may be the means of doing much good. By a religious tract society, established in this presidency, in 1818, and having now an annual revenue of about £140. three tracts, of 4,000 copies each, have been printed in Telogoo and Tamul, in which last language Dr. Rottler has completed a translation of the liturgy of the church of England, now about to be introduced among the Palmacotta churches.

Our MORAVIAN brethren are still proceeding slowly, but surely, in their honourable work of at once evangelizing and civilizing the Hottentots of Southern Africa. At their flourishing settlement of Gaudenthal, a garden in the midst of a desert, they have now 1,400 inhabitants, and 500 communicants, and are frequently cheered in their exertions by the dying testimony of these converted savages to the truth in Jesus. The whole settlement evince in their conduct, the beneficial influence of the instruction they have received, in changing them from worse than idle rovers, into industrious labourers, and useful members of society. In the re-established settlement of Eanon, rapid progress is making towards providing the missionaries, and their interesting protégées, 162 in number, with the necessaries, and such of the conveniencies of life, as are to be obtained in a region where the tiger, the elephant, and the lion, dispute with them the possession of the soil, and the property in their flocks and herds, whilst they must live in constant jeopardy of a repetition of the marauding incursions of more cruel men, by which they were recently driven from their humble and peaceful colony in the pathless wild. Well, indeed, may it be said of them, that they go forth to their great work with their lives in their hands, but they go forth, we rejoice to know, beneath the guardian protection of Him who never slumbereth, but whose eyes are always upon those who do his will, and that to bless and to protect them. By His blessing on their endeavours, the prospect is widely changed since they came hither. Corn is now growing, where, four months before, the bushes were so thick, that a dog could scarcely have made his way through them. The Caffres have not yet exhibited any symptoms of a wish to break the treaty of peace they have entered into, and hopes are entertained that this disposition will be lasting. In this hope we the more willingly indulge, in that a race as wild,

been in another part of the world to have been subdued, by the blessing of God on their exertions, to habits of peace, order, and religion. The mission to the Cherokee Indians, after nearly twenty years of patient waiting for the out-pouring of the spirit, and of hoping against hope, has recently proved a most eminently successful one. Chiefly by a steady perseverance in educating the children of the natives, even after many of the warm friends of the mission had considered the measure hopeless, a general inquiry after the better road in which they were taught to tread has been excited in their parents, especially in their mothers; who have here, as every where, the greatest influence over, and connexion with, the rising generation. A new station is about to be formed at Oustolochy, the capital, as it may well be termed, of the Cherokee nation, for there the national government holds its meetings in a new council-house, which, before the first talk was held there, was, at the request of the assembled chiefs, dedicated by prayer and a sermon, to the living God. With that liberality and sound policy which so eminently marks its conduct in christianizing and civilizing the savage hordes by whom its states are surrounded, the American government has made this mission an annual allowance of 250 dollars, with a promise of an increased contribution, and an engagement to defray two thirds of the expences of whatever buildings may be erected by its agents. By the continued and combined exertions of those agents, and of the government residents amongst the Cherokees, this wild and savage race are daily advancing in civilization. The English is now the official language of the country, and not a few of its chiefs have adopted it as their vernacular one, discarding with their Indian speech, the more objectionable national customs in which they have most of them been trained from their youth. Many of them have quitted the bow and the spear, for the scythe and the pruning-hook; and from mighty hunters, have been converted into peaceful husbandmen. All their chiefs, the younger ones especially, zealously espouse the cause of civilization and instruction; as the principal means of promoting which, they look with favour and with confidence to the schools and chapels of the missionaries.

In the great field of its exertion, the East Indies, the BAPTIST MISSION is still, we hope, making progress, though, from the deep-rooted prejudice of the people, that progress must, to all human apprehension, necessarily be slow. The Scriptures and religious tracts are widely distributing, and seem to be exciting inquiries in every direction, though but one here and there seems openly to embrace the truths they inculcate. To our apprehension, however, one of the most encouraging prospects which presents itself for the general diffusion of the Gospel amongst the countless millions of Hindostan, is the rapid progress evidently made amongst the higher classes by the Vedantic or monotheistical doctrines of their own philosophers; for certainly pure Deism itself were far better ground to work upon, than the complicated and abstruse mythology—the numerous rites and ceremonies, and purifications and casts of the followers of Brahma, and his ten thousand gods. One of the missionaries, who has travelled more than 200 miles N.W. of Delhi to the borders of the Punjab, distributed, in his way through this fruitful but benighted region, a thousand religious books and tracts, and amongst them copies of the Scriptures, in the various languages spoken by the people whom he was likely to meet with in his intended route, and who generally received them with thanks, as was especially the case with the Sikhs. At Benares, and in its neighbourhood, and indeed in many other districts, several Brahmins and Mussulmen are visiting the missionaries to get instructed in the new way of salvation of which they have lately heard; and for the most part, receive gladly the copies of the Scriptures and

tracts presented to them. At Serampore several converts have recently been added by baptism to the visible, as we hope by regeneration they are added also to the invisible, church of God, some of whom are Brahmins, one a Chinese, and another, the devotee mentioned in the last summary. An Ascetic has also been baptized, who lived for years in the Sunderbunds, among the wild beasts, wearing round his neck an amulet made of the vertebrae of serpents. At the valuable mission press there the Marhatta Bible is almost finished, as are also the historical books in Punjabe, and the Pentateuch in Telinga, Pushtoo, and Kunkeena. Ere this we have also every reason to conclude that the New Testament has been printed there in Goojurattee, Bikaner, Kashmeer, and Kurnata. Five native young men have offered themselves as missionaries in the neighbourhood of their respective dwellings, and tender their services gratuitously. In Java no very visible progress is making, excepting the preliminary measure of translating the New Testament into Javanese, which is already done, as far as the epistle to the Colossians. Four members constitute the whole of the church there, but its pastor is diligent in preaching and teaching, and is labouring hard at the Herculean task of reducing the Malayan language to some regular rules of orthography, and is translating from writings in it. At Sumatra a wider field has opened. Not long since the inhabitants of the neighbouring islands of Pulo Nias, containing a population of 100,000 souls, sent to Sir Stamford Raffles, to ask of what religion they should be, a question to which the most appropriate answer was returned, when, at the suggestion of this enlightened governor, one of the two missionaries of this society lately arrived in Sumatra, determined to commence his labours amongst them; with how fair a prospect of success Sir Stamford's letter to one of the editors of this work, published in our last number, will evince.

In Jamaica large congregations are collected, and larger still might be gathered, could accommodations be provided for the hundreds who are obliged to go away from the missionary chapels unable to get admission there. Rules have been drawn up for the moral conduct of the negroes, and notwithstanding the opposition of some of their leaders, we are happy to hear that they are very generally observed. As many as 74 of this oppressed and long neglected race have at one time been received into the Christian church by baptism, and there is good reason to conclude, from the report of the missionaries, that due precaution is taken previous to the administration of this initiatory rite. Two nights in the week, for six weeks, had they been entirely engaged in examining candidates for communion, between forty or fifty of whom were remanded on further probation, in the hope that many of them would soon be able to give more satisfactory answers to the questions propounded to them.

Of the extended exertions and encouraging prospects of the **LONDON MISSIONARY SOCIETY** we have already given a summary account in another part of our work, and to that we have comparatively little here to add. The protecting hand of a kind Providence has again been manifested in preserving Mr. Campbell from all harm, on a journey 250 miles farther into the interior of Africa than any European had previously penetrated. The districts he visited are evidently more civilized than any of the native states of Southern Africa with which we are acquainted, and there is therefore reason to hope that the missionaries whom the chiefs of Kurruchanee have consented to receive, may be the means of doing much good more speedily than has hitherto been the case in these inhospitable regions. It is probable also, that the establishment of this new and most important mission may lead to the settlement of an English colony at Delagoa Bay, which pre-

some unusual advantages to settlers, and such as in the hands of the Portuguese, and for the uses of the South Sea whalers, have hitherto been but little improved in comparison with what may be done. In Lattakoo but little advance seems hitherto to have been made in real piety; and perhaps it is as much as we could expect, to find the missionaries well received and accommodated by the king and his people, who are said by Mr. and Mrs. Moffatt, who have arrived among them, to be much superior to other tribes of the same savage race. Of the pleasing prospects opened in Madagascar we have already given an account in our report of the Society's anniversary, and no time will be lost in endeavouring to realize them. In China the Word of life will, there is every reason to expect, ere long, be given in the native language of its millions of population, the finishing stroke to the translation of the Scriptures having been put by Dr. Morrison, on the 29th of Nov., 1819. The mission, of which he is so distinguished an ornament, notwithstanding the trials and opposition it has to contend with in so distant a region of the globe, goes on, upon the whole, so prosperously, that a species of tontine has been formed by the missionaries, for the providing a fund for their widows and orphans. It affords us satisfaction to know that they are able to do this, and that they are also willing, though we are fully satisfied that the Christian public would never suffer the wives and children of those to want the bread which perisheth, who had been their messengers in conveying to a world lying in darkness the Word of life. At Pulo Pelang, a school for Malay and Kling children and adults has been opened by the missionary of the Society, under the assistance of a native teacher. In the East Indies the Society has sustained a great loss in the removal of Mr. Pritchett, the indefatigable translator of the New Testament into the Telugoo language, from his labours to his rest. His former colleagues are, however, endeavouring, by extra exertions, to make up, as far as possible, for his loss. A new chapel has been opened at Seringapatam, and a printing press erected at Bellary, furnished both with Canarese and European types, so that it is reasonably hoped, that considerable progress will soon be made in printing the Scriptures and tracts, at a spot possessing such peculiar advantages for their circulation through immense and thickly populated districts. Similar facilities for printing in the Tamul language have also been afforded to the mission at South Travancore, whence we are gratified to learn that the rajah of Tanjore has contributed 550 rupees towards the expence of a Christian place of worship now erecting at Nagarioil, whence the missionaries itinerate to the neighbouring villages with some pleasing prospects of not labouring altogether in vain. At Seringapatam, Complee, Belgam, and Hydrabad, missionaries are much wanted, and would be most cordially received.

A tropical climate not agreeing with the state of Mr. Knill's health, he has been removed to St. Petersburg, with an ultimate view to the deserts of Siberia, as the field of his useful missionary labours.

Shortly after the London Missionary Society commenced its operations, a similar institution was formed, on a smaller scale, in the sister kingdom, under the title of the GLASGOW MISSIONARY SOCIETY, co-operating with the former in a mission to the Foulah country, on the N.W. coast of Africa, and also sending forth, independently, a few missionaries into the neighbourhood of Sierra Leone. At both these stations the Society's agents laboured without any permanent success, and their zealous patrons at home struggled for many years in obscurity, with difficulties of no ordinary operation, successively opposed to the advancement of their design, which still, however, they did not abandon, and at length they have succeeded in establishing a regular Christian mission to the Caffres, in whose savage borders their prin-

cial agent is now, we trust, labouring as a "minister amongst the Caffres," accredited and supported by the colonial government of the Cape, who have for some time also maintained a fellow-labourer in the same extensive, but long neglected vineyard, originally sent out from England by the London Missionary Society. It is reasonably hoped, that they will extend the same liberal and enlightened patronage to another minister, supported by the Glasgow institution, at whose cost two or three students are now training in the university of that city, for laborious exertion in this, or some other portion of the heathen world.

To our abstract of the report of the annual meeting of the **CHURCH MISSIONARY SOCIETY** there is not much further information to be collected. In the Mediterranean Mr. Connor still continues his valuable labours. At Aleppo he sold a considerable number of Hebrew testaments to the Jews; but the chief Rabbi soon issued a prohibition against their purchasing the book, though a cheap edition of the Old Testament would have met with an easy sale. At Cyprus the consul has taken upon himself the distribution of the Scriptures, and the archbishop has bought and paid for 250 Greek Testaments. The Albanian translation of the New Testament is finished, and Mr. Connor proposed to spend the winter in revising Hilarion's Turkish translation, for the types of which the printer was waiting with much anxiety. He very justly considers that Jerusalem is not a proper place for a permanent mission, though he strongly recommends its being visited at the passover by one or other of the missionaries. He urges, with equal judiciousness, that nothing but the Scripture should, at least for the present, be circulated in Syria. Religious tracts, he justly observes, however well they may be intended to act, or though ever so cautiously written, would be very likely to excite jealousy in a people already sufficiently jealous of the operations of those whom they account heretics.

At the anniversary meeting of the Missionary Society at Regent's Town, Sierra Leone, on the 25th February in the last year, the gratifying spectacle was exhibited of no less than five Christian negro communicants appearing as public advocates of the cause, to which, under God, they owe their own conversion. Several pleasing instances have also occurred of deep, and it is to be hoped that they will prove lasting, impressions having been made on the minds of the Africans of all ages, and both sexes, by the preaching and reading of the word.

Under the ministry of the **METHODIST MISSIONARIES** in Hindostan, some of the native converts from the worship of Brahma to the faith of Christ, have died in the Lord, and one of these was a widow, who according to the horrid rites which she had abandoned, ought rather to have offered herself up a suicidal victim on the funeral pile of her husband, whose death she, on the other hand, was enabled to bear with resignation to the will of him who has promised to be a father to the fatherless, and a husband to the widow, and in whose promises he also exhibited satisfactory evidence of a saving faith.

Directing our view across the Atlantic, we find that similarly encouraging results and prospects crown and await the exertions of our brethren and fellow-labourers there. The two missionaries despatched to Smyrna, by the **AMERICAN BOARD OF FOREIGN MISSIONS**, have arrived safely there; and are now making considerable advances in the study of the Romain, or Modern Greek, into which, by the assistance of their kind tutor, professor Bambas, of Scio, they have already translated the "Dairyman's Daughter," with whose simple history the professor was so much affected, as to weep at its perusal, and to give a preference to her humble chamber over the apartments of the splendid mansion in which he sat. With the assistance

of this most useful man, other tracts were speedily translated and printed; and under his friendly sanction, were distributed to every student in the University, and a large elementary school attached to it; by whom they were, indeed, received gladly. Teachers of other parts of the island, and of other and larger isles, have applied for them for their scholars; and been partially supplied with the first books which their pupils were ever taught, at once, to read and to understand: their learning, if learning it might be called, having hitherto been confined to reading the books used in the service of the church, which is altogether conducted in the ancient Greek tongue, of which they know but the characters and the sound, as is the case with the poorer and ignorant Catholics, and the Latin prayers and responses of their sister church. To the professor the missionaries also presented Paley's *Evidences of Christianity*, which he promised to read attentively, not only for his own advantage, but for the benefit of his pupils; and also the "*Young Minister's Companion*," from which he has some thoughts of making a printed selection for the use of ecclesiastics; and which the missionaries were delighted to hear him, in the lecture room of the University, read in Greek to his pupils, who diligently wrote down what he read. Bibles and Testaments have also been distributed by them in the Grecian isles, and on the continent. Nor is it one of the least affecting circumstances connected with the progress of this new mission, that such is the mutability of all earthly things, the once flourishing churches of Thessalonica and Philadelphia, some of the earliest scenes of the apostolic labours, have been applicants for copies of the Word of God, which comparatively few of the Greek churches possess entire, and fewer still uncorrupted. After a residence of five months in Scios, these active missionaries returned to Smyrna, which they very justly consider the fittest central station for a mission to the eastern shores of the Mediterranean—to a Christian, one of the most interesting portions of the globe. The Turkish government seems not likely to interfere with them, and against the ravages of the plague it is no longer doubtful that those ordinary precautions which the Turks are so infatuated as to despise and reject (glorying rather, as they madly deem it, in such a sudden removal to the paradise of their licentious prophet) will, humanly speaking, sufficiently protect them. "Merchants," justly do those active evangelists observe, "come with their families and reside here at all times of the year. Let not, then, the servants of God be afraid." They are naturally anxious for other labourers in this extensive vineyard, once watered by the choicest dews of heaven; but since, for ages and for centuries, choked up with the rankest and most noxious weeds. On the establishment of a printing press, for the circulation of tracts, chiefly from the first fathers of the Christian church, whose writings the Greeks hold in high estimation, they very properly lay great stress; and our readers will perceive with pleasure, from our American intelligence, that very vigorous efforts are making by the board, whose agents they are, to meet their wishes on this important point. In that department of our labours, we have also inserted the interesting letter of the king of one of the Sandwich islands to the secretary of this society; and our readers will be pleased to learn, that it was accompanied with the gratifying intelligence of the example of the Society islands having been cheerfully and promptly followed, throughout the Sandwich islands, in casting their idols to the moles and to the bats,—levelling their altars and high places to the dust, and lending an attentive ear to the glad tidings of the Gospel of peace. Within six months after the death of Tamamoh, the young king, who, to preserve his succession, had been appointed high priest in his father's life-time, came to the resolution, fully sanctioned by all his chiefs, and cheerfully acquiesced

is by the people, of destroying the whole system of idolatry throughout his dominions. This determination was immediately carried into complete execution, the idols, with the buildings and inclosures consecrated to their worship, in some of which human sacrifices had not long since been offered, being consumed by the flames of fires kindled by order of the king. On the same day, the entire Taboo system, by which the king interdicted the use of certain food, the doing of certain things upon particular days, men and women eating together, or even of victuals cooked at the same fire; and, in short, whatever whim, the most wild, or the grossest superstition could prompt him to forbid, under the penalty of death, always rigidly enforced, was abolished, we flatter ourselves; for ever, amidst the shouts of the people, who had long groaned beneath so intolerable a burden. In all the islands the chiefs and people are expressing the most anxious desire for the arrival of missionaries, to teach them to read and write, as the people of the Society's islands had been taught. Tamoree, king of Attoi, the author of the letter referred to, has joyfully received back his son, who lived for some time in America; and has intimated a wish to visit Pomare, at Othaei, to see for himself the wonderful change effected there. He is peculiarly anxious for missionaries and teachers, with which, we trust, he will soon be abundantly supplied. In the meanwhile, those already stationed in Woahoo, where they arrived on the 23d of July, are proceeding prosperously in their work. Idolatry is there abolished, and as it respects religious impressions, the minds of the people are a perfect blank; soon, we hope, to be deeply and lastingly impressed with the saving knowledge of the one only living and true God, and Jesus Christ, whom he has sent. In the capital, the king is their first pupil, and already begins to read intelligibly in the New Testament, to which he devotes incessant attention, being animated with the laudable ambition of outstripping all his subjects in the acquisition of useful knowledge. Two of his wives (for polygamy is a vice which remains to be abolished by the slow, but certain, influence of the pure precepts of Christianity) and two stewards under their instruction, are exercising themselves in easy reading lessons. At another station on the island, the missionaries have about thirty natives under their instruction, amongst whom are the governor, or head chief of the island; and his wife. Here, however, as in all the islands, what is doing is trifling indeed in comparison to what might be done had the missionaries already there assistants adequate to their wants; and these Europe and America will surely not fail speedily to supply. The fields are indeed ripe unto the harvest, but the labourers are few; pray we, therefore, the Lord of the harvest, that he would send forth labourers unto his harvest—for this pre-eminently is his. Yea, of this mighty revolution it may emphatically be said, "This is the Lord's doings, and it is marvellous in our eyes."

Of the progress of the interesting family sent by the UNITED FOREIGN MISSIONARY SOCIETY to the Osage Indians, of whom we gave some account in a former number of our work, we are sorry to have to report, that after voyaging some hundred miles up the Mississippi and the Arkansas, they were most of them attacked by a fever consequent on the state of the weather, and the lowness of the country, through which they were slowly bending their way; and which, notwithstanding the active and skilful exertions of the physician, carried off two females attached to the mission, and one of their boatmen. By the last advices, dated December 1, the virulence of the fever seems considerably to have abated, though in consequence of the low state of the river, most of the family had been detained at Little Rock, one of the first stations in the higher Arkansas territory, since the 23d of July, and were likely to remain there until February. Mr. Chapman, the assistant to

the mission had, however, set off in October, accompanied by several others, towards Union, the projected station of the family; but after stemming the current for 150 miles, they were compelled, for want of water, to abandon their canoe, and proceed on horseback, but no further intelligence has been received of their progress.

The AMERICAN BAPTIST MISSIONARIES, who have laboured for some time with but little success at Rhaugon, in the Burman empire, on the succession of the new emperor, determined to approach the "golden throne," and present a petition for liberty to promulgate their tenets. They were admitted to his imperial palace—"the golden foot approached," where they knelt, amidst his hundred courtiers prostrate in the dust;—they presented the word of life, as what they wished to teach, but this modern Abasuerus, surrounded by all the pomp and splendour of an imperial court, dashed it to the ground, and all but trod it under foot. After such a reception at the imperial court, nothing but scorn was to be expected from its satellites; and the missionaries therefore returned to their former residence, gaining nothing for their toil of walking eight miles a day beneath the scorching beams of a tropical sun, but the satisfaction of having done their duty; and were cheered in the failure of its anticipated results, but in the firm conviction that all things are working together for good.

An EPISCOPAL MISSIONARY SOCIETY has been formed in America, and four of its agents, two of them, clergymen, have arrived with a new colony of emancipated negroes in the Sherboo country in Western Africa, but by the advice of one of the principal agents of the Church Missionary Society of London, they have sailed for a spot about 400 miles from Sierra Leone, situated in the Bassa country. Two interpreters accompanied them well acquainted not only with this region of Africa, but with its chiefs, and they were expected to render essential service to the infant colony.

POLITICAL RETROSPECT.

For the last six months, at least, the gloom which hung over our public affairs, and the apprehensions which, more than the existence of any very serious evil was, perhaps, the cause of it, have been gradually dispersing; and are now well nigh, if not altogether, dispersed. The unhappy affair of the Queen seems to be settled in the best way in which, after the measures imprudently and incautiously taken against her, it could be settled; except that we still think that her name ought to be restored to the liturgy, in addition to the handsome provision made for her, which she was, at first, so ill advised as to refuse, in the vain expectation that her partizans would make a suitable, if not an equal, provision for her; but soon afterwards accepted, much to the mortification of many of those partizans, who yet either could not, or would not, do any thing for her support. With the radicals she is still closely linked, though the most dangerous of this tribe are too safely incarcerated to allow of any great mischief from so unequal a connexion, beyond that which operates unfavourably but upon her Majesty herself, in keeping at a distance from her many most respectable individuals, especially amongst the Whigs; who, in consequence of their honest conviction of her innocence, would otherwise have given her—we regret to apply such a term to the Queen consort, but under the circumstances in which she is unhappily placed, it is the correct one—the countenance of their support. The coronation is, at length, fixed for the 19th of July; and

the chains of Italy were burst ; but under the auspices of the holy alliance there is too much reason to fear that they will be rivetted even more firmly than they were before. We are no friends to revolutions, yet we cannot but hope that the spirit of national freedom that is abroad upon the earth, will soon walk on a more congenial soil, and find the imperial autocrat, and emperor, and king, who have presumed to dictate in what manner the internal affairs of other states shall be administered, work enough for reformation, if not for contest (for that, in arms, we hope they will have prudence to avoid) nearer home.

Nearer to Russia, at least, that may even now be cutting out ; for the insurrections in Wallachia and Moldavia may lead to other attempts to cast off the yoke of tyranny, in which she will not be a mere looker on, as had the insurgents been successful, she would not long have remained in the contest now lingering, rather than raging between the Turkish government and her revolted Greek provinces. In that contest it seems most probable that the crescent will be triumphant, the Porte having evinced unusual energy in her contest with the Greeks, who seem to have made that mere show of resistance which seems but too much the order of the day. Viewing the subject in this light, we cannot therefore but regret an insurrection to which we should wish the most complete success, were it likely to issue in any thing more beneficial to the freedom of Greece than the murder of all its natives, and amongst them the most venerable of its priests, and the massacre or plunder of all foreigners indiscriminately, save only the English, saved by the firmness of our ambassador at the Ottoman court, in ordering some British cruizers into the Dardanelles for their protection.

America, amidst many collateral proofs of increasing prosperity, bears her share in the general pressure of the financial concerns of most, if not all, the states of the known world ; and in the amount of their revenue for the last year a deficiency appears, estimated at no less than 7,400,000 dollars, or about £1,660,000.

THE INVESTIGATOR.

OCTOBER, 1821.

Necrological Retrospect of the Year 1820; including Biographical Sketches of Sir Joseph Banks, Bart., and Dean Milner.

IN the course of the year in which our labours commenced, many persons, eminent for their rank, talents, or usefulness, were removed from the world, to which they were an ornament, by the hand of death. At the head of these was our late lamented monarch, whose virtues are too indelibly impressed upon the hearts of his people to require any record of them—imperfect as it must be, at the best, in our pages. Of the son, who trod so closely in the steps of his beloved and venerated father,—with whom he may almost be said to have descended to the grave, so near were the periods of their deaths,—we have endeavoured to preserve some memorials, which, at least, are authentic; whilst, from his becoming, through the medium of his correspondence, in so great a measure, his own biographer, we may without vanity indulge the expectation, that they will be interesting to all who knew, and duly estimated, that benevolence of disposition, and active philanthropy, which were the ruling principles of his life. Nor was our own the only royal house of Europe, in which, during the past year, the ravages of death have made a void that cannot be supplied; for comparatively few are there, on the contrary, but have suffered from his resistless stroke; though we shall only allude particularly to that of France, which the hand of an assassin plunged in the deepest grief, by cutting off, in the prime of life, and at the moment when he was quitting one of Pleasure's gayest haunts—the duke de Berri, a prince from whom the nation was expecting much.

If from kings and princes we pass to the great and the noble of the earth, we shall find that death has spared them not. Cardinal Carracciolo; the firm friend of Pius VI. in his adversity—the companion, indeed, of his captivity; Cyprian y Valde, patriarch of the Indies, and grand almoner of the king of Spain, another member of the sacred college; and

Father Thaddeus Bogozowski, general of the order of the Jesuits, an office whose possessor, half a century since, was, in fact, more powerful than the most powerful of princes; because his influence ruled their councils, and often thwarted or promoted their measures at his will, were nearly about the same time laid, with all their honours, titles, and dignities, in the silent and the unconscious grave. Thither they were soon afterwards followed by cardinal Litta, bishop of Sabina, whose name is often introduced into the state papers of the pontifical court, during the unjustifiable confinement of the pope in France.

Amongst the nobles of our own country, the dukedom of Richmond, and that of Hamilton, and Buccleuch; the marquissate of Ormond; the earldoms of Suffolk, Leven and Melville, Harwood, Stamford and Warrington, Malmesbury, Selkirk, (of whose late possessor we have already given some account) Lisburne, Strathmore, Roden, Eglington; the viscounties Curzon, Ranelagh, and Doneraile; the baronies of Sherborne, Dundas, Gwydir, Stawell, Willoughby de Broke, and Elibank, were, during the year 1820, devolved by death upon the peers who bear those titles now.

The bench of spiritual peers has also, within the same period, lost one of its ornaments, in as far as extensive learning, and great political activity, can ornament it, in Dr. Lort Mansell, bishop of Bristol, and master of Trinity College, Cambridge; a prelate who owed his elevation to the patronage of Mr. Pitt and Mr. Perceval, the latter of whom was his fellow-collegian, and gave him his bishopric, and the valuable rectory of Barwick, in Yorkshire, worth £2000 *per annum*. We hope, however, that he owed none of his preferments, at least in the church, to the report generally believed of his having materially contributed to the composition of that very witty, but malignant political satire, the *Pursuits of Literature*. In the venerable Dr. William Bennet, bishop of Cloyne, the church, in which he was a prelate; the country, to which he was an ornament—literature and science, which he assiduously cultivated, and liberally patronized—philanthropy, whose claims he was ever ready to advocate by his eloquence, to support by his purse—have alike sustained a loss not easy to be repaired. We fear that Ireland will not soon be supplied with a new bishop as liberal in his sentiments and conduct—as laborious in the discharge of his duties—as beloved wherever he lived, and wherever he was known, by those who were not, as by those who were, of his flock—without, as within the pale of the establishment, whose highest dignity no one better could adorn. In a good old

age, having nearly completed his 80th year, the hon. Brownlow North, prelate of the rich see of Winchester for six-and-thirty years; but who had been seated on the episcopal bench of England for near forty, has also been gathered to his fathers, leaving behind him a high character, for the mildness, beneficence, and hospitality, with which he filled his dignified station in the church for so long a period of years; and for the talent displayed in several occasional sermons, of which his lordship was the author.

In France, count Volney, the celebrated infidel author of the *Ruins of Empires*, has also finished his career; dying as he had lived, an enemy of Christianity, and a philosopher of the new school. But science probably, and society certainly, there sustained a heavier loss in the baron de Beauvois, an enterprising traveller, and celebrated botanist, the only European who ever traversed the district of Oware, one of Africa's unhealthiest climes.

From the lower house of the British parliament, one of its most distinguished members has been removed, in the person of the right hon. Henry Grattan; a man as distinguished by his patriotism as his eloquence, in which, at least since the death of Pitt and Fox, he has been unrivalled in the senate of his country. Want of materials to illustrate his private life and character—in our view of the subject, the most valuable part of the biography of a great man, because the most instructive, has alone prevented our introducing a memoir of this distinguished individual into our Work. Should this deficiency be supplied, as we have reason to expect that it will from the pen of his son, we shall, in all probability, give a detailed account of the active life of this illustrious Irishman, (for so dearly did he love his country; that this, we are persuaded, is the name by which he would wish to be remembered) in our pages. Two other individuals, who acted as conspicuous, or even a more conspicuous, part on the political theatre of Europe, though a very different one to that of Grattan,—Fouché, duke of Otranto, the police minister of Buonaparte; and Tallien, the celebrated revolutionist, have been called also to their account—an account, we fear, of retribution for the blood which they shed, and the crimes they committed, in the name of liberty, and for the rights of man.

In sir Vicary Gibbs the law lost one of its brightest ornaments in modern times. Eloquent, astute, and learned as an advocate—firm and fearless in the discharge of his duty in the important, but arduous office of first law officer of the crown; as a judge he was upright, dignified, and polite.

Scotland, in the person of the honourable Fletcher Norton, senior baron of the Exchequer there, has also lost an able and an impartial judge, who had sat on the bench for no shorter a period than forty-four years; and it is rather a singular coincidence, that the very next day another of the cotemporary judges of the same court, during a part of this period, should also have been removed by death, though he had some time previously retired from the bench. Mr. Mac Nally, the intimate friend of Curran, and his able junior counsel in most of the important state trials which have immortalized his name, has not long survived the great ornament of the Irish bar; leaving behind him, as a proof of his legal knowledge, especially in that walk of his profession to which his practice chiefly was confined, a "Treatise on Evidence in Crown Law," held in considerable repute as a text book, until it was superseded by more recent ones; and also some dramatic pieces, characterized by the humour for which he was remarkable.

Amongst those who distinguished themselves in the military profession, marshal Lefebvre, duke of Dantzic, and marshal Kellerman, duke of Valmy, two of the generals of Buonaparte; and prince Charles of Schwartzenberg, the victor of that mighty conqueror, whilst in the command of the allied army which entered Paris in triumph, have finished their career; whilst England has lost of its generals, distinguished in active service, sir David Dundas, sir Alexander Maitland, sir Graney Thomas Calcraft, sir Ewan Baillie; and of its naval heroes, admirals sir Home Popham, and sir Benjamin Caldwell, and vice-admirals sir Richard Grindall, and Edward Oliver Osborn. To these gallant warriors we may also most justly add Spechbacher, the celebrated Tyrolese patriot, who greatly signalized himself in the unequal war of 1809.

During the period to which we have referred, the labours of many of the wise, the learned, the active of the earth, have been brought also to a close; and it is not a little remarkable, that one and the same year should have deprived two of the principal literary societies of our country of their president; both of them gathered to their fathers, full of honour, and in a good old age. Of the venerable president of the Royal Academy, we have already given an obituary in our first Number; whilst a biographical memoir of his illustrious cotemporary, sir Joseph Banks, will form a part of the present article.

The cause of letters has likewise sustained a loss, more or less severe, in the removal by death of many individuals assiduously devoted to the cultivation of various departments

of literature, and of the arts. The antiquary will deservedly lament the Rev. Rogers Ruding, the learned author of "the Annals of Coinage;" M. Lèveque de Pouilly, a French antiquary of great research, and the author of several interesting and valuable works; and John Croft, Esq., F.S.A., author of "a Treatise on Medals," and some lighter essays of a miscellaneous nature:—the mathematician, major-general Mudge, of whom we have given a brief notice; Thomas Wilkinson, of Curigg, a self-taught genius, and an eminent geometrician; and Mr. John Dawson, of Sedburgh, the successful antagonist of Emerson, Stuart, and Wildbore, on several mathematical points.

The science of medicine has been deprived of any further benefit from the acknowledged skill of Drs. Moseley, Underwood, and James Sims, the last a man as extensively known for his benevolence and philanthropic exertions, as for his medical knowledge, which was great; John Bell, the celebrated anatomist, and very useful anatomical and surgical writer; Henry Cline, jun., who, at the age of thirty-nine, bade fair to rival the deservedly high reputation of his father; James Towers, professor of midwifery in the University of Glasgow; and Thomas Baynton, author of the well known treatise on Ulcers, and an eminent surgeon at Bath. Chemistry could, in Great Britain, scarcely have sustained a heavier loss than it did sustain, during the last year, in Dr. John Murray, eminent as a public lecturer in Edinburgh, and as the author of a valuable treatise on the science, wherever that science is studied, as in private life he was amiable, and excellent as a man.

The kindred pursuit of botany has also lost the further researches of Mr. Woodward, the ingenious author of several valuable papers in the Transactions of the Linnæan Society, of which he was an original member, and a material contributor to the Botanical Researches of Dr. Withering, and of those of the Rev. J. Benedict Prevost, professor of philosophy, to the protestant faculty of Montaubon, and author of several valuable memoirs in this and other branches of natural history and philosophy.

In Dr. Thomas Brown, professor of moral philosophy in the University of Edinburgh, the world was deprived of one of the most acute metaphysicians of his age—of a respectable poet, and of a most valuable man, in all the walks of public and of private life. The loss of Arthur Young will also, we doubt not, be severely felt, at a period when the interests of agriculture seem to require the attention and exertions of all its friends, to devise means to extricate it, if possible, from its present depression; and few, we apprehend, could be of

more effectual assistance, in such a crisis, than one who had successfully devoted so much attention to the study, illustration, and improvement of this important science, as he had done. Of his excellencies as a man, an imperfect sketch would have been attempted in this article, but that want of room compels us to defer it. The perseverance with which the Rev. Dr. Richardson, late rector of Clonfleckle, cultivated and urged the cultivation of fiorin grass in the reclaimed bogs of Ireland; his skill and diligence in the various pursuits of natural history, but above all his philanthropy and his patriotism, render his death also, a loss to his country, and to society at large. Another useful individual, and able writer, was removed in Dr. Patrick Colquhoun, an active magistrate of the metropolis, well known to the world, by his able works on the Police of London, the Resources of the British Empire, and other illustrations of the Statistics and Political Economy of Great Britain. The memory of the Rev. William Tooke, the historian of Russia, and the translator of Zollikoffer's Sermons, and other writings from the German, and of Lucian from the Greek, will long survive in his works, as will that of his excellencies as a man in the memory of the wide circle of his friends. Nor will the long and valuable services of John Hatsell, Esq., as clerk of the House of Commons, be forgotten, whilst his valuable *Precedents of the Proceedings in Parliament* shall remain in existence.

Few writers of the last half century enjoyed, deservedly or undeservedly we question not here, a more extensive reputation as a poet, than Hayley. We had prepared a short memoir of his life for the present Number of our Work, but the length to which those of the two other celebrated men, with whose biography we had connected his, has unexpectedly extended, compels us reluctantly to defer the publication of our obituary memoir of this amiable man, and popular writer, with the brief critical estimate of his literary merits interwoven with it, to our January Number. In the prime of life, Eaton Stannard Barrat, the author of "All the Talents," a satirical poem, which made a greater noise in the world, at the period of its appearance, than its merits deserved that it should do; of "Woman," a pleasing production of the Muse; and the "Heroine," a novel, with whose merits we pretend not to be acquainted,—was cut off early in the spring, by a rapid decline, brought on by the bursting of a blood-vessel. Poetry is confined to no country, or clime, or age; it will not, therefore, be thought surprising, or incongruous, that we should next record the death of

Thorlasken, the venerable Icelandic poet, who translated into his rude native tongue the *Paradise Lost* of Milton, and the *Messiah* of Klopstock. Ireland has also lost a patriotic bard in Dr. Drennan, though his patriotism most probably excelled his poetry, which would have been better known, and more highly esteemed, had he written, or at least printed, less of it.

As miscellaneous writers, we must not omit to add to our list of losses, Miss Magnall, authoress of the well known "*Miscellaneous Questions*," for the instruction of youth; and of a volume of poems, entitled "*Leisure Hours*," highly creditable both to her head and heart;—Mrs. Ellen Devis, authoress of the very useful "*English Grammar for Young Ladies*," and other school books for her sex; M. Cateau de Calleville, the traveller in, and historian of, Sweden, Denmark, and Norway; Jean Thomas Herressant des Carrieres, a French refugee, long domiciled in this country, and well known there as the author, or editor, of some of the most useful elementary books on the grammar of his native tongue, of which he was long a successful teacher; and also for a history of the country which gave him birth; Sir Alexander Mackenzie, the adventurous tourist in the desert wilds of North America; Mr. Blagden, secretary to the Royal Society, and author of several popular works; the Rev. Samuel Burdy, the biographer of Dr. Skelton, and author of a history of Ireland, less known than from its merit it deserves to be; Dr. M'Leod, the physician attached to lord Amherst's embassy, of which he published an account; the Rev. John Reeve, a venerable Catholic priest, and the author of several most temperate and judicious pamphlets on what is commonly called the Catholic emancipation question; Dr. John Trusler, writer of the famous sermons resembling MSS. for the clergy, and too wholesale a compiler of other works to permit the enumeration of any of them; John Bowles, almost as voluminous a writer of pamphlets on the side of government, and, therefore, for the same reason, only named; and the Rev. S. Lyon, for many years an eminent Hebrew teacher in the University of Oxford, and author of a compendious grammar of that language, and of some curious observations on antique medals.

Amongst the lightest of the writers of the day who have died within the year, and, therefore, perhaps the least to be regretted, is major Topham, the eccentric biographer of the eccentric Elwes; and author of other works of an evanescent popularity, if popularity they had any, now not undeservedly forgotten. He was also the proprietor of the *World*, the

fashionable newspaper, in which the Della-Cruscan poets and poetesses, of twenty years ago, warbled their ridiculous strains, till the pungent satire of Gifford put an end to the sickly and the sickening race.

In music, Meyer;—in statuary, Percy, well known for his excellent models in miniature;—in architecture, M. Balzac, celebrated for his beautiful designs from Egyptian monuments, and also a successful cultivator of the kindred art of poetry;—in painting, Mr. Keeling, of Barlaston, the Vandyke of his native county, Staffordshire; and in engraving, the elder Ashby, constitute, we believe, all the professional cultivators of the fine arts, who died during the last year.

Many faithful and laborious ministers of the Gospel were also, during that year, summoned from their labours to their rest; not, we would hope, without having done much good in their day, and generation, from the pulpit, or the press. Amongst those of the established church, we would particularize Dr. Haweis, the venerable rector of Aldwinckle, well known to the public as chaplain to the late excellent countess of Huntingdon; and to the religious world in particular, by his numerous theological publications, and by his early and unwearied devotion, through evil report, and good report, to the cause of missions to the heathen world. We have already inserted a short account of him in our pages; but we are not without hopes of being able to enrich them with a much fuller memoir, at some future period, when we shall endeavour to do justice to the spirit of Christian charity, and brotherly love, which formed one of the loveliest features in his character. That church has also, more or less severely felt the removal of the Rev. Matthew Haynes; the Rev. J. P. Hewlett, of Oxford; the Rev. John Farrer, the Bampton lecturer of 1803, and author of a volume of Sermons on the Parables; archdeacon Thomas, who, notwithstanding his active opposition to the Bible Society, was, we have reason to believe, a man conscientiously anxious to discharge his duty as a minister of the Gospel, and certainly not a bigot in other points than that which brought him unfavourably in public view; and the Rev. Charles Lewis Shipley, vicar of Grimley and Hallowe, Worcestershire. The Rev. Charles Edward De Coetlogon was well known also in the religious world, and was once very popular there; but from the comparative obscurity which had rested on his name for some years, he has passed, we hope, to the glory and felicity of a better world. In Dr. Busby, dean of Rochester, the church also lost a learned clergyman, and the world a man of considerable literary attainments; as was the case too, when Dr. William Pearce,

dean of Ely, and formerly master of the Temple, was removed from the head of the chapter over which he had long presided. The kirk of Scotland has to lament the loss of several of its clerical members, distinguished for their talents and their piety. Such, we believe, were the Rev. Henry Garnock, first minister of the Canongate, Edinburgh; the Rev. David Dickson, another of the ministers of that city; Dr. Henry David Hill, professor of Greek in the University of St. Andrews; the Rev. Andrew Walker, forty-eight years incumbent of Collessie; Dr. Alexander Downie, of Localsh; the Rev. John Henderson, of Queensferry; the Rev. John Johnstone, of Crossmichael; Dr. William Rutherford, of Muirkirk; Dr. Douglas, fifty-one years incumbent of Galashiels; the Rev. W. Rankin, of Sanquhar; and many others whose names, were we better acquainted with their lives and doctrines, we gladly should record with those of many faithful, learned, and laborious ministers of the established church of England, omitted here for no other reason.

The ranks of the ministers amongst the various denominations of Dissenters, who preach the common faith and salvation of the Gospel, have, during the same time, been thinned, by the removal from their labours to their rest, of the Rev. Messrs. Joshua Webb, of Hare Court, London; Joseph Wilcock Piercy, of Woolwich; Isaac Tozer, of Taunton; Joseph Boden, of Leeds; Sibree, of Frome; Yockney, of Staines; Cornell, of Painswick; Banfield, of Bromyard; John Martin, the venerable pastor of the Baptist church in Keppel Street, Russell Square; Isaac Kitchen, forty years pastor of the Associate Antiburgher church of Nairn, N. B.; John Blair, for as long a period minister of the associate congregation at Colmannell; the venerable, learned, and pious Dr. George Lawson, of Selkirk, pastor of the associate congregation in that town, and professor of divinity in the academy there, supported by the denomination to which he was an ornament; well known also to the religious world, throughout the United Kingdom, by his theological works; N. Dunn, of Dumfries; S. Jones, the Independent minister at Chalford, Gloucestershire; W. Harrison, pastor of the church, in the same denomination, at Great Wigstone, Leicestershire; Samuel Douglas, of that at Chelmsford; Richard Owens, the Baptist minister at Southampton; James Bowers, pastor of the Independent church at Haverill; and Thomas Jones, of Syrrer, a preacher amongst the Welsh Calvinistic Methodists. These, we trust, all died in the faith. They rest from their labours, and with all the ministers of the

established churches departed in the faith, form now a part of the glorious company of the redeemed in heaven, where their works do follow them.

Proceed we now to give a brief memoir of two individuals whom we have singled from this long obituary, as requiring some particular notice at our hands; and furnishing, in the incidents of their lives, materials for instructive and interesting biography.

THE VERY REV. ISAAC MILNER, D.D., F.R.S., DEAN OF
CARLISLE.

This venerable and exemplary divine was born in the neighbourhood of Leeds, in the year 1751. His father was a man of strong understanding, who, having felt in his own case the want of a good education, formed an early resolution to remedy that defect, as far as in him lay, in his children; of whom Isaac, the youngest, was sent, at six years of age, with his brother Joseph, to the grammar-school of his native town, where he made a very rapid progress in classical learning. Just as he was entering upon the study of the Greek language, in his tenth year, the death of his father, who had been unfortunate in business, and had suffered materially in his circumstances from the incidents of the rebellion of 1745, blighted, however, all his prospects of a literary education; his mother being under the painful necessity of taking him from school, and placing him in a situation in Leeds, in which he would have an opportunity of learning several branches of the woollen manufactory. His father had been a master weaver, and when he fell into difficulties, his sons, lads as they were, rose early and sat up late, to contribute, by the produce of their spinning wheels, to the support of the family; which was placed in such straitened circumstances, that Joseph requiring a Greek book whilst at school, to enable him to pass into a higher class, his father sent it home one Saturday night, instead of a joint of meat for their Sunday's dinner, not having the means of procuring both. When his death deprived his wife and children of the material advantage of his assistance, Joseph, during the intervals of school, and Isaac, before he went to his work as an apprentice, and after he came home from it, rising in winter many hours before day-break, and working by candle-light, plied the shuttle incessantly, for the better support of their mother, left in an ill state of health, to get a scanty living by the labour of her hands. He remained with his master

for several years, until his brother Joseph, — who, from the humble station of chapel clerk of Catherine-hall, Cambridge, in which capacity, supported by a subscription of several admirers of his extraordinary learning in Leeds, he entered that university, soon after the death of his father, had become the head master of the grammar-school, and afternoon lecturer of the principal church in Hull, — from an income of £200 a-year, generously resolved to take upon himself the charge of his education for the church. Before, however, he had him removed to Hull, he commissioned a clergyman at Leeds to ascertain what were his attainments, and the promise of future excellence which his genius gave. This gentleman found the young weaver at his loom, with a Latin Tacitus lying by his side, and after examining him for some time as to the extent of his attainments, — the degree of knowledge which he exhibited, the accuracy of his ideas, and the astonishing command of language which he possessed; fully satisfied him of the competency of the lad for the situation in which it was intended to place him; and a few days after, at the age of 17, he left Leeds, and the occupation of a weaver, for his brother's dwelling, and the more congenial pursuits of a literary life. Though still but a boy, he was found to have been so well grounded in the classics by Mr. Moore, the usher of the grammar-school of Leeds, as to be enabled to render material assistance to his brother, in teaching the lower boys of his crowded classes. Whilst not thus engaged, he pursued his own studies with his wonted diligence, and soon became a complete and accomplished classic. In mathematics also, his attainments must at this time have been considerable, as his brother, whose pre-eminence as a scholar lay not in these pursuits, on the occurrence of any algebraical difficulty, was in the habit of sending to him for its solution. Having thus redoubled his diligence to make up for the time he had lost, — well prepared by a most laborious and successful, if not a long course of study, aided by natural talents of unusual depth and splendour, to make a conspicuous figure at the University, he was entered a sizar of Queen's College, Cambridge, in the year 1770, where he greatly distinguished himself by his learning and application. He took his Bachelor's degree in 1774, when he attained the high honour of being at once the senior wrangler of his year, and the first Smith's prize man. So strongly, indeed, was his superiority over all his competitors marked upon this occasion, that, contrary to the usual practice, it was deemed right by the examiners to interpose a blank space between

them, and he was honoured with the designation of *Incomparabilis*, a distinction which has never been conferred, but in one other instance. Nor was his academical fame confined to his mathematical proficiency, for he was not less eminent in other walks of literature and science. In theology, we learn from bishop Watson, that he was so deeply read, that when he kept his act, the divinity school was thronged with auditors from the top to the bottom, and their curiosity was amply gratified by listening to what the prelate terms a real academical entertainment. The circumstance of these disputations being held in Latin, proves also that Milner must have made great progress in classical knowledge.

Such high academical honours were sure of meeting with their reward; and we accordingly find, that in the following year he was elected a fellow of his college. In 1783 and 1785, he acted as moderator in the schools; was nominated, in 1782, one of the proctors, and in 1783, a taxor of the University. In the latter year he was also chosen to be the first Jacksonian Professor of Natural and Experimental Philosophy and Chemistry, in which sciences he had previously given several courses of public lectures in the University, with great acceptance.

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Whilst at College he formed an intimacy with Mr. Wilberforce, whom he is said to have been instrumental in bringing to the decided adoption of those views of religion which he has since so steadily maintained, and adorned by a life consistent in all points with the profession which he makes. By his means Mr. Milner was introduced to the acquaintance of Mr. Pitt; and in the year 1787, these three eminent men set out together on a tour to the Continent, in which they had not proceeded far before Mr. Pitt was recalled home in consequence of some change in the ministry, which led to his elevation to the premiership. His companions accompanied him to England, where their intimacy was continued uninterrupted by any differences, until first Mr. Pitt, and then Dean Milner, were removed by death; leaving, we fondly hope, the survivor of this interesting trio to linger long behind his departed friends, cheered in the close of a long and useful life, by a recollection of the good which he has been permitted to effect, by the active devotion of the strength and vigour of his days to the cause of religion and benevolence.

In the following year, (1788) he was elected President of the College, to which, as a student, he had been so bright an ornament, and about the same time took his degree of Doctor

in Divinity. He immediately set himself vigorously to work to effectuate some reforms, which a less independent mind than his would have been deterred from attempting, by the senseless but appalling cry of innovations. Whilst a student, he had witnessed,—in the early part of his collegiate residence, he had indeed personally felt the mortifying influence of aristocratical pride, in compelling the sizars to wait as servants behind the chairs of the fellows at their dinners; and as soon as he had the power, he wanted not the spirit, to abolish so degrading a distinction. He also freed this meritorious class of students, whose only crime was poverty, from some other servile obligations imposed in the days of monkish ignorance and civil bondage, when priests had their villains, and rich men their bondmen, sold and bartered with their goods and soil. Of late years, the college, which had been the asylum of Erasmus, was rapidly retrograding in its reputation for learning and discipline; but from the moment of his assuming the reins of its government, he laboured incessantly and successfully to restore its ancient character for both. In its interior arrangements, he resolutely corrected all the abuses which had crept in by the laxity or negligence of his predecessors; whilst he exerted his influence, nor did he exert it in vain, to introduce to its fellowships men eminent for their talents in other colleges, and who always found in him a steady patron and a zealous friend. During his presidency, it became especially celebrated for the number of pious young men who studied there for the Christian ministry, and who are now some of the most popular and zealous clergymen of the establishment, amongst that class of its teachers termed opprobriously by some, but as an honourable distinction by others, evangelical. In this view, his long residence at Cambridge, and that of his pious and liberal friend, the Rev. Charles Simeon, senior fellow of King's College, may certainly be considered highly beneficial to the church of God.

By the splendour of his reputation, and his uncommon zeal and activity in the progress of science whilst in the vigour of life, Dr. Milner aided also, in no slight degree, the cause of learning, by giving a strong impulse to the study of mathematics and the various branches of experimental philosophy in the University of which he was one of the brightest ornaments. In 1791, he was raised to the deanery of Carlisle; owing, there can be little doubt, this lucrative and valuable ecclesiastical appointment, to the friendly patronage of the then prime minister, Mr. Pitt.

In 1798, he was placed in the chair of the Lucasian professor of mathematics, a situation worth about £350. a-year, which had been successively filled by Isaac Barrow, sir Isaac Newton, Whiston, Saunderson, Colson, and Waring, the most eminent mathematicians of their day. He twice served the office of vice-chancellor of the University, first in 1792, and afterwards in 1809; and, during his first vice-chancellorship, presided at the extraordinary trial of Mr. Frend, who was expelled the University, for what was considered a libel on the liturgy of the church of England.

As an author, dean Milner is advantageously known to the public, by the life of his brother Joseph; a beautiful piece of fraternal biography, and an honourable memorial of his own gratitude to the beloved earthly architect of his fortune. He also published some animadversions on the Ecclesiastical History of Dr. Hæweis; and in "Strictures on some of the Publications of Dr. Herbert Marsh," gave to the world a powerful and masterly defence of the Bible Society, of which he was at all times, and in all places, the liberal-minded and eloquent advocate; materially assisting its interests, by forming, in conjunction with Mr. Dealtry, professor Farish, and a few other senior graduates, an auxiliary to the institution, in the town and University of Cambridge, which has triumphed over the opposition excited against it; as the holy, devoted, and consistent walk and conduct of its supporters there, has long since lived down the prejudices which that opposition, in a great measure, originated. He also edited his brother's works, and published from his manuscripts the third, and a part of the fourth, volume of his valuable Church History; completing himself the latter, and adding a fifth likewise, entirely of his own composition. He communicated, principally between the years 1778 and 1800, a few papers to the Transactions of the Royal Society, of which he was a fellow. Amongst these are short treatises on the communications of motions, by impacts and gravity; the limits of algebraical equations, containing a general demonstration of the rule of Des Cartes, for finding the number of affirmative and negative roots; and the precession of the equinoxes. These labours of his pen were accomplished amidst weighty and accumulating public duties, and under all the disadvantages of a state of health, which would seldom permit him to quit his chamber, or to use great exertion of any kind, without danger, to use his own words, to "his poor fragments of health." For upwards of forty years that health had been in a precarious state. Shattered

by excessive application to study during the early period of his residence at the University, inattention to the first indications of disease, tended to fix in a constitution naturally robust, and even Herculean in its strength, some of those numerous distressing complaints which flesh is heir to. Spasms in his stomach, severe and almost uninterrupted headaches, oppression of the breath, broken slumbers, disturbed by the most frightful dreams,—these were the unwelcome companions of his studies, and interrupters of his repose. Slowly, but surely, debilitating his frame, at times they assumed such alarming appearances, as to threaten him every moment with dissolution. A great flow of animal spirits sustained him, indeed, during the presence of a friend, or when any sudden emergencies of duty demanded an unusual effort; yet were his sufferings often very acute, and they reduced him, as he advanced in life, to a state of comparative incapacity for any laborious effort. To their prevalence are we to attribute the unfinished state of his Church History, which would have been greatly increased in value, had his health permitted him to conclude it. From the same cause he but rarely exercised the admirable talents which he possessed for pulpit eloquence, it being with great difficulty that he was enabled to preach, even in a sitting posture, eight, ten, or at the furthest a dozen times at Carlisle, and four or five times at Queen's College; and the same cause prevented his being so constant an attendant on the public ordinances of religion, as he wished to be. For the last few years of his life, his health and strength rapidly declined, though he witnessed their decay with the utmost resignation and composure; endeavouring, as he himself wrote to a friend, to “make it his prayer, that the afflictions which he suffered might not be removed, until they had brought about and finished the work which our gracious and merciful high Priest intended them to perform.” Informed by his physicians some years before his death, that with such a pulse as his, a man's life was not worth one minute, he could say, without fear or regret, “how loudly all this says, prepare to meet thy God!” A few weeks before his decease, the dean had come up to town on business, and took up his abode as usual in the house of his old and valued friend, Mr. Wilberforce. He embraced the opportunity of a short residence in London to have medical advice, but the gentlemen who were called in had no idea of his disease being attended with any immediate danger; nor did he himself appear, indeed, to entertain more than his general and long fixed conviction of the extreme

uncertainty of the continuance of a person of his shattered health in this world. His conversation, however, was at times peculiarly serious; and he lost no suitable opportunity of bearing his testimony to the importance of the doctrine of grace, of personal piety, and an entire submission to the will of God. At times he seemed to have a conviction of his approaching end. On one occasion he said to a clergyman long known to him, and who was about to return into the country, "God bless you! take care *where* you and I meet *again*—that is every thing." Not many days before he was confined to his room, on taking leave of another friend, who was setting out on a long voyage, after bidding him farewell with the rest of the company, the dean called him back; and as he shook hands with him again, said, "Farewell! God bless you—my heart will be with you, and with all, I trust, who love the Lord Jesus in sincerity. Time is short,—let us hope to meet on durable ground." A day or two before his death, he made an attempt to engage in prayer with his servant who attended him, desiring him previously to read to him the fourteenth chapter of St. John's Gospel; a portion of Scripture which many years before he had pointed out to a friend as a favourite with him, especially that verse of it in which our Lord assures his disciples, "In my Father's house are many mansions, if it were not so I would have told you." When the reading was over, the dean put his hand to his forehead, and said, "I cannot tell what is the matter with me, but I cannot think; my mind is gone." The night previous to his removal, the oldest, and one of the most affectionate of his friends, came to his bed-side, when he uttered, with great bodily weakness, a word or two, which convinced him that he was looking for another and a better world. On Sunday morning, the 1st of April, about eleven o'clock, he suddenly extended his limbs, and in three sighs closed his earthly pilgrimage, and entered on his heavenly rest, having attained the 70th year of his age.

Thus terminated the mortal existence of Isaac Milner, who, in intellectual endowments, was, unquestionably, one of the first men of his day. He possessed, indeed, what might truly be termed a gigantic understanding. Such was the comprehension and vigour of his mind, that it could embrace the most extensive and difficult subjects—such the clearness of his conception, that it enabled him to contemplate a long and intricate series of argument with distinctness, and to express it with precision. Gifted with a very extraordinary memory, he was enabled to retain the large

stores of knowledge which he had amassed; and to bring them, with the other powers of his mind, into complete action at his will. Nor was his knowledge confined to one or two branches of science, but spreading itself over the whole field of human inquiry,—in experimental philosophy, and the various useful arts, he had pushed his researches to an extent that would have raised other men to distinction, but which in him seemed only the accompaniments and attendants of still higher gifts. As a mathematician, he was one of the first, if not the very first, of his age; whilst, as a theologian, he had few, if any, superiors. He had also a great partiality for mechanics; and, spending most of his leisure, during the lifetime of his brother, at Hull, his lodgings there were a complete workshop, filled with all kinds of carpenter's and turner's tools. Here he was accustomed daily to relax his mind from the fatigues of study, by some manual labour; and so much was he interested in these pursuits, that his lathe, and appendages for turning, were not only extremely curious, but very expensive, having cost him no less a sum than a hundred and forty guineas. He had also a very ingenious machine, partly of his own invention, which formed, and polished at the same time, watch wheels of every description, with the utmost possible exactness. As a chemist, too, he ranked deservedly high, and the French are said to have availed themselves of his discovery of the decomposition of nitre, to supply, without foreign assistance, the vast consumption of that article in the manufacture of gunpowder, for the work of death in their continued and destructive wars. It may reasonably be doubted, however, whether, with a strength of understanding which seemed to grasp at will whatever was within the sphere of human knowledge, he combined, at least in any high degree, perhaps the most splendid, and certainly the most imposing and attractive faculty of the mind, invention; whilst, in matters of taste and imagination he, unquestionably, discovered little sensibility.

With these powers and attainments, he combined a felicitous talent for conversation, but seldom united with an ardent devotion to the abstruser sciences; so that the flow of his familiar chat, the cheerfulness of his disposition, and his easy communicativeness, were as attractive as his mental faculties were commanding. There was a sort of dignified simplicity, and unaffected frankness of manner, about him, which, without abating the respect, won the affections of those who were in his company. All his statements were characterized by a

force and plainness, which was strongly contrasted with that indecision of sentiment, and those affected involutions of style, natural to inferior minds. Expressing what he thought fully, with a clearness of conception, an authority of intellect, and a vigour of language, which, at once, instructed and convinced, he seemed to have an almost instinctive dislike to the tricks and trappings of disputation; and would hardly suffer the person with whom he conversed to proceed, if he wandered after secondary and unessential points, or if he hesitated and lingered in making a fair and perspicuous exposition of what he really meant. No one, however, was more ready to grapple with a great question, and to meet the most powerful opponent on fair grounds of argument.

Owing partly to the peculiar character of his understanding, and in part to his having addicted himself chiefly to the severer studies, in common conversation he was less ready than might have been expected in apprehending the meaning of those who, instead of expressing themselves in distinct propositions, seemed merely to hint at their opinions. It was, perhaps, too, this love of certainty and precision which led him to investigate every subject that presented itself to his mind; a habit which might sometimes lead him off from the fixed and unbroken pursuit of greater and more adequate objects of inquiry.

He possessed a surprising insight into human nature, and would put himself into the situation and circumstances of others, comprehend the process of their reasonings, and develop the errors of their judgment, with a facility almost approaching to intuition.

Of a man thus rarely gifted, and profoundly learned, it is highly gratifying to record that he bore a uniform testimony to those great truths of the Christian religion, which the puny wits, and would-be philosophers of the age, think it an indication of a noble mind to ridicule and despise. The fall and total corruption of man; salvation by grace; the necessity of repentance, and of a living faith in the death and merits of the Son of God; justification by faith alone; the regenerating and sanctifying influences of the Holy Spirit in the souls of men; the indispensable obligation of the converted Christian to holy obedience in heart, temper, and life; these were the truths which he considered to constitute the essence of the Gospel of Christ, and to form the foundation stones of the reformed Protestant church. The indistinct statement of these important doctrines, if not the denial of them, by too many of the clergy; and the still more pre-

valent neglect of enforcing them, and applying them closely to the consciences of their hearers, he regarded as a dangerous defection from sound doctrine. In addition to the above essential truths, he held the doctrine of personal election; but, at the same time, he was no less firm a believer in that of universal redemption; conceiving that he thus gave its due weight and place to every part of the word of God, whilst he was very far from admitting those absurd positions which the opponents of the doctrine of election affirm to be the necessary consequences of that tenet. The difficulties confessedly adhering to the questions connected with the Divine purposes he very fully admitted, and was only surprised when men, who had obviously never studied the subject, dogmatized upon it, and affected to regard every point as clear and free from mystery.

As connected with the power and influence of religion on the heart, through the agency of the Holy Spirit—a topic on which he frequently insisted with great force—the dean was disposed to view the late controversy on baptism as one of the utmost moment. He thought, indeed, that the question of the grace accompanying the sacrament, had always been one of considerable difficulty; but that to pretend that nothing was more clear than that regeneration always attended baptism, was an absurdity at once contrary to the real state of the fact, and to the general sentiments of our reformers.

Entertaining views and opinions thus decidedly evangelical, Dr. Milner ranked amongst the most impressive preachers of our day. The simple dignity of his manner, his seriousness, his richness of thought, his perspicuity, the solidity and weight of his observations on human life, his forcible reasoning, his close and overwhelming appeals to the conscience, were calculated, with the blessing of God, to produce a powerful effect upon those who candidly attended to him. His sentiments and feelings with regard to the tenor of his ministry, were such as became a faithful ambassador for Christ. In a letter written to a friend, in August, 1813, he says, “There is one thing evidently taking place, at which it is lawful for me to rejoice; and at which, therefore, I will rejoice; namely, that I hear more and more every year of the blessed effects of some of my labours. These smiles of the Head of the church are, to my mind, the most delightful thing by far that I meet with in this world; and, I thank God, that the effect which they seem to have on my mind, is to dispose me to be more simple in my addresses, to use less disguise, and

to rely less and less on any human schemes and artifices for making the Gospel more palatable. Such plans never did answer; they do no good at the time, and afterwards the remembrance of them is sure to prove either a burden or a snare, or both, to the conscience. To live the life of the disciple of Christ in all our intercourse with men, and to act the faithful part, I find a much harder task; and, I must say, that I invariably succeed better by coming out from among them. I do this much more than I have done, though I never gave very greatly into the practice."

These are sentiments worthy of a dignitary of the church, and remind us powerfully of some of the dignitaries of the church of England in its best days—days which it wants but such men as Milner, for its bishops and its deans, to revive again. Placed as he was in a situation which peculiarly exposed him to opposition, and to ridicule for preaching and maintaining the unfashionable doctrines of our venerable reformers, and of the articles and homilies of the church, of which they were the ornament and pride, he was not deterred by the senseless charge of Methodism from boldly and fully declaring the whole counsel of God. Convinced, as he himself avowed, that "the preaching of the word is still, as it always was, the great means used by God in bringing about conversions;" he prepared, in the latter years of his life, many more discourses for the pulpit than his strength permitted him to deliver. That strength, however, he tried to the utmost; and when he was engaged in the work which he loved, the importance of his subject would sometimes lead him to preach for an hour at a time, though he was well convinced such an exertion was too much for his weak state of health. His friends, immediately after his death, gave us reason to hope, however, that his labours would not be lost; but that some of the sermons which he could not deliver from the pulpit, would be permitted to edify the Christian public from the press: and we are happy to record the partial fulfilment of that promise, in the recent appearance of one volume of those discourses, whose merit has induced a general wish, in which we most cordially participate, for a continuance of the selection. Expectations are also held out, by their editor, of the publication, at some future, and we trust at no very distant period, of a treatise, left behind him in a tolerably prepared state for the press, on some of the most important of those doctrines of the Gospel, which formed the basis at once of the dean's ministration and his faith.

The seriousness and earnestness of his pulpit addresses followed him into the social party, whenever theological subjects were the topic of conversation. The pleasantry and humour which predominated in his ordinary discourse to a degree that seemed, to those who knew him not thoroughly, to border on levity, never for a moment mingled with his consideration of religion, or his mode of treating sacred things. It was probably, indeed, his deep sense of the importance of the subject, added to a consciousness of his own constitutional tendency to hilarity, that induced him, in general, to abstain from religious questions in mixed companies, and to reserve himself upon such points for opportunities of more private intercourse. If, however, he found the attention of the company into which he was thrown, drawn towards these subjects, he would expatiate with great ability and delight on any important point in divinity which might be proposed to him, though it was his more usual course to confine himself to one or two brief, but important remarks upon it. When, however, any individual seemed really desirous of obtaining information, or to have his doubts upon any particular point removed, the dean always took great pleasure in conferring with him alone, and in fully explaining to him his views, and the reasons on which they were founded. "In these conversations," says a friend* who enjoyed the high privilege of being engaged with him in many, and those on the most interesting subjects, "he poured out, not only the riches of a full, but the instructions of a most pious mind, fraught with practical observations on the internal springs of human conduct, and limited by a conscientious regard to the prescriptions of sacred writ."

There is one other amiable feature in his character which merits particular notice; and that is, his fraternal affection, which, towards his brother Joseph in particular, was unusually warm. Through the whole course of their lives, these brothers, in spirit, in talent, in pursuits, as well as by the ties of blood, appear to have been inseparably united in heart. The mutual affection which they displayed, is, indeed, delightful to contemplate; whilst nothing can be more touching than the manner in which the survivor alludes to their separation. "Perhaps," says he, "no two brothers were ever more closely bound to each other. Isaac, in particular, remembers

*The author of the brief but excellent memoir of Dr. Milner, inserted in the *Christian Observer* for May, to which we are indebted for most of the materials of this character, and for which, we strongly suspect that both the public and ourselves are still more deeply indebted to the pen of Mr. Wilberforce.

no earthly thing without being able in some way to connect it tenderly with his brother Joseph. During all his life, he has constantly aimed at enjoying his company as much as circumstances permitted. The dissolution of such a connexion could not take place without being severely felt by the survivor. No separation was ever more bitter and afflicting; with a constitution long shattered by disease, he never expects to recover from that wound."

In all the other relations of life which he was called upon to sustain, he displayed the same affectionate disposition. Never, indeed, did there, perhaps, exist a man whose heart contained more of the milk of human kindness than did his, or one whose affectionate concern for every living creature about him was more remarkable. This was particularly manifested in the warm sympathy and incessant assiduity, which the illness of a friend, or even an inmate of the family in which he might happen to be residing, excited; though, on the other hand, his simplicity, both of mind and manner, rendered him almost rough and blunt in the treatment of a trivial complaint, or such as he thought rather imaginary than real. He was ready at all times to manifest his kindness in the liberality of his pecuniary contributions, and in any call upon his time or his purse for charitable objects, either of a private or a public nature; and so cheerfully was his assistance given, that there was much justice in the remark of one of the oldest and most intimate of his friends, that his liberality might be said to be the effect rather of nature than of principle.

Humility was also another striking feature in his character. Never at any period of his life was he ashamed of his former lowly station; and after he had become the head of a college, a dignified member of the clerical order, and proved himself one of the first scholars in the country, whenever he passed through Leeds, as he generally did on his journeys to the north, he never failed to visit the obscure friends of his boyish days, and by his well-timed acts of generosity towards them, often did he "deliver the poor and the fatherless, and cause the widow's heart to sing for joy." Isaac Milner, the poor fatherless weaver, and the Very Reverend Isaac Milner, the president, the professor, and the dean, rich in the world's goods, as well as in literary fame, (for notwithstanding his liberality, he accumulated, from the savings of his preferments, a fortune of from fifty to sixty thousand pounds), never wore even the semblance of two different men. Through life he manifested in his deportment the unaffected sim-

plicity of manners, and affability of disposition, appropriate to his early station in society, but not less adorning the high sphere in which, by the providence of God, he afterwards was called to move. Employed in the laborious occupations of a mechanic, as was that portion of his life in which habits are generally formed, there was nothing vulgar or low in his; for in his rapid elevation, his manners and his sentiments eminently and uniformly displayed the refined taste and true politeness of the scholar and the gentleman, so that the disadvantages with which he struggled in his youth, only enhance our admiration of the conduct and attainments of his maturer years.

In so bright a character we must expect some specks, though they were few and easily accounted for. In the estimation of some, his habitual cheerfulness was too nearly allied to levity; but we have already remarked, that this was laid entirely aside whenever religion was the topic of his discourse; and so fully was he aware of his constitutional tendency to hilarity, that he exercised great vigilance over the indulgence of this disposition. The tendency to this course which he strongly felt, he declared it to be our duty to repress, if not to stifle, assigning as a reason for doing so, that "this world is not a place of mirth;" neither, we would add, if its comforts are enjoyed in a right spirit, is it a place for perpetual gloom.

The inactivity of the latter years of his life, compared with his herculean powers of mind, has also been objected to him by others, and was often a subject of painful reflection to himself. The wretched state of his health will, however, be a sufficient apology for this, to those who know what an exertion it is to keep the mental powers in vigorous action when those of the body are but the wrecks of what they were. In his case disease, real and excruciating in its pangs, and incessant in its attacks, to use his own energetic expressions, had, indeed, certainly clipped his wings, and laid a cold hand on many of his schemes.

He has also been charged with assuming an air of undue severity in his controversy with Dr., now bishop Marsh, on the Bible Society; but even here, it may be urged on those who make this objection, that his apparent harshness was rather the effect of a commanding intellect, exercised on a question which it had thoroughly examined; with perhaps some little remainder of the unpolished roughness of his early life, which occasionally appeared not only in his controversial writings, but in his conversational merriment, than of any

design of being rude or severe. In fact, he had too great a mind, was too well read in history, and too warmly and conscientiously attached to the Bible Society, not to write on this subject, as though it was his object to crush and destroy his opponent. And if the Bible Society be that powerful engine for doing good, which he believed, and which we still believe it to be, who that considers it so but will think the sooner all opposition to its operations is crushed and destroyed, the better?

With dean Milner, one of its ablest advocates has now closed his career; and whilst we rejoice that he has left many of his fellow-labourers in so good a cause behind him, we are sure that they will join with us in lamenting his loss, with the conviction that in him a standard-bearer has indeed fallen in the army of the living God, though fallen but in death, to rise in glory.

THE RT. HON. SIR JOSEPH BANKS, BART., G.C.B. F.A.S.,
&c. &c. &c. PRESIDENT OF THE ROYAL SOCIETY
OF LONDON.

THIS celebrated naturalist is said to have been originally descended from a noble Swedish house, though he could not trace his pedigree higher than to an ancient and a respectable English family, seated, at least since the reign of Edward III., in Lincolnshire and Yorkshire; several of its members having represented in parliament different cities and boroughs of those and the adjacent counties. Amongst these was a Joseph Banks, of Raisby or Reresby, Esq., the grandfather of sir Joseph, who was more than once returned for Peterborough, and who served the office of high sheriff of the county of Lincoln in the year 1736. His second son, William, who had assumed the surname and arms of Hodgkinson, of which family was his maternal grandfather, in order to succeed, during the lifetime of his elder brother, Joseph, to an estate at Overton, was the father of the subject of the present brief memoir, whose mother was Sarah, daughter of William Bate, esq. He was born at Reresby Abbey, in the county of Lincoln, on the 13th of December, 1743, and at the proper age was sent to Eton, and thence removed to Oxford, where, at the age of eighteen, he was left in possession of an ample fortune, by the death of his father in the year 1761. Soon after this period his mother removed to Chelsea, and resided there for many years, in a house near the College, and fronting the river. There she obtained the gratitude and esteem of the neighbouring

poor, to whom her charities were at once liberal, extensive, and judicious. What progress Mr. Banks made in his collegiate studies we are not able to state; he appears not, however, greatly to have distinguished himself in them, and indeed his entire devotion of the chief energies of his mind, and the ample resources of his fortune, to the pursuits of natural history, to which he manifested a decided predilection at an early period of his residence at the university, will abundantly excuse his not having done so. On his occasional visits to his mother, during the vacations, the neighbouring botanical garden of the Apothecaries' Company, and the gardens and nursery grounds of Messrs. Lee and Kennedy, at Hammersmith, afforded him abundant specimens of cultivated plants and flowers, for the successful pursuit of his favourite study,—whilst for those of wilder growth, and oftener of fairer hue, he extended his researches over the neighbouring hills and dales, and to more distant woods. In one of these scientific excursions, while botanizing in a ditch, he was rudely seized on by a body of constables, who, finding him busy, or, as they fancied, concealed among nettles, briars, and thorns, concluded that he must be the robber for whom they were making diligent search. Accordingly, without heeding his remonstrances or protestations, they pinioned and handcuffed their breathless prisoner, and, *nolens volens*, dragged him before a neighbouring magistrate; but on searching his pockets, great, we may imagine, was the surprise, not only of these harpies of the law, but of its sage administrator,—when, instead of money, and watches, and jewels, and pistols, and picklocks, they found his pockets stuffed to the full with plants, and roots, and wild flowers, of different species, which he earnestly requested to have returned to him, as was of course done on ascertaining his rank and pursuits, with many apologies for the mistake which had placed him in so awkward a predicament. This extraordinary adventure had no effect, however, in damping the ardour and avidity with which he followed up his practical researches in his favourite science. To these he added a great fondness for angling, which he frequently indulged on Whittlesea Mere, an extensive sheet of water in the neighbourhood of his paternal seat. Whilst there engaged in his pleasure-boat, trolling for pikes, casting the net, or watching the motions of the line, during the livelong day, a kindred devotion to this rural sport introduced to his acquaintance the celebrated lord Sandwich, afterwards first lord of the Admiralty; who

spending all his leisure hours on the water, formed an intimacy with the subject of this memoir, more beneficial, it is to be apprehended, from the infidel and licentious character of this nobleman, to the prosecution of his scientific pursuits, than either to his morals or his principles. In company with him, during their residence in London, Mr. Banks passed whole days upon the Thames, and even at night, when fish are said to bite more readily, were often to be found in a punt at their accustomed post and sport. Whilst they luxuriously quaffed their Champagne and Burgundy—for nothing could divert or lessen the devotion of my lord Sandwich to his wine—their rods were regularly ranged round the boat, with bells affixed to the extremity of each, whose tinkling sounds gave notice of that most important incident in a patient angler's life, a nibble at his hook. When summoned thus to watch the uncertain conversion of those nibbles into bites, and of bites to the capture of the prize, the sportsmen were so eagerly bent on their pursuit, that the morning has often dawned upon them at their labours. We are no anglers; and are indeed so little sensible of the delights of this diversion,—without any disrespect be it spoken to those who are,—that when watching one of their tribe intent upon the slightest motion of his float, on asking what he has caught, or how many bites he may have had, we have been told nothing, but some capital nibbles for four, five, or even half a dozen hours,—we have been tempted to consider the definition of one of their number given by Swift, a stick and a string, with a worm at one end and a fool at the other, though somewhat severe, but half a libel. In the case before us the diversion had, however, its incidental use in procuring for Mr. Banks the important patronage of his brother angler, who, on all occasions, forwarded his schemes for the advancement of his favourite study, and eventually most materially assisted him in their progress. Possessing facilities for following up his chosen pursuit, denied to many a votary of science as ardent but not as rich, that gentleman confined not his inquiries to the study or to books, but on quitting the university in 1763, crossed the Atlantic, to visit the coasts of Newfoundland and Labrador, with the sole purpose of examining their productions in the various departments of natural history. His enterprising spirit was rewarded by the accumulation of much practical knowledge, and of many rare and valuable specimens for his cabinet. In the year 1768, an ardent desire to increase his information, and to add to the

riches of his collection, induced him to join the expedition then about to sail under lieutenant, afterwards captain Cook, on a voyage of circumnavigation and discovery, particularly in the southern seas. The English government, at whose order and at whose expense this important expedition was undertaken, through the instrumentality of his friend, lord Sandwich, readily furnished to our scientific adventurer every facility for the prosecution of his inquiries, and for rendering his situation as comfortable as possible during a long and a perilous voyage. He however was ready, on his part, to contribute largely out of his private fortune towards the general purposes of an expedition, which had for its object the promotion of the cause of science; he accordingly engaged, at his own expense, a most desirable *compagnon du voyage* in the person of Dr. Solander, a learned Swede, educated under Linnæus, and generally supposed indeed to have been his favourite pupil. He was, at this time, assistant keeper of the collection of natural history in the British Museum, a situation which he had obtained chiefly on the credit of the letters of introduction which he brought with him to England, from his illustrious tutor. The scientific attainments of this gentleman, and his zealous devotion to the same pursuits, rendered him peculiarly eligible to direct and to assist the inquiries of Mr. Banks, who also took with him two draftsmen, one as a delineator of views and figures, the other of objects in natural history. Besides these, he was attended by a secretary, and four servants, two of them negroes. He also provided himself, at a considerable expense, with the scientific instruments necessary for his extended observations; with every convenience for preserving such specimens as he might be able to collect of natural or artificial objects; and with a variety of articles of our domestic manufacture suitable for distribution in the remote, and, in many cases, the savage regions which he was about to visit, for the improvement of the condition of their inhabitants, and the introduction among them of some of the comforts of civilized life.

On Friday, the 26th of August, 1768, the *Endeavour*, the only vessel employed in this important expedition, sailed from Plymouth; and before its arrival off Cape Finisterre, on the 5th of the following month, the two celebrated naturalists who had attached themselves to it, had observed and accurately examined several species of marine animals hitherto unnoticed by their predecessors, though several of them were found in great abundance within twenty leagues of the

Spanish coast. Few individuals had, indeed, hitherto traversed the seas, either willing or able to describe the thousand varieties of animal and vegetable life floating on their mighty waters; we need not, therefore, be surprised that comparatively little was known of their forms and habits. Amongst those which Mr. Banks and his companion first introduced to the notice of naturalists, from these regions, was a new species of *Oniscus*, found adhering to the *Medusa Pelagica*, and a new genus of marine animals, to which they gave the name of *Dagysa*, from the resemblance of one of their species to a gem. These latter were sometimes taken adhering together for the length of a yard or more, and shining in the water with very beautiful and variegated colours. To another animal, excelling these in the beauty and vividness of its hues, they gave the name of *Carcinicum Opalinum*, from its brightness equalling that of the opal. At a distance of about ten leagues from Cape Finisterre, several birds were caught amongst the rigging of the ship, of a species undescribed by Linnæus, and supposed to come from the coast of Spain. To these Mr. Banks gave the name of *Motacilla velificans*, because, as he good-humouredly observed in doing so, none but sailors would venture themselves on board a ship that was going round the world. In the passage from Teneriffe to Bona Vista, these active naturalists saw several flying fish, appearing from the cabin window glittering in a splendid variety of colours beyond imagination, their sides having the hue and brightness of burnished silver. They did not, however, succeed in catching any; but a few days after Mr. Banks went out in the boat, and caught one of those very curious and beautiful fish, the *Holothuria Physalis* of Linnæus, a species of the *Mollusca*, called by seamen Portuguese men of war. It is a kind of bladder, of about seven inches long, very much resembling the air-bladder of fishes, with a number of bright blue and red strings descending from the bottom, some of them from three to four feet in length, and which, on being touched, stung like a nettle, but with much more force. On the top of the bladder is a membrane, marked with black coloured veins, used like a sail, and turning to receive the wind, whichever way it blows, whence, no doubt, the seamen's name. Three days afterwards he shot the black-toed gull, then undescribed in the Linnæan system, to which he gave the name of *Larus Crepidatus*. In the evening of the 29th of October, the adventurous voyagers were gratified by a sight of that luminous appearance of the

sea, so often noticed by preceding navigators, and by them ascribed to various but erroneous causes; the true origin of these flashes of light, bearing an exact resemblance to lightning, and emitted from the sea so rapidly that sometimes seven or eight were seen at the same moment, having been satisfactorily traced by Mr. Banks and his companion, to a luminous animal of the *Medusa* species, a great quantity of which was brought up in their nets, and when laid upon the deck, had the appearance of metal violently heated. With these were also taken some small crabs of three different kinds, but each giving as much light as a glow-worm, though none of them so large as that insect by nine-tenths. Upon examination, they were all found to be of a species entirely new to the naturalist. On their arrival at Rio Janeiro, the absurd jealousy of the Portuguese viceroy prevented their making those discoveries which they had expected in a country so fruitful in productions of the earth, then but little known. Not only was permission refused to Mr. Banks to go up the country to gather plants, but neither he nor Dr. Solander were allowed to land; for when they attempted to leave the ship, to visit the viceroy, they were stopped by a guard-boat, the officer of which informed them, that he had particular orders, which he durst not disobey, to suffer neither officer nor passenger to go on shore, or even to pass his vessel. Conduct like this can scarcely be thought surprising in the agent of an absolute and jealous government, who was so little likely to be interested in the pursuits of science, that on being told that the English expedition was bound to the southward, to observe a transit of the planet Venus over the sun, he could form no other conception of such a movement, than that it was the passing of the north star through the south pole. Captain Cook and Mr. Banks memorialized the governor against the absurdity and injustice of his conduct, but without effect. The servants of the latter did, however, contrive to steal on shore at day-break, and to remain there till dark, when they secretly returned to the ship with a quantity of plants and insects, which they had collected. Encouraged by this success, that gentleman himself, four days afterwards, found means to elude the vigilance of the soldiers in the guard-boat, and got on shore, where the people round the town — for neither his pursuits nor his inclination led him into it — treated him with great civility, which was evinced also in the behaviour of those in the town to his companion, Dr. Solander, who, on a request for the assistance of a surgeon being sent on board the Endeavour,

easily obtained admittance, in that character. But the jealousy of this unconscionable government was awakened by these visits. Captain Cook received intelligence the next day, that search was making for some people who had been on shore without the viceroy's permission; and Mr. Banks and his associate thereupon wisely determined not to venture any more, lest their zeal in the cause of science should procure them an unpleasant and an indefinite lodging in a Brazilian gaol. On the 7th of December, the ship left this inhospitable port and its illiterate governor, and on the sheering off of the guard-boat which had hovered round them; an unwelcome companion from the first moment of her arrival to the last of her stay, our indefatigable naturalist hastened to avail himself of its departure, for the examination of the neighbouring islands, in some of which, particularly in one at the mouth of the harbour of Ranza, he gathered many curious plants, and caught a variety of insects. For the latter pursuit this was, indeed, a fruitful clime, for we find that for three or four days the air was so loaded with butterflies — and those of Brazil we know are the richest in the world — that thousands were in view in every direction, and the greater part of them but just above the ship's mast-head. Whilst off the Brazilian coast, scarce a day passed in which some one or more fish of a new species was not brought to him. Immediately after leaving Rio, the navigators observed a singular phenomenon in the sea, which was covered with broad streaks of a yellowish colour, several of them a mile long, and three or four hundred yards wide; and on taking up some of the water thus curiously coloured, it was found to be full of innumerable atoms of a yellowish hue, pointed at the end, but none of them more than the fortieth part of an inch in length. In the microscope they appeared to be *fasciculi* of small fibres interwoven with each other, not unlike the *nidus* of some of the *phyganeas*, called *caddices*; but whether they were animal or vegetable substances, whence they came, or for what they were designed, neither Mr. Banks nor Dr. Solander could guess. The same appearance had however been observed when the circumnavigators first reached the continent of South America. In a bay, to which they gave the name of Vincent's Bay, in the strait of Le Maire, they found some curious sea-weeds, over some of which fourteen fathoms, or eighty-four feet, had been sounded, but as they made a very acute angle with the bottom, they were thought to be at the least as long again. The leaves were four feet in length, and

some of their stalks, though not thicker than a man's hand, one hundred and twenty: the foot-stalks were swelled into an air vessel; and our naturalists very appropriately gave to so large a plant the characteristic name of *Fucus Giganteus*. Landing on the adjacent shore in four hours, they collected above an hundred different plants and flowers, all of them wholly unknown to the inhabitants of Europe. Early on the next day, accompanied by the surgeon of the ship, an astronomer, three attendants, and two seamen to carry their baggage, they set off with a view to penetrate as far as they could into the country, near the coast of Terra del Fuego, intending to return at night; but after passing through a thick wood and swamp, the weather, which had hitherto been fine and bright as one of our days in May, became suddenly gloomy and cold. Though assailed at every step of their progress, by piercing blasts of wind and falls of snow, they pushed forward for the top of the rock, which from the lower hills they had conceived to be but about a mile before them. It proved however to be further; but at length the greater number of the party—for some were left behind with Mr. Buchan, the draftsman, who had been seized with a fit—reached the summit, where, as botanists, their expectations were amply realized, in finding a great variety of the alpine plants of this southern hemisphere. But whilst busily occupied in collecting them, the day was far spent, the cold became more intense, the snow blasts more frequent, and, satisfied of the impossibility of reaching the ship, they were compelled to pass the night on this barren mountain, or rather on the naked rock; but such was the intensity of the cold, and the difficulty of keeping the party from sleep, which, from the torpidity it brought on, was almost certain death, that it was not without extraordinary exertion and resolution on the part of Mr. Banks, that most of the party were got to a spot where a fire could be kindled; even Dr. Solander, who had warned his companions against the imminent danger of not keeping in motion, having been unable to contend with the strong tendency to sleep, but on giving way to it for five minutes, he lost the use of his limbs, whilst the muscles were so shrunk in so short a time that the shoes fell off his feet. Near that fire they passed the night, in a dreadful situation, for they had no provisions left, except a vulture which they had shot in their journey, which they divided amongst them, and cooked as each thought fit; obtaining thus about three mouthful of food apiece. Liquor they had none; for the sailors who were left behind in that part of the mountain

where Dr. Solander fell asleep with Richmond, Mr. Banks's black servant, who was so fatigued that though warned that his going to sleep would be instant death, he asked but permission to lie down and die,—had made free with the only bottle of rum which they had brought. The sleet continued to fall in considerable quantities, though it was then the midst of summer in that part of the world; and when the morning dawned they saw nothing around them but snow and icicles, collected as thickly on the trees as on the ground, and the blasts of wind followed each other with such rapidity, that they found it impossible to commence their journey to the ship. At six o'clock, however, they descried the place of the sun in the heavens, and about eight, a small regular breeze sprung up, which, with the gradually increasing influence of the solar rays, cleared the air, and brought on a thaw, but so slowly operative, that it was ten o'clock before they set out upon their return, when, after a tedious walk of three hours, they were greatly surprised to find themselves upon the beach and near the ship, at a time when they thought themselves at a considerable distance from it. But they returned with the loss of the poor black, and one of the sailors whom they left dead on the mountain, having fallen sacrifices to their inability to contend against the torpidity produced by the extreme cold.

Undeterred by this dangerous adventure, three days after its occurrence, the naturalists went on shore again, and collected many plants and shells, several of them till then unknown; paying also a visit to an Indian town, lying about two miles up the interior, where they were kindly received by the rude inhabitants, who seemed, however, to have been previously visited by other Europeans. On the 12th of April 1769, the expedition reached Otaheite, the great object of its lengthened voyage; and on landing there on the following day, Mr. Banks was honoured with some advances on the part of the Tomio, wife of one of the chieftains, not exactly according with European ideas of female delicacy, and which he did not, therefore, meet with all the complacency which the lady seemed to expect; though on his return to Europe, this, and a somewhat similar episode on the voyage, which will hereafter be alluded to, formed a fruitful subject of harmless bantering to his friends, and even of some satirical lampoons by Peter Pindar and others, to whom this title could not properly be applied.

(Continued after the Reviews.)

*Translation of the Cinghalese Book called Rajawaliye (Rájá-
vali). A History of Ceylon, compiled from the Historio-
graphic Records of the Kingdom.*

(Communicated by Sir Alexander Johnston, Knt., late Chief Justice of that Island.)

[PART II.]

*From the Arrival of the Malabars in Ceylon, to the first
Extermination of their Religion there.]*

IN the days of king Retia Rajah, two brothers (Malabars) came on a message to Ceylon, and by treachery they killed the king, and taking upon themselves the government of the kingdom, governed for the space of twenty-two years; after which they were pursued and slain by the younger brother of the famous king Deweny Paetissa Rajah, who thereupon became king, and was called Ayola Rajah, and reigned for the space of ten years. In the days of the said Ayola Rajah, the Malabar king of Saly Rata, whose name was Elala, with a great army of Malabars, came and disembarked at the mouth of the river called Mawwille Ganga, at which time the said haven went by the name of Maha Wato Totte. The said Elala pushed his way to Anuradhapura, killed the king, assumed the reins of government, raised thirty-two bulwarks, built cities, kept twenty great giants, and ten hundred and eighty thousand armed Malabars; which people destroyed the Daugobs of Anuradhapura, which had been built by Deweny Paetissa Rajah, and reigned wickedly for the space of forty-four years. In these days, the above said Kawan Tissa Rajah, the king of Runa Magam Nuwara, paid tribute to the Malabar king; nevertheless, the kingdom of Calany, and the kingdom Rooma Maugama, remained as an inheritance for the kings on Ceylon.

Tissa Rajah, who built the city, and was king of Ceylon, had a younger brother who lived in criminal connexion with his elder brother's wife, the queen of Calany, which the king discovered; and not willing to inflict any punishment upon his brother, sent secretly for a Rodia, that is, a person of the lowest cast that can be; and after having instructed him what he should answer, invited a number of people, and among them his younger brother, and then asked the Rodia if any person could be more vile than himself; upon which the Rodia answered, in the midst of the assembly, according as he had been taught, that a younger brother having conversation with his elder brother's wife, was more despicable

than him; and this answer made the young prince so ashamed, that he immediately left Calany, and went to reside in the place called Oedagampala. At this time, there was a high priest, and five hundred subordinate priests, who were constantly fed in the king's house at Calany, and who offered flowers, and taught in the temple of Calany. Now, the brother of Tissa Rajah, king of Calany, had learned to write with the said Teroonancy*, and made such progress, that he could write like the Teroonancy himself; and after having gone to Oedagampala, he called to him a common man, and dressing him like a priest, gave him a love letter to drop to the queen. The prince instructed him, saying, "When the Teroonancy, and the five hundred priests, go to the king's house to eat, go thou in the midst of them, and sit thou to the last; and, on coming away, the queen will move out seven paces from the palace, and the king will be out of the palace, then drop this letter near the queen." And so saying, he sent him away. When the Teroonancy, and the five hundred priests, went to eat in the king's house, the said false priest went also amongst them; but in place of doing as he had been instructed, he hid himself, and as the queen passed, dropped the letter near her, and she picked it up; but the king, who was somewhat advanced, hearing the sound of the letter falling, turned about, took it from the queen, and looking at the same, said, "This is no other than the writing of the Teroonancy, and does the thief (or villain) send love letters to the queen?" And immediately the Teroonancy was apprehended, and put into a caldron of oil; and while fire was put to the same, the counterfeit priest was likewise apprehended, killed, and cast into the river; and also the queen was laid hold of, and bound. Thus the unwise king of Calany, not knowing that the writing was his own brother's, took it to be the writing of his brother's master, and kept him seven days in a caldron of oil, with fire thereunder, which, however, remained cold as the water of the river.

The Teroonancy, in the mean time, foreseeing that on account of some sin which he had committed in a former state of being, it was ordained that he should now die such a death; and at the same time, deploring that he should die under a charge of such guilt, and thereby tarnish the dignity of the priesthood, calling the people around him, revealed the truth of the matter, and his own innocence; and having so done, was instantly consumed to ashes.

In these days the sea was seven leagues distant from

* High priest.

Calany, but, on account of what had been done to the Teroonancy, the gods, who were charged with the conservation of Ceylon, became enraged, and caused the sea to deluge the land; and as during the epoch called Duwapa-rayaga, on account of the wickedness of Rawana, the whole space from Manare to Tutoreen, in which space was contained the fortress of Rawana, twenty-five palaces, and four hundred thousand streets, was overflowed by the sea, so now in this time of Tissa Rajah, king of Calany, one hundred thousand large towns of the description called Patanyam, nine hundred and seventy fisher's villages, and four hundred villages inhabited by pearl fishers, and thus altogether eleven-twelfths of the territory which belonged to Calany, were swallowed up by the sea: many towns, however, and of the large ones Catupity Madampe escaped.

When the king heard that the sea had thus encroached on the land, he took his virgin daughter, washed her, arrayed her in clothes and jewels, put her into a thoney*, closed up the same, and fixing a writing on the thoney, intimating that a king's daughter was inclosed therein, he made an offering of her to the waters; and the king himself, mounting his elephant, went to behold the approach of the overwhelming flood. While thus going to behold the approach of the desolating waves, the earth opened her jaws, and the fire of hell, like a raging billow of the sea, rolled forth, and involved both the king and his elephant; and thus the king descended to the hell called Babala Dia Nasana, there to be tormented; the hell which is covered with a surface of burning copper; so hot that the waters of the sea rolling over the same are dried up. The princess who had been offered to the sea, by virtue of her good works in a former state of being, was now so fortunate as to be preserved; for Walahaka, the god of the winds, and Mooda Manunecalawa, the goddess of the sea, beholding the thoney, conspired together to drive the same to the southward till the thoney went ashore at the place called Roonoogama; and the thoney having been espied by the fishermen of the king, Kawan Tissa Rajah, how the same was covered, and the inscription that was thereon, they carried the tidings to the city. The king discovered by the writing, that the princess contained in the thoney was the daughter of Tissah Rajah, king of Calany, who had been offered to the sea. The boat was uncovered; the princess taken out, and placed upon gold, water put upon her hand, and thus made wife to the king; and there the king caused a temple to be built, the name of which he

* Small boat.

gave to his said queen, viz. Wikara Maha Devi, and thus he carried her to his capital.

The said (young) queen of Kawan Tissa Rajah, became pregnant, and was taken with a longing, viz. she longed for a honey-comb, sixty cubits long, which the priests were first to eat of, and then herself. She longed next to bathe, while standing on the sword of the chief of the twenty giants of the Malabar king Elala; and, thirdly, to be dressed with a sort of tank flowers, called mawnel, from the city of Anuradha Pura.

Kawan Tissa Rajah had one giant called Welusumana; but, besides him, he had no other, and the king having called the said giant, told him of the longings of the queen. The giant began his search for a bee-hive, and in searching along, came to the haven of Migamuive, that is, Negombo, where a large fishing thoney having been hawled ashore, lay on the beach, and therein he found a hive, sixty cubits in length, which he took and presented to the queen; and so her first longing was satisfied. From that day forward the said place was called Migamua (which signifies bee-village).

The giant, in the next place, repaired to Anuradha Pura in the habit of a beggar, and, walking about, looked for an occasion of taking advantage of the Malabars. He entered into the premises belonging to the king's palace, and found his way to the stable, and examined the horses; he then went and plucked such flowers as his mistress longed for; returned into the king's stable, took a horse from thence, and, mounting upon the same, said, (to those that stood by) I am the giant Welusumana, catch me if you can; and so rode off. The Malabar king, hearing of the matter, instantly called for the chief of his giants, and ordered him to catch Welusumana; and accordingly he mounted upon a horse, and began to pursue. The horses flew with such velocity, that in the race the dust of the ground began to rise so thick, from the horse's feet, that the hinder rider could not see him who was in the front, and Welusumana, taking the advantage of the dust which blinded the other's eyes, stepped out of the middle of the road, and took his stand unperceived behind the branch of a tree, which was on the road side, and, drawing his sword, held the same across the road, and thus when the Malabar giant came up, he rushed with all his might upon the edge of the sword, was cut in two, and fell to the ground. The giant Welusumana cut off the head, and took the sword of the Malabar giant, and came to the city of Roonamagama, and presented himself, and the sword and flowers that the queen had longed for, to the king. The

queen, after ten months' pregnancy, brought forth a prince, and he was called Gemunu Cumara. On the same day that this prince was born, there came a she elephant from the place called Chadanta, in Damba Deiva, (which sort of elephants can fly) to Tuttocoreen, and from thence to Ceylon, and near the sea side at Roonamagama, in a jungle of Cadol, brought forth a young one, and having so done, returned to whence she came. A fisherman, who was wandering about the shore fishing, having seen the young elephant, came and informed the king, and the king caused the same to be caught, and brought up, and gave the same to the young prince, Gemunu Cumara. The queen afterwards brought forth another prince, which prince was called Tissa Cumara. These two princes having grown big, it happened on a certain day, the king their father took a dish of rice, and divided the same into three parts, and then called his two sons, and told them, in token that they would never fall out with one another, to eat one of the said shares of rice; and accordingly the princes obeyed. He then told them, in token that they would never molest, or act contrary to the priests, to eat another share of the said rice; and accordingly the princes obeyed. He then, in the third place, told them, in token that they, like him, would never molest the Malabars, to eat the other share of rice; upon which Tissa Cumara, the younger brother, dashed his share of the rice against the wall; but his older brother, Gemunu Cumara, left his rice in the dish, and went and lay down, shrinking himself together. The mother, seeing Gemunu Cumara in that manner upon his bed, asked him the reason hereof? upon which he answered, I am here, confined on the right hand (or south side) by the great blue sea, and from the other side by the great blue sea, and from the other side by the (river) Maw-willi ganga, and there live the Malabars, and thus, where shall I extend my limbs?

There was on the south of Anuradha Pura, a village called Cadarenda Gama; in this village there was a child of the vellala cast, playing in the sand, and his mother fastened the end of the girdle which was about the child's middle, to the curric-stone, and went to the well to bring waters. The child, in his mother's absence, crept to the door, dragging the stone after him; but the stone being held fast by the door, the child pulled, and the girdle broke, and the mother, on returning and discovering the strength of the child, gave it the name of Nandy Mittraya; and the said Nandy Mittraya, growing up, discovered signs of great might and strength. This Nandy Mittraya went to the city of Anuradha Pura,

and offered flowers and light to the Bo-tree plentifully, and from thence to the temple called Tupau Rama, and did the same, and then returned to his own house. The same day, however, that he offered flowers and lights, the Malabars broke and put out the same. The next morning Nandy Mittraya went and saw what they had done, and returned again to his house, vowing revenge against the Malabars; and accordingly went that very night to Anuradha Pura, and laying hold of the Malabars, pitched them over the bulwark: and thus he continued from night to night to kill the Malabars, and so their numbers became greatly reduced.

A Malabar adigar at last gave information of this matter to the king, and accordingly the king ordered that guard should be kept at night, to prevent this evil; accordingly guards having been placed, Nandy Mittraya was discovered, and the Malabars sought to take him, but he, killing several of the Malabars, returned to his home. He now thought within himself, that he could not by himself root out the Malabars, and therefore that it would be best for him to go to Roona Magana, and join himself to a virtuous prince, and with his assistance, purify the religion of Boodha, which was to endure for the space of five thousand years; and, accordingly, setting off in the morning, (notwithstanding the great distance) he reached the said city before the sun had reached to the middle of his journey, and presented himself to Kawan Tissa Rajah.

The king made large presents to Nandy Mittraya, and introduced him to the prince Gemunu Cumara. It was likewise discovered, that on account of his virtuous deeds done in the time of Coevasanda, the first Buddha, and in the time of Conagama, the second Buddha, Nandy Mittraya was now endued with miraculous power. The youngest prince, in the mean time, went to the place called Casaw Totta, drove away the Malabars he found there, and posted his own forces to guard the same. The king, Kawan Tissa Rajah, gave orders that soldiers should be raised from all the casts, according to their families, for the service of the prince.

In the village called Godigamuwa, there were found seven vellalas of one family, one of which was selected for the service of the prince; the youngest of the seven was called Nermalaya, and he remained at home without any employment, on which account the other six brothers requested their father and mother to send their youngest brother, who remained thus at home idle without learning any trade, as a soldier to the prince. Notwithstanding the

services performed by the six elder brothers, their father and mother loved Nermalaya, the younger, still better than them. In the morning Nermalayau arose, and was fed, from the hand of his mother*, with rice which had been boiled the night before. He then took up his wallet, and taking a quarter of a measure of rice, took leave of his father and mother, and departed. His father and mother knew that Nermalaya was valiant, and now he began to show what he could do, by walking from Godigamuwa to Casaw Totta, being thirty leagues distant, the very same morning; for about seven o'clock in the morning, when the prince Diga Bala Cumara, having risen from his bed, and gone out, returned again to his room, and was eating rice, he presented himself to the prince. The prince asked him what time he had left his home, and he answered, that very morning. Upon which the prince, doubting of the truth of what he had said, wrote a letter, which he dated eight o'clock, after eating rice, and gave the same to Nermalaya, saying, "Take this to my friend, a Brahman of the village Dewategama, which is thirty leagues distant; and having delivered this letter, bring the medicine which he will deliver to thee." Nermalaya accordingly set off, and before the sun reached the meridian he arrived at the Brahman's quarters, and delivered the letter. The Brahman having read the letter, asked if he had just then arrived, to which he answered in the affirmative; and added that he was warm, and wanted some water. The Brahman then told him to go to the lake called Tisaw Wewa, which was four leagues from the city called Anuradha Pura Nuwara, from which proceeded four streams, and there to bathe, and to bring from each of the streams a medicine to him, and that he would make ready rice and currie for him to eat on his return. Nermalaya accordingly set off, came to Tisaw Wewa, and bathed, pulled some of the tank flowers, and gathered the medicine from each of the streams, viewed the whole city, and returned to the Brahman at the time of eating rice, and delivered his medicines. The Brahman, seeing his valour, was much affected; and giving him a hundred gold massoo, wrote a letter to Diga Bala Cumara, telling him that this was a valiant man, and that it would be a very bad thing for him to fall into the hands of the Malabars; and begged that the prince might not keep him near his own person, but would send him directly to the king Kawan Tissa Rajah.

Nermalaya arrived with the letter in the evening, while it

* To be fed by a mother's hand is, among the Cinghalese, reckoned a great blessing.

was yet light, and delivered to the prince the medicine and the flowers. The prince having thus discovered what a powerful person this was, presented him with a thousand gold massoo, told him to go and inform his father and mother, and in order to go to Roona Magama, to return on the morrow. Nermalaya having returned home, and given the money he had received to his father and mother, his elder brothers came in; and not knowing what a powerful person he was, began to chide him, and said, that the child without going to Casaw Totta, had merely returned from the road. The next morning, his mother again fed him with currie and rice; and taking his leave, he repaired again to Casaw Totta; and there receiving a letter from Diga Bala Cumara, went and made his obedience, and delivered the same to Kawan Tissa Rajah: and the king, having read the letter, and learned the valour of Nermalaya, made him a present of a lack of gold massoo, and introduced him to his son, the prince Gemunu Cumara. In this manner eight giants* more sprang up, and Kawan Tissa had now ten giants, whom he delivered to his son, the prince Gemunu Cumara, and also the Cadol elephant†.

The king conferred on Tissa Cumara the country called Diga Madulla and Oewa; and now thinking within himself, that should his two sons at any time fall out the one with the other, through desire of reigning, and the said ten giants take part with the one against the other, the one would certainly be killed, he called the said ten giants, and made them swear by the religion of Buddha, that they would never take part with one of the said princes against the other, which the said ten giants accordingly did.

Gemunu Cumara now repaired to Casaw Totta with forces, and while there sent to his father, requesting permission to cross the river called Ma-willa Ganga. The father, fearing that his son would be killed, wrote a letter advising him, by all means, not to go; and informed him that the Malabar army consisted of one million and eighty thousand men, and twenty powerful giants, and that the territory on this side the river was quite sufficient. The son, however, till three times, repeated his request to cross the river; and the father, out of love to his son, and regard for his safety, till three times refused his consent, and advised him to abide on this side the river. The prince, dissatisfied with being thus restrained from giving reins to the ardour of

* The word *yodayau*, which is translated giant, does not signify so much a man of great stature, as a man of great valour.

† A flying elephant.

his soul the fourth time, sent a present of women's jewels, saying, "The king, my father, is a woman, and no man!" The father hereupon was grieved and enraged, and said that if the prince did go he would surely die; and lest that should happen, he would put the prince in confinement; but the prince hearing this resolution, fled to the place called Gilumala; and having hidden himself there for several days, fled to Cotmala.

The king, Kawan Tissa Rajah, having worn the crown, and reigned for the space of sixty years, died, and went to Tositapura (that is, glory.)

After the king's death, the younger son, namely, Tissa Cumara, returned to his home; and pretending that his father had conferred upon him the Cadol elephant, took the same with his mother, and repaired to the place called Diga Madulla.

The elder son, namely, Gemunu Cumara, having heard of his father's death, returned from Cotmala to Malgam Nuwara; and wrote a letter to his brother, Tissa Cumara, desiring him to send back his mother, and the elephant which had been brought forth on the same day that himself was born; but Tissa Cumara refused to comply with the said request. The demand was repeated three times, and still refused; in consequence of which, the two brothers took the field against each other. The battle having closed, thirty thousand of Gemunu Cumara's army were out down; and having lost the field, he rushed forward in a rage to revenge himself on his brother. Tissa Cumara fled, and Gemunu Cumara pursued, which pursuit was broken off by a party of priests, who came between, and would not suffer the two brothers to come together; but Tissa Cumara having returned to Diga Madulla, raised a fresh army, and again went forth to war.

Gemunu Cumara, in the mean time, thought with himself that to be at war thus with his brother, and losing so many men, would make it impossible in future to go to war against the Malabars, and so wrote a letter to his brother, desiring that the armies might be set aside, and challenging him to come out in person, saying, that whoever should gain the day should reign; and, accordingly, Tissa Cumara, mounted upon the Cadol elephant, went forth to meet his brother. Gemunu Cumara went out to meet his brother on horseback, and having met on the field of battle, he made the horse spring up on the back of his brother's elephant; and having thus got his brother in his power, began to strike at him with the back of his sword, to show that he did not want to kill him; whereupon the Cadol elephant became angry, and

as if he would have said, "I have got a woman upon my back, while the horse has got a man upon his," brought Tissa Cumara to the ground. Tissa Cumara took to flight, and Gemunu Cumara pursued; and lest he should again muster an army, and come against him, determined to seize and put him in prison; but Tissa Cumara took refuge in a temple among the priests, and Gemunu Cumara, in his pursuit, approached the said temple; and when the priests saw him enter, all that were sitting stood up, and all that were standing sat down; and when Gemunu Cumara asked where was Tissa Cumara, who had just entered, the priests who were then sitting answered, that they had not seen him since they sat down, and those that were then standing, that they had not seen him since they stood up.

The priests afterwards wrapped Tissa Cumara in priest's clothes, and as if he had been a dead priest, carried him out to bury him, which Gemunu Cumara having perceived, said, "There goes Tissa Cumara, whose life is uncertain, upon the shoulders of the priests *!" And leaving him in the hands of the priests, he took the Cadol elephant and his mother, and repaired to the city of Magam Nuwara.

Tissa Cumara requested the priests to go to his brother, and sue for peace; and the priests having, accordingly, come to Magam Nuwara, and fulfilled their commission, brought and delivered Tissa Cumara to his brother. Gemunu Cumara remonstrated, and asked what was the reason of this disturbance? "I am the lawful king, the fault was none of mine, the fault was entirely in Tissa Cumara, and through his fault thousands of lives have been destroyed;" and having so said, the priests made their obeisance, and he permitted them to depart. The next day the palace was made clean from the filth which had been occasioned by the death of their father, and ornamented; the two brothers embraced and wept over each other, and being agreed together, ceased to mourn for their father.

Gemunu Rajah now repaired to the temple, paid his obeisance to the priests, and expressed his desire of crossing the river Ma-willa Ganga, obtained their permission to do so, and having called his younger brother, embraced him with the tenderest affection, and said to him, "I am going to war with the Malabars, do thou stay at home, and apply thyself to the cultivation of the land." The king now mustered his four kinds of soldiers, viz. riders on elephants, his riders in chariots, his riders on horses, and his infantry, and went

* To allow of any service being done, and especially to admit of being carried, by the priests of Buddha, is reckoned a heinous sin.

forth to war. He crossed the river from Casaw Totta, and coming to the place called Toomgam Pitia, on the other side, there halted with his forces. But here it must be observed, that when Buddha came to drive away the devils, and alighted at the place called Maian, on the very same day, the god called Saman Dewa Rajah (one of the four conservators of Ceylon, and whose residence is Adam's Peak) presented himself to Buddha, and paid homage; and having received a handful of hair from Buddha's head, he deposited it in the ground, and thereupon a Dawgob temple of seven cubits high, of red and blue colours; and having done this, the said Saman Dewa Rajah worshipped, and made offerings. And afterwards it came to pass, that Buddha died in the city called Cusinara Nuwara; and, when going to be burned, the priest called Mahasap set fire to his funeral pile, and before the body was yet consumed, the high priest, called Sereijut, snatched from the flames the Griwau Dhatoo (or wind-pipe) of Buddha, and having come to Ceylon, he deposited it in the same place where the hair had been deposited by Saman Dewa Rajah, and having built thereupon a dawgob of gold, again departed for Damba Dewa. After this, at the desire of Mihauduwa Teroonancy, the king, Deweney Paetissa Rajah, caused to be raised on the same spot a dawgob of forty cubits in height. And now to this very place the Malabars had come to take the gold, but through the power of the protecting deity, Saman Dewa Rajah, flames of fire issued from the dawgob, and the resplendent colours of the body of Buddha appeared, which, when the Malabars beheld, they were confounded with fear: and as it is at this day, till the expiration of five thousand years, by virtue of the religion of Buddha, rays of gold, and blue and white, will issue from the said place.

The Malabars, however, with great triumph, entrenched themselves near the said place; and now Gemunu Rajah marching his forces thither, besieged the Malabars, and having surrounded them on every side, reduced their fortress in the space of six months; and, at this time, Gemunu Rajah caused stones to be cut, and the dawgob to be rebuilt. In this place, Gemunu Rajah paid his troops, and allowed them to hold a rejoicing for the victory; and from thence marched to the place Kihire Gama, where the Malabars had another fort, which, being besieged, was taken in three months, with great triumph. From thence Gemunu Rajah marched to the mighty fortress called Tatbae Cotta*, which

* The fort of Seven Brothers.

he surrounded; and having killed many of the Malabars who were under the Seven Brothers, reduced the fortress in the course of four months. From thence Gemunu Rajah marched to the fortress called Atu Robau Cotta, which he surrounded and took in the space of six months. From thence Gemunu Rajah marched to the fort called Dena Gama Cotta, which he surrounded and captured, after a siege of two months. From thence he marched to the fortress of the city called Halawcola Nuwara, and surrounded and captured the same, after a siege of two months. From thence he marched to the fortress called Powatta Cotta, surrounded and captured the same, after a siege of three months; after which victory the king paid his troops, and bestowed upon them gold and riches. From thence he marched to the fortress called Diga Bayagolla Cotta, surrounded and took the same, after a siege of four months. His victory was attended with demonstrations of great joy and triumph. From thence he marched to the fortress called Casaw Totta Cotta, surrounded and captured the same, after a siege of two months. From thence he marched to the fortress called Maha Wetta Nuwara Cotta, surrounded the same and took it, after a siege of four months. From thence he marched to the fortress called Banagam Cotta, surrounded and took the same, after a siege of two months. From thence he marched to the fortress called Nilagam Cotta, surrounded and captured the same. From thence he marched to the fortress called Coombagam Cotta, and took it; also the fortress called Nangigam Cotta; also the fortress called Wilbagam Cotta; and also the fortress called Tambagam Cotta; and having conquered all these places, departed in great triumph.

Gemunu Rajah having, in like manner, surrounded the fortress of Mudurnarua, and the besieged, with the besiegers, having joined in close fight, the confusion became so great, that the two armies could not distinguish their friends from their foes; which Gemunu Rajah perceiving, became very sorrowful, and exclaimed, "I fight not for dominion, but for the sake of the religion of Buddha, which must exist five thousand years; I will destroy and cut down those my enemies who are of any other religion; and, therefore, let the clothing of my soldiers and their arms shine like fire, in order that they may distinguish one another from their enemies:" and thereupon it was so, their clothes and their arms glittered; they routed the Malabars, putting many of them to death; and after the victory, the king, with great rejoicing, again paid his troops, and made presents of gold

and riches; and from thence, with acclamations of joy, the army of this king marched to the city called Wijita Pura.

The city called Wijita Pura was surrounded with three ditches full of water, and a wall of brass, and had a gate eighteen cubits high. The reduction of the smaller forts was not a work of great importance, excepting the fortress of Anuradha Pura, which was the greatest of all; and, accordingly, in taking the former forts, there was very little occasion for the services of the ten mighty giants, as the business was done by the body of the army. When the ten giants came to present themselves before the king, Gemunu Rajah, the king thought of trying an experiment with the giant, Nandy Mitraya, and the Cadol elephant; he accordingly abused and threw stones at the elephant, till he was agitated with rage like the fire of hell; and giving a roar, came running to Nandy Mitraya. Nandy Mitraya seeing the elephant coming upon him with such fury, reasoning within himself that it would ill become him to run away, or allow his hair to fly behind, determined now to show his bravery, and accordingly met the elephant, and notwithstanding his rage and strength, took him by the two teeth, and made him sit on the ground like a dog: and the spectators having now witnessed the bravery of Nandy Mitraya, clapped their hands with joy, and filled the air with shouts of applause.

The Cadol elephant was of that sort which are ten million times stronger than the natural elephants of Ceylon, and Gemunu Rajah, having seen the strength of Nandy Mitraya, said, that there was no longer any reason to fear attacking Wijita Pura Nuwara; and, accordingly, having surrounded the same, and forded the ditches, the Cadol elephant opposed himself to the south gate, and the giant Welusumana opposed himself to the east gate, and being mounted on horseback, put to death many of the Malabars. The Malabars were so struck with fear, from the havoc which Welusumana made amongst them, that they threw down their arms, and rushed into the fortress; and raised works, whereby they could discharge their arrows over the walls. Gemunu Rajah now gave orders that the giants, Nandy Mitraya and Nermalaya, with the Cadol elephant, should attack the south gate; that the giants, Sennam-Godinbara and Nerapuna, should attack the east gate; and that the rest of the giants should attack the north and west gates. The Cadol elephant gave most horrid shrieks, in order to strike the Malabars with terror; but they, without giving way, kept their bulwarks, and from the top poured down melted iron upon the

elephant. The elephant, not longer able to endure the torment he was in, roared, and cast himself into the ditch; and had his wounds, which were occasioned by the melted iron, bound up with the cloth which the king himself wore, and overlaid with plates of copper. The elephant having recovered of his wound, was dressed by the king, who said, "Thou wast born on the same day with myself, and I would gladly deliver to thee the whole island of Ceylon, if thou wouldest break the gate of the enemy's fortress." The elephant thereupon gave a roar, which was like unto a peal of thunder; and putting his two fore feet on the ground, and his two teeth under the gate, began to lift it up; and when the gate was about to fall back upon the elephant, Nandy Mitraya, who was near at the time, cried out that the vehicle of his king was in danger; and laying his shoulder to the gate, to preserve the elephant, took the same with his two hands, and pitched it to the distance of eight isoomboo*: through this means the elephant was reconciled to Nandy Mitraya, and was no longer angry with him for having set him on the ground, and with a look of forgiveness took him upon his back. The ten giants, however, said among themselves, that they would not enter the breach made by the elephant; and, accordingly, every giant made a breach for himself through the wall, the outside of which was brass, and about three furlongs in thickness; and thus entering the city of Wijita Pura, began to kill the Malabars. The elephant having also made his way into the city, seized a cart wheel with his trunk, and therewith began to kill the Malabars on all sides of him.

The siege of Wijita Pura lasted four months, in the course of which time many Malabars were killed; and from thence the army of Gemunu departed, and came to the place called Girimillan Cada; and there halting, the king paid his troops, and made offerings to the five hundred priests; and having captured the said Girimillan Cada, marched on to Anuradha Pura, and against the same built a fort at the place called Gasa Golugama.

The Malabar king, Elala, on hearing that Gemunu Rajah had come to the said Gasa Golugama, and was then building a fort, called the Cinghalese Adigars, who were about his court, and addressed them, saying, "Gemunu Rajah has, from Mihiginau to this place, conquered thirty-two garrisons, and even Wijita Pura Nuwara, and now he is at Gasa Golugama, and there building a fort; in case of going out to battle to-morrow, how must we do?" The adigars advised

* i. e. more than one-third of an English mile.

ons in array, and on the

Gemunu Rajah, saying, "What at Gasa Golugama? to-day a letter having been delivered to him, and wrote the following message, 'come thou also.'" Gemunu Rajah had twenty mighty giants, and observed to them what was best to be done; to go forth, or afterwards? The giants answered him, "Let not the king be daunted, for if all were filled with Elala's army, he should not be afraid." On the morrow, Elala Rajah mustered his mighty men, and his principal giant, Jiga Jantoo, and his other giants, and sallied forth from the city of Pura Nuwara, to give battle. Gemunu Rajah, in the morning, marched from his trenches, overshadowed with an umbrella of pearls, and over the same a canopy of the best white. The sound of sixty-four different kinds of drums filled the atmosphere; the noise was like thunder breaking on the rock called Yugandara Parwata, from behind which the sun rises. On the king's right hand marched the giant Nandy Mitraya, and on his left the giant Nermalaya, each of them wearing a shield of chank, while all the rest of the giants surrounded the person of their king, who, thus attended, took the command of his army.

The king Elala, mounted on the elephant called Maha Parwata (that is, great rock) saw the fort at Casa Gama; and the principal giant, Jiga Jantoo, whose excellence was in leaping, seeing the king's umbrella of pearls, said that he would first fall upon the king, and afterwards upon the rest; and, accordingly, began to spring up into the air, and make towards the king, which the giant Nermalaya perceiving, sprang forward for the king's defence. Armed with sword and shield, Nermalaya rushing forward, and meeting the Malabar giant, coming towards the king, addressed him, saying, "Thou despicable Malabar, where goest thou?" And the Malabar giant making his way towards the king, now ran towards Nermalaya, and gave him a cut with his sword. Nermalaya warded off the blow with his shield, and such was the force with which the Malabar giant struck, that with the rebound from the shield of Nermalaya, his hand became numbed, and his sword fell to the ground; and while stooping to grasp the same again, Nermalaya, with a blow of his sword, cut him in two.

The ten mighty giants, and the army of Gemunu Rajah, now closed on the Malabars, making dreadful slaughter, insomuch that the blood which flowed from the Malabars that day formed itself into a tank. Gemunu Rajah, in the mean time, gave orders that none of his army might kill Elala the king, which work he wished to be reserved for himself; and, accordingly, mounted on the Cadol elephant, he rode up to Elala, caused the elephant to bend so as to put his two teeth in the ground, and telling Elala that he should die, killed him on the spot; and there he caused a pillar to be erected, on which he caused to be engraven as follows: "Let no king, in future, pass this way with palan-queen, bamboo, or with beating drums;" and then having burned the body of Elala Rajah, Gemunu Rajah, as if he had been Sakra Dewindra himself, entered the city of Anuradha Pura in triumph.

During the siege of Wijita Pura, Elala Rajah had written several letters to Damba Dewa; in consequence of which, the younger brother of Elala, named Bullukaya, took shipping with thirty thousand men from Damba Dewa, and arrived at Maha Totta (or Matura) with the said army. On hearing that his brother was dead, he said within himself, "Let me not return again to Damba Dewa; but as my brother has died, let me die also:" and, accordingly, wrote a letter to Gemunu Rajah, and prepared for war.

The letter was delivered to Gemunu Rajah, who, upon reading the same, called his ten mighty giants, mustered his troops of all descriptions, mounted the Cadol elephant, and went forth to battle; while the rattling of sixty-four kinds of drums made a noise like thunder breaking on Yagandara Parwata, and made the earth to tremble. In going forth on this occasion, the Cadol elephant made a stop, and recoiled backwards, which he had never done before in going out to twenty-eight battles against Elala Rajah's forces; on which account the king began to think, that for this time the battle would go against him, and took counsel with his giants. The giants answered and said, "O king, the elephant's going backward is rather marking out the vanquished ground, and where he began to recede we will make our stand."

By this means the army of Gemunu Rajah did not descend to the ground of Ballukayau, and, therefore, he approached with his army to fall upon Gemunu Rajah, and cried out that he would shoot the king. His intention, by making use of these words, was, if the king should attempt to speak, to shoot an arrow into his mouth. The king heard the word, and, as in the mean time, the giant called Pusa Dewa, who

sat behind the king upon the elephant, was ready to shoot Ballukayau, the king called to him, saying, "Why so, thou abject Malabar?" in the mean time, covering his mouth with his shield; and, upon these words, Ballukayau let his arrow fly; but as the mouth of Gemunu Rajah was covered with his shield, the arrow striking the same, fell to the ground. The king thereupon spit out of his mouth the spittle which he had masticated, which Balukayau mistaking for blood, cried out with triumph that he had shot the king in the mouth; but while thus uttering his joy, and boasting of his victory, the giant Pusa Dewa let fly his arrow, and shot him in the mouth, whereupon he fell to the ground; and now the ten mighty giants rushed into the middle of the Malabar army, and having made great slaughter, and routed the whole, returned in triumph; and with great rejoicing, Gemunu Raja and his army again entered Anuradha Pura.

The number of Malabars killed, from the battle of Mihi-guna to the battle of Ballukaya, was ten hundred and eighty thousand. Thus be it known, that in order to do much for the religion of Buddha, this king was born with great power, and from one state of being to another, having abounded in good works for a space of time equal to the duration of one asankha and a hundred thousand worlds; and, therefore, may hope to come as the right hand, or first priest, of Mytree Buddha. Know, also, that Tissa Cumara will be the left hand, or second priest, of the said Mytree Buddha.

The king, Gemunu Rajah, extirpated the religion imported into Ceylon by his enemies; caused to be made the dawgob of Mirisawmy—caused pillars of stones to be cut, and placed in forty rows, and forty in each row—caused to be constructed nine hundred thousand houses of mud, and eighty hundred thousand houses which were covered with tiles—caused the pillars to be covered over with copper; and also to be brought through the air from Damba Dewa, the Dhatu of Buddha. He caused nine hundred thousand priests to be set down in the palace Lowau Mahapaweya, and fed them for seven days; supplied them also with clothing—caused the Dhatu of Buddha, which were at the place of the snakes called Naga Cawana, to be brought to Ruwan Wella, where he caused to be built the dawgob called Maha Sawya—did not allow the commission of sin; abounded in works of charity; and, after a reign of twenty-four years, died, and went to the city of God.

On the Advantage of affording the Means of Education to the Inhabitants of the further East.

(Communicated by Sir Thomas Stamford Raffles, Knt., Lieut.-Gov. of Fort Marlborough, Sumatra.)

It is the peculiar characteristic of Great Britain, that wherever her influence has been extended, it has carried civilization and improvement in its train. To whatever quarter of the world her arms or her policy have led her, it has been her object to extend those blessings of freedom and justice, for which she herself stands so pre-eminent. Whether in asserting the rights of independent nations, whether advocating the cause of the captive and the slave, or promoting the diffusion of truth and knowledge, England has always led the van. In the vast regions of India, where she has raised an empire unparalleled in history, no sooner was the sword of conquest sheathed, than her attention was turned to the dispensing of justice—to giving security to the persons and property, and to the improvement of the condition of her new subjects—to a reform in the whole judicial and revenue administration of the country—to the establishment of a system of internal management, calculated to relieve the inhabitants from oppression and exaction—and to the dissemination of those principles, and that knowledge, which should elevate the people whom conquest had placed under her sway, and thus to render her own prosperity dependant on that of the people over whom she ruled. A desire to know the origin and early history of the people, their institutions, laws, and opinions, led to associations expressly directed to this end; while, by the application of the information thus obtained to the present circumstances of the country, the spirit and principles of British rule have rapidly augmented the power, and increased the resources of the state; at the same time, that they have in no less degree tended to excite the intellectual energies, and increase the individual happiness of the people.

The acquisitions of Great Britain in the East have not been made in the spirit of conquest; a concurrence of circumstances not to be controlled, and the energies of her sons, have carried her forward on a tide whose impulse has been irresistible. Other nations may have pursued the same course of conquest and success, but they have not, like her, paused in their career; and, by moderation and justice, consolidated what they had gained. This is the rock on which her Indian empire is placed, and it is on a perseverance in

the principles which have already guided her, that she must depend for maintaining her commanding station, and for saving her from adding one more to the list of those who have contended for empire, and have sunk beneath the weight of their own ambition. Conquest has led to conquest, and our influence must continue to extend; the tide has received its impetus, and it would be in vain to attempt to stem its current; but let the same principles be kept in view; let our minds and policy expand with our empire, and it will not only be the greatest, but the firmest and most enduring that has yet been held forth to the view and admiration of the world. While we raise those in the scale of civilization over whom our influence or our empire is extended, we shall lay the foundations of our dominion on the firm basis of justice and mutual advantage, instead of the uncertain and unsubstantial tenure of force and intrigue. Such have been the principles of our Indian administration wherever we have acquired a territorial influence; it remains to be considered how they can be best applied to countries where territory is not our object, but whose commerce is not less essential to our interests. With the countries east of Bengal an extensive commercial intercourse has always been carried on; and our influence is more or less felt throughout the whole—from the banks of the Ganges to China and New Holland. Recent events have directed our attention to these, and in a particular manner to the Malayan Archipelago, where a vast field of commercial speculation has been opened, the limits of which it is difficult to foresee. A variety of circumstances have concurred to extend our connexions in this quarter; and late arrangements, by giving them a consistency and consolidation, and uniting them more closely with our best interests, both in India and Europe, have added much to their importance and consideration. Our connexion with them, however, stands on a very different footing from that with the people of India; however inviting and extensive their resources, it is considered that they can be best drawn forth by the native energies of the people themselves, uninfluenced by foreign rule, and unfettered by foreign regulations; and that it is by the reciprocal advantages of commerce, and commerce alone, that we may best promote our own interests and their advancement. A few stations are occupied for the security and protection of our trade, and the independence of all the surrounding states is not only acknowledged, but maintained and supported by us.

Commerce being, therefore, the principle on which our connexions with the Eastern States are formed, it behoves us to consider the effects which it is calculated to produce. Commerce is universally allowed to bring many benefits in its train, and in particular to be favourable to civilization and general improvement. Like all other powerful agents, however, it has proved the cause of many evils, when improperly directed, or not sufficiently controlled. It creates wants, and introduces luxuries; but if there exist no principle for the regulation of these, and if there be nothing to check their influence, sensuality, vice, and corruption, will be the necessary results. Where the social institutions are favourable to independence and improvement — where the intellectual powers are cultivated and expanded, commerce opens a wider field for their exertion, and wealth and refinement become consistent with all that ennobles and exalts human nature. Education must keep pace with commerce, in order that its benefits may be ensured, and its evils avoided; and in our connexion with these countries, it should be our care, that while with one hand we carry to their shores the capital of our merchants, the other should be stretched forth to offer them the means of intellectual improvement. Happily our policy is in accordance with these views and principles, and neither in the state of the countries themselves, nor in the character of their varied and extensive population, do we find any thing opposed. On the contrary, they invite us to the field; and every motive of humanity, policy, and religion, seems to combine to recommend our early attention to this important object.

A few words will be sufficient to show the nature and extent of this field. Within its narrowest limits, it embraces the whole of that vast Archipelago, which stretching from Sumatra and Java to the Islands of the Pacific, and thence to the shores of China and Japan, has in all ages excited the attention, and attracted the cupidity of more civilized nations; — whose valuable and peculiar productions contributed to swell the extravagance of Roman luxury, and in more modern times have raised the power and consequence of every successive European nation into whose hands its commerce has fallen: it has raised several of these from insignificance and obscurity to power and eminence; and, perhaps, in its earliest period among the Italian states, communicated the first electric spark which awoke to life the energies and the literature of Europe. The native population of these interesting islands cannot be estimated at less than from ten to

fifteen millions, of which Java alone contains five or six, and Sumatra not less than three. In a more extensive view must be included the rich and populous countries of Ava and Siam, Camboja, Cochin-China, and Tonkin, the population of which is still more extensive than that of the islands. And if to this we add the numerous Chinese population which is dispersed throughout these countries, and through the means of whom the light of knowledge may be extended to the remotest part of the Chinese empire, and even to Japan, it will readily be acknowledged, that the field is, perhaps, the most extensive, interesting, and important, that ever offered itself to the contemplation of the philanthropic and enlightened mind.

When we descend to particulars, and consider the present state and circumstances of this extensive and varied population, and the history and character of the nations and tribes of which it is composed, we shall be more convinced of the necessity which exists, and of the advantages which must result from affording them the means of education and improvement. Among no people with whom we have become acquainted, shall we find greater aptness to receive instruction, or fewer obstacles in the way of its communication.

With the exception of Java, the Moluccas, and Philippines, nearly the whole of the native states of the Archipelago may be considered independent. The European settlements on the coasts of Sumatra and Borneo are confined to commercial objects, and the interior of these large islands has never felt the effects of European interference. A large portion of their coasts, and the whole of the smaller islands, as well as the states on the Malay Peninsula, are exclusively under native authority.

Of the Malays who inhabit the interior of Sumatra, and are settled on the coasts throughout the Archipelago, it may be necessary to speak in the first place. The peculiar character of these people has always excited much attention, and various and opposite opinions have been entertained regarding them. By some, who have viewed only the darker side, they have been considered, with reference to their piracies and vices alone, as a people devoid of all regular government and principle, and abandoned to the influence of lawless and ungovernable passions. By others, however, who have taken a deeper view, and have become more intimately acquainted with their character, a different estimate has been formed. They admit the want of efficient government, but consider the people themselves to be possessed of

high qualities, and such as might, under more favourable circumstances, be usefully and beneficially directed. They find, in the personal independence of character which they display, their high sense of honour, and impatience of insult, and in their habits of reasoning and reflection, the rudiments of improvement, and the basis of a better order of society; while in the obscurity of their early history, the wide diffusion of their language, and the traces of their former greatness, they discover an infinite source of speculation and interest. That they once occupied a high and commanding political station in these seas, appears to be beyond a doubt; and that they maintained this position until the introduction of Mahomedanism, seems equally certain. From the geographical situation of the more important countries then occupied by them, they were the first to come in contact with Mussulman missionaries, and to embrace their tenets; to which circumstance may, perhaps, be attributed the dismemberment of the empire, and the decline of their power, previously to the arrival of Europeans in these seas. At that period, however, the authority of Menangkabau, the ancient seat of government, was still acknowledged, and the states of Acheen and Malacca long disputed the progress of the Portuguese arms. The whole of Sumatra, at one period, was subject to the supreme power of Menangkabau; and proofs of the former grandeur and superiority of this state are still found, not only in the pompous edicts of its sovereigns, and in the veneration and respect paid to the most distant branches of the family; but in the comparatively high and improved state of cultivation of the country, and in the vestiges of antiquity which have recently been discovered in it. This country occupies the central districts of Sumatra, and contains between one and two millions of inhabitants; the whole of whom, with the exception of such as may be employed in the gold mines, for which it has always been celebrated, are devoted to agriculture. The remains of sculpture and inscriptions, found near the ancient capital, correspond with those discovered in Java; and prove them to have been under the influence of the same Hindoo faith which prevailed on that island, till the establishment of Mahomedanism there in the fifteenth century. At what period the people of Menangkabau embraced the doctrines of the prophet does not appear, and would form an interesting subject of inquiry. The conversion of Malacca and Acheen took place in the thirteenth century, but it is uncertain whether Menangkabau was converted previous to

this date, although the religion is said to have been preached in Sumatra as early as the twelfth century. It was about this latter period (1160) that a colony issued from the interior of Sumatra, and established the maritime state of Singapura, at the extremity of the Malay Peninsula; where a line of Hindoo princes continued to reign until the establishment of Malacca, and the conversion of that place in 1276. Whatever may, in more remote times, have been the nature of the intercourse between foreign nations and Menangkabau itself, we know that Singapura, during the period noticed, was an extensively maritime and commercial state; and that on the first arrival of the Portuguese at Malacca, that emporium embraced the largest portion of the commerce between eastern and western nations. It is not necessary to enter into the history of the decline and fall of the Malay states of Malacca and Acheen, or of the establishment of Johor. The maritime and commercial enterprise of the people had already spread them far and wide through the Archipelago, and the power and policy of their European visitors, by breaking down their larger settlements, contributed to scatter them still wider, and to force them to form still smaller establishments, wherever they could escape their power and vigilance.

From this general account, it will appear that the Malays may be divided into two classes, agricultural and commercial. Our acquaintance with the latter being more intimate, and the opinion generally formed of the character of this people having been taken from the maritime states; it may be sufficient, on the present occasion, to advert to some particulars in the constitution of their government, and to the habits and character of the people who compose them.

The government of these states, which are established in more or less power on the different rivers on the eastern coast of Sumatra, and on the Malay Peninsula, as well as on the coast of Borneo, and throughout the smaller islands, is founded on principles entirely feudal. A high respect is paid to the person and family of the prince, who usually traces his descent through a long line of ancestors, generally originating, on the Malayan side, from Menangkabau; or Johor; and not unfrequently, on the Mahomedan side, from the descendants of the prophet. The nobles are chiefs at the head of a numerous train of dependants, whose services they command. Their civil institutions, and internal policy, are a mixture of the Mahomedan with their own more ancient and peculiar customs and usages, the latter of which

predominate: in the principal states, they are collected in an ill-digested code; but in the inferior establishments, they are trusted to tradition. The Malays are distinguished, not only by the high respect they pay to ancestry and nobility of descent, and their entire devotion to their chiefs, and the cause they undertake, but by a veneration and reverence for the experience and opinions of their elders. They never enter on an enterprise, without duly weighing its advantages and consequences; but, when once embarked in it, they devote themselves to its accomplishment. They are sparing of their labour, and are judicious in its application; but, when roused into action, are not wanting in spirit and enthusiasm. In their commercial dealings, they are keen and speculative, and a spirit of gaming is prevalent; but, in their general habits, they are far from penurious.

With a knowledge of this character, we may find in the circumstances in which they have been placed, some excuse for the frequent piracies, and the practice of "running a muck," with which they have so often and justly been accused. That European policy, which first destroyed the independence of their more respectable states, and subsequently appropriated to itself the whole trade of the Archipelago, left them without the means of honest subsistence; while, by the extreme severity of its tortures and punishments, it drove them to a state of desperation. Thus piracy became honourable, and that devotion, which, on another occasion, would have been called a virtue, became a crime.

Of the Javans a higher estimate may be formed; though wanting in the native boldness and enterprise of character which distinguishes the Malays, they have many qualities in common with them; but bear deeper traces of foreign influence, and at the present period, at least, stand much higher in the scale of civilization. They are almost exclusively agricultural, and in the extraordinary fertility of their country they find sufficient inducements to prefer a life of comparative ease and comfort, within their own shores, to one of enterprise or hazard beyond them. The causes which have contributed to their present improved state are various, and however interesting, it would swell this paper beyond its due limits to enter on them.

The Madurese, who inhabit the neighbouring island, are distinguished for more spirit and enterprise; but the people in that quarter who more peculiarly attract our interest, are those of Bali, an island lying immediately east of Java; and who, at the present day, exhibit the extraordinary fact of the

existence of an independant Hindoo government in this remote quarter of the East. It was in this island, that on the establishment of Mahomedanism in Java, in the fifteenth century, the Hindoos, who adhered to their original faith, took refuge; where they have preserved the recollection of their former greatness, and the records and form of their religion. This island, no part of which has ever been subjected to European authority, contains, with Lombok immediately adjoining, a population not far short of a million. The shores are unfavourable to commerce, and the people have not hitherto been much inclined to distant enterprise. The island itself has long been subjected to all the horrors of an active slave trade, by which means its inhabitants have been distributed among the European settlements. A more honest commerce, however, has been lately attracted to it; and both Bugguese and Chinese have formed small establishments in the principal towns. In their personal character, they are remarkable for a high independence, and impatience of control. A redundant population, added to the slave trade, has separated them into various states, which are generally at war with each other.

In the island of Celebes, we find the people of a still more enterprising character; the elective form of their government offers a singular anomaly among Asiatic states, and is not the least peculiar of their institutions. The Bugguese are the most adventurous traders of the Archipelago, to every part of which they carry their speculations, and even extend them to the coast of New Holland. They are remarkable for fair dealing, and the extent of their transactions. They were converted to Mahomedanism at a much later period than either the Javans or Malays, and not generally till after the arrival of the Portuguese, in the sixteenth century. This island contains an extensive population, but its interior and north western provinces are but little known, and are inhabited by the same description of uncultivated people as are found in the interior of Borneo, and the larger islands to the eastward.

Of the population of the Moluccas, it may be remarked, that they are for the most part Christians of the Lutheran persuasion. The magnitude and importance of Borneo more peculiarly attracts our attention. Malay settlements are formed on its principal rivers, and extensive colonies of Chinese have established themselves in the vicinity of the gold mines, a short distance inland; but the interior of the island is yet unknown. Various estimates of its population

have been formed, but the data are too uncertain to be depended upon. The tribes which inhabit the interior differ much in character, but the majority appear to be agricultural, and a race of people who might be easily improved and civilized. Others, again, are extremely barbarous; and it must be admitted, that the practice of man-hunting, for the purpose of obtaining the heads of the victims, is too frequent throughout. Of this latter description are various tribes still inhabiting the interior of Celebes, Ceram, and Gelolo, usually known by the name of Harafuras, or Alfoors.

If we add to the above the population of the Philippines, which is not estimated at less than three millions, Magindanao and the Soolo Archipelago, the Battas, and other interior tribes of Sumatra, and the woolly-headed race occasionally found on the Peninsula and the larger islands, and more extensively established in Papua, or New Guinea, some idea may be formed of the extent and nature of the varied population of this interesting Archipelago. But the numerous Chinese settlers, who now form a considerable portion of this population, and who have given a stimulus to the industry of its inhabitants, must not be passed over in silence. In the island of Java, the number of these settlers is not less than 100,000; a similar number is to be found in Siam; in Borneo they are still more numerous, and they are to be met with in every well-regulated state. The valuable gold mines of the latter island have offered a powerful inducement to their establishment; they are worked almost exclusively by Chinese: and an extensive population of Dayaks, from the interior, are rapidly extending cultivation in their vicinity. There seems to be no limits to the increase of Chinese on this island; the redundancy of population in the mother country—the constant intercourse which exists with it—and the inducements afforded for colonization in a new soil, where, in addition to agricultural and commercial resources, the produce of gold and diamonds appears to be only proportioned to the labour employed, are such, that to a speculating and industrious people like the Chinese, they must continue to operate, in spite of political restrictions, and partial exactions. It deserves remark, that of all the inhabitants of the Archipelago, the Chinese, as well from their assimilating more with the customs of Europeans than the native Mahomedans, as from their habits of obedience and submission to power, are uniformly found to be the most peaceable and improveable.

From the review now taken, it will be seen how varied is

the population of this Archipelago, both in character and employments; and that it consists both of agricultural and commercial classes, of different ranks in the scale of each, from the wildest tribes, who seek a precarious subsistence in their woods and forests, to the civilized Javan, who has drawn forth the riches of his unequalled soil, and made it the granary of these islands; and from the petty trader, who collects the scattered produce of the interior, to the Chinese capitalist, who receives it from him, and disperses it again to more distant regions. Situated between the rich and populous continents of China on the one hand, and India on the other, and furnishing to Europe the means of an extensive commerce, the demand for the produce of those islands is unfailing, and that produce is only limited by the extent of the population. By means of the variety of its tribes, their intermixture and connexion with each other, and the accessible nature of the coasts, washed by the smoothest seas in the world, while large and navigable rivers open communication with the interior, the stimulus of this commerce is propagated in successive waves through the whole; and the inexhaustible resources of the country are drawn forth in a manner, and to an extent, that could not otherwise have been obtained. Each is dependant on the other, and receives and communicates a portion of the general activity. Thus the savage and intractable Batta collects and furnishes the camphor and benjamin, the spontaneous produce of his woods; the equally barbarous Dayak, and wild Harafura, ransacks the bowels of the earth for its gold and its diamonds; the inhabitant of Soolo seeks for the pearl, beneath the waters that surround him; and others traverse the shores for the tripang, or sea slug, or descend into its rocky caverns for the Chinese luxury of bird's nests. Ascending from these, we find the more civilized Sumatran, whose agriculture is yet rude, employed in the raising of pepper; the native of the Moluccas in the culture of the nutmeg and the clove; the still higher Javan and Siamese, besides their abundant harvests of rice, supplying Europe with their coffee and sugar; and all impelled, and set in motion, by the spirit of commerce. Not less varied are the people who collect this produce, from all these different quarters, till it is finally shipped for Europe, India, and China; from the petty bartering trader, who brings it from the interior to the ports and mouths of the rivers—the Malay, who conveys it from port to port—the more adventurous Bugguese, who sweeps the remote shores, to concentrate their produce at the emporia

—to the Chinese merchant, who sends his junks, laden with this accumulated produce, to be dispersed through the empire of China, and furnishes Europeans with the cargoes of their ships. Through the same diverging channels are again circulated the manufactures of India and Europe; and thus a constant intercourse and circulation is maintained through the whole. How much this intercourse is facilitated by the nature of the countries, broken into innumerable islands, may be readily conceived; and the vastness of the field may be inferred from the extent to which its commerce has actually been carried; under every disadvantage of monopolizing policy, and of insecurity of person and property, by which the condition of the people has been depressed, and their increase prevented. When we consider that they are placed at the very threshold of China, a country overflowing with an enterprising and industrious population, anxious and eager to settle wherever security and protection is afforded; that it is this people who have chiefly contributed to maintain and support the energies of the native population, and have diffused the stimulus of their own activity wherever they have settled; and that protection only is wanted to accumulate them in any numbers, to create, it may be said, a second China, the resources and means of this extraordinary Archipelago will appear without limits.

Viewed in this light, Borneo, and the Eastern Islands, may become to China what America is already to the nations of Europe. The superabundant and overflowing population of China affords an almost inexhaustible source of colonization, while the new and fertile soil of these islands offers the means of immediate and plentiful subsistence to any numbers who may settle in them. How rapidly, under such circumstances, these colonies may increase in population, where the climate is, at least, as congenial to the Chinese, as that of America to Europeans, may be readily conceived from the experience which the latter has afforded. The wealth of their mines, and the extent of their own native population, added to the greater proximity of China, are advantages which were not enjoyed by America, and must contribute to accelerate the progress of colonization.

A scene like this cannot be viewed with indifference by the philosophic and contemplative mind; the diversified form in which the human character is exhibited—the new and original features which it displays—and the circumstances which have restrained or accelerated the developement of our nature in these extensive and remote regions, offer

sources of almost inexhaustible inquiry and research; while the obscurity which darkens the origin and early history of the people; the peculiarity of their languages, laws, and customs; and the vestiges which remain of a higher state of the arts and of learning, offer, in a literary and scientific view, pursuits of no less interest than importance. Placed as we shall be in the very centre of this Archipelago, the life and soul of its extensive commerce; and maintaining with its most distant parts, and with the adjacent continent, a constant and rapidly increasing intercourse, the means are afforded to us, above all other nations, of prosecuting these studies with facility and advantage.

We here find human nature at its lowest point in the woolly-headed savage, who roams his woods in absolute nakedness, deriving a precarious subsistence from roots and fish, and with no other habitation than a cavern or a tree: we can trace the progress of improvement in those whose agriculture is yet in its infancy, who clear a portion of their woods by fire, and take a contingency out of it by planting a little rice in the soil thus enriched by the ashes. We dwell with more pleasure on those rich tracts of cultivation which adorn the slopes of the central districts of Java and Sumatra, where the mountain torrent is arrested in its course, and made to flow over and fertilize successive terraces, on which abundant harvests are reaped. We shall meet with states that have risen by commerce to wealth and eminence, and have now sunk, since her soil has been displayed on other shores. To the historian and the antiquarian, the field here presented is unbounded. The latter will trace, in the languages and monuments, the origin and early history of these interesting people; he will find the Malayan language diffused, under various modifications, from Madagascar, on the coast of Africa, to the islands of the Pacific; he will find it connected with Hinduism, by an influx of Sanscrit words; and will trace the effects of subsequent conversion, in an accession of Arabic terms. In their ancient monuments and inscriptions, he will find proofs of the existence of the faith of Brama, or of Boudh; and of their greatness as nations, in the magnitude of their remains. He will find temples and sculptures which rival, in grandeur and extent, those of continental India; and, through the mists of tradition, will discover the faint light of glories that have passed away. He will find languages of singular perfection and richness, that are no longer understood, except by the learned; in short, he will find abundant proof of a former high state of civilization,

from which they have fallen. The causes of this declension, the vicissitudes they have undergone, and their history in more modern times, when the progress of the Mussulman faith, and of European arms, overturned and threw into confusion the ancient order of things, are subjects not less interesting than untouched. Three centuries of intercourse have given but little information upon these and other interesting points. War or commerce has hitherto absorbed the attention of those who have visited these regions, with some exceptions, which have rather served to excite, than to gratify curiosity. Late years have been more fertile, and have opened the way to further inquiries; and the spirit which has been awakened, should not be suffered to sleep.

It would be endless to point out the desiderata which yet remain to be supplied, or the subjects of interest which yet remain to be investigated. The origin of Bouddhism, as it may be traced in Siam, and particularly Laos, and other countries, not yet visited by Europeans, but with which a commercial intercourse exists, is not the least of these. The objects of science are not less numerous, to say nothing of the vast field which the immense empire of China opens to the speculative mind. Through the means of her native traders, who frequent these seas, and are protected by our flag, we have it in our power to prosecute the most extensive researches; and to communicate, as well as receive, information, which may be reciprocally useful and acceptable. While, as a manufacturing nation, we are compelled to supply this empire with the raw produce of our territories, we can never want an interest in inquiring into the principles and means by which they are thus able to supersede us, even with the advantage of our unrivalled machinery. The Chinese mind itself, the literature and character of this extraordinary people, of whom so little is known, that their place and rank in the scale of civilization is yet undetermined, are questions which have long attracted the attention of the western world. The current of their ideas — the mould of their minds — and the whole bent and direction of their powers, differ so much from our own, that an estimate of them is no easy task. We find them dispersing themselves abroad, and carrying with them a spirit of enterprise and speculation, combined with an industry and prudence, that makes them flourish, and acquire opulence wherever they settle.

Such is the range of inquiry open to the philosopher; but to him who is interested in the cause of humanity, who thinks that the diffusion of the humanizing arts is as essen-

tial to the character of our nation, as the acquisition of power and wealth; and that wherever our flag is carried, it should confer the benefits of civilization on those whom it protects, it will appear no less important, that in proportion as we extend the field of our own inquiry and information, we should apply it to the advantage of those with whom we are connected; and endeavour to diffuse among them the light of knowledge, and the means of moral and intellectual improvement.

The object of our stations being confined to the protection and encouragement of a free and unrestricted commerce with the whole of these countries, and our establishments being on this footing and principle, no jealousy can exist where we make our inquiries. When the man of science inquires for the mineral or vegetable productions of any particular country, or the manner in which the fields are cultivated, or the mines worked, no motive will exist for withholding information; but if, in return, we are anxious and ready to disseminate the superior knowledge we ourselves possess, how much shall we increase this readiness and desire on the part of the natives; and what may not be the extent of the blessings we may, in exchange, confer on these extensive regions? How noble the object, how beneficial the effects, to carry with our commerce the lights of instruction and moral improvement! How much more exalted the character in which we shall appear—how much more congenial to every British feeling! By collecting the traditions of the country, and affording the means of instruction to all who visit our stations, we shall give an additional inducement to general intercourse; while the merchant will pursue his gain, the representative of our government will acquire a higher character, and more general respect, by devoting a portion of his time to the diffusion of that knowledge, and of those principles, which form the happiness and basis of all civilized society. The native inhabitant, who will be first attracted by commerce, will imbibe a respect for our institutions; and when he finds that some of these are destined exclusively for his own benefit—while he applauds and respects the motive, he will not fail to profit by them. Our civil institutions, and political influence, are calculated to increase the population and wealth of these countries; and cultivation of mind seems alone wanting to raise them to such a rank among the nations of the world as their geographical situation and climate may admit. And shall we, who have been so favoured among other nations, refuse to encourage the growth of intellectual

improvement, or rather shall we not consider it one of our first duties to afford the means of education to surrounding countries, and thus render our stations, not only the seats of commerce, but of literature and the arts? Will not our best inclinations and feelings be thus gratified, at the same time that we are contributing to raise millions in the scale of civilization? It may be observed, that in proportion as the people are civilized, our intercourse with the islands will become more general, more secure, and more advantageous; that the native riches of the countries which they inhabit seem inexhaustible, and that the eventual extent of our commerce with them must, consequently, depend on the growth of intellectual improvement, and the extension of moral principles. A knowledge of the languages of these countries, considered on the most extensive scale, is essential to all investigation; and may not the acquisition of these be pursued with most advantage, in connexion with some defined plan for educating the higher orders of the inhabitants? May not one object mutually aid the other, and the interests of philanthropy and literature be best consulted, by making the advantages reciprocal?

There is nothing, perhaps, which distinguishes the character of these islanders from the people of India more than the absence of inveterate prejudice, and the little influence Mahomedanism has had over their conduct and mode of thinking. With them, neither civil nor religious institutions seem to stand in the way of improvement; while the aptness and solicitude of the people to receive instruction is remarkable; and, in the higher classes, we often find a disposition to enjoy the luxuries and comforts of European life, and to assimilate to its manners and courtesies. The states more advanced in civilization have embraced the Mahomedan faith, which still continues to make a slow progress throughout the Archipelago. This faith was not introduced by conquest, but by the gradual progress of persuasion exerted by active missionaries, on a simple and ingenuous people. It is on the Mussulman teachers alone, that they are at present dependant for instruction; but these are now comparatively few, and of an inferior order; many of them little better than manumitted slaves, though assuming the titles of seids and sheiks. When we consider, that the whole of the Archipelago is left open to the views and schemes of these men; that they promise the joys of paradise, in recompense of the slight ceremony of circumcision; and, in this world, exemption from the pains of slavery, to which all unbelievers are

liable; we may account for the facility with which conversion is still effected, and the little impression it makes on the people. Institutions of the nature of colleges were formerly maintained by the native princes of Bantam, and in the interior of Java and Sumatra, particularly at Menangkabau, to which latter a visit was considered only less meritorious than a pilgrimage to Mecca. These colleges have disappeared with the power of the native government which supported them, and their place is very imperfectly supplied by the inferior and illiterate priests who are settled among them. The want of an institution of this nature has long been felt and complained of by the higher orders, and a desire has even been expressed of sending their children to Bengal; but the distance, and want of means to defray the expense, has generally prevented them from doing so. In an instance, however, in which this has taken place, we shall find evidence of the capacity of the people to receive instruction; and are able to form some estimate of the degree of improvement to which they might attain, if similar advantages were enjoyed by all. Shortly after the conquest of Java, two sons of the regent of Samarang were sent to Bengal, where they remained only two years, but returned to their native country, not only with a general knowledge of the English language, but versed in the elements of general history, science, and literature. The rapid progress made by these youths, not only in these attainments, but in their manners, habits, and principles, has been the surprise and admiration of all who have known them. It may be observed, generally, with regard to Mahomedanism in the Eastern Islands, that although the more respectable part of the population pay some attention to its forms, as the established religion of the country, they are far more attached and devoted to their ancient traditions and customs; inso-much, that in most of the states the civil code of the Koran is almost unknown. In many of the countries which have not yet embraced Mahomedanism, such as those of the Battas, and other interior tribes of Sumatra, the islands along its western coast, and the Dayaks of Borneo, it is difficult to say what are their religious tenets. Faint traces of Hinduism are occasionally discovered, blended with local and original ideas; and it has even been questioned, whether some of them have any religion at all.

The inducements and facilities which are thus afforded, suggest the advantage and necessity of forming, under the immediate control and superintendence of government, an

institution of the nature of a native college, which shall embrace, not only the object of educating the higher classes of the native population, but, at the same time, that of affording instruction to the officers of the Company in the native languages, and of facilitating our more general researches into the history, condition, and resources of these countries. An institution of this kind, formed on a simple, but respectable plan, would be hailed with satisfaction by the native chiefs, who, as far as their immediate means admit, may be expected to contribute to its support; and a class of intelligent natives, who would be employed as teachers, would always be at the command and disposal of government. The want of such a class of men has long been felt, and is, perhaps, in a considerable degree owing to the absence of any centre or seat of learning to which they could resort.

The position and circumstances of Singapura, point it out as the most eligible situation for such an establishment. Its central situation among the Malay states, and the commanding influence of its commerce, render it a place of general and convenient resort; while, in the minds of the natives, it will always be associated with their fondest recollections, as the seat of their ancient government, before the influence of a foreign faith had shaken those institutions, for which they still preserve so high an attachment and reverence. The advantage of selecting a place thus hallowed by the ideas of a remote antiquity, and the veneration attached to its ancient line of kings, from whom they are still proud to trace their descent, must be obvious.

The objects of such an institution may be briefly stated as follows:—

1st. To educate the sons of the higher order of natives.

2dly. To afford the means of instruction in the native languages to such of the Company's servants, and others, as may desire it.

3dly. To collect the scattered literature and traditions of the country, with whatever may illustrate their laws and customs, and to publish and circulate, in a correct form, the most important of these, with such other works as may be calculated to raise the character of the institution, and to be useful or instructive to the people.

In order to embrace these objects, it will be sufficient, in the first instance, that an European superintendant and assistant, with three native professors, or head teachers, and a few native assistants, should be appointed to conduct the duties. Hereafter, as the institution becomes more generally

known, and its advantages felt, an extension of this establishment may become necessary. The immediate expenses may be estimated not to exceed two thousand rupees per month, and ten thousand rupees for the construction of an appropriate building.

In the formation of the establishment, the utmost simplicity will be necessary, as well with a view to economy, as with reference to the character and circumstances of the people. The rules for its internal discipline will be few and obvious, and the means of exciting emulation, such as may be best suited to the condition of the students. The establishment proposed will include a native professor in each of the three principal languages, Malay, Bugies, and Siamese, with an assistant in each department; and four extra teachers in the Chinese, Javan, Burman, and Pali languages. The course of education will be the acquirement of such of the above languages as the students may select, together with Arabic, to which the same professors will be competent; and in the higher classes, the Roman character, and English language, will be taught, together with such elementary branches of general knowledge and history, as their capacity and inclination may demand. The extra number of Moon-shees are intended to afford instruction to the Company's servants, and others; and it will be the duty of the superintendant and native professors to form the collections, and carry into effect the third and last object, under such directions as they may from time to time receive.

The more immediate effects which may be expected to result from an institution of this nature, have already been pointed out, and are such as will readily suggest themselves. Native schools, on the Lancastrian plan, have already been established at some of our stations, and may be expected to spread in various directions: connected with these, an institution of the nature now proposed, is calculated to complete the system; and by affording to the higher classes a participation in the general progress of improvement, to raise them in a corresponding degree, and thus preserve and cement the natural relations of society. After what has been said, it is needless to enlarge on the more obvious and striking advantages which must result from the general diffusion of knowledge among a people so situated. The natural and certain effect must be the improvement of their condition, and a consequent advancement in civilization and happiness. The weakness of the chiefs is an evil which has been long felt and acknowledged in these countries, and to cultivate and

improve their intellectual powers seems to be the most effectual remedy. They will duly appreciate the benefit conferred; and while it must inevitably tend to attach them more closely to us, we shall find our recompense in the stability of their future authority, and the general security and good order which must be the result.

There are, however, some results of a more distant and speculative nature, which it is impossible to pass over unnoticed. These relate more particularly to the eventual abolition of slavery — the modification of their more objectionable civil institutions, particularly those relating to debts and marriages — and the discontinuance of the horrid practices of cannibalism and man-hunting, but too prevalent among some of the more barbarous tribes, as the Battas and Alfoors.

It is almost unnecessary to state, that slavery is not only tolerated and acknowledged by the Malay law; but, until recently, it was openly encouraged by the chief European authority in these seas. Batavia, for the last two centuries, has been the principal and fatal mart to which the majority were carried; and the islands of Bali, Celebes, and Nias, are the countries whence the supplies were principally procured. Many thousands of the victims of this lawless traffic were annually obtained in much the same manner as on the coast of Africa, and the trade has always been a very profitable one, and the principal support of piracy. While the British were in possession of Java, the act of parliament declaring the trade felony on the part of its own subjects, was made a colonial law; this prohibition does not appear to have been repealed, and much benefit may be anticipated from the Batavian government not sanctioning the practice by its authority. But when we consider the extent and varied interests of the Archipelago — the number of slaves still in Java — and the right which every Mahomedan exercises, according to his ability, of converting or reducing to slavery every unbeliever he meets with — the extent of the population still unconverted — and the sanction given to slavery by the Malay custom, we can only look for the complete remedy of the evil, by the extension of our influence among the native states, and the effects which a better education may produce on the chiefs.

Throughout the greater part of the Eastern states, the Mahomedan law has never been adopted in its full extent. In some it has been blended with the original customs and institutions, and in others not introduced at all. The laws

regarding debts and marriages are peculiarly illustrative of this; and however, in principle, they may have been applicable to a former state of society, are now, in practice, found to be in many places highly oppressive and injurious to the increase of population. This fact is fully exemplified in the vicinity of Bencoolen, where a large portion of the population is reduced to a state little better than that of actual slavery, on account of debts; and fully one-fourth of the marriageable females remain in a state of celibacy, from the obstacles which their customs oppose to marriage. The former arises from the custom which gives the creditor an unlimited right over the services of the debtor, for any sum, however small: in many cases, the family and relations of the debtor are further liable, in the same manner. In the case of marriage, it may be observed, that the daughters are considered to form a part of the property of the father; and are only to be purchased from him by the suitor, at a price exceeding the usual means of the men. The effects of education may be expected to be felt in the gradual modification and improvement of these institutions, especially if aided by our influence and example. However attached the natives may be to the principles on which these institutions are founded, experience has proved that they are by no means unwilling to modify them, in practice, on conviction that they are injurious in tendency. In a recent instance, they readily agreed to lower the price paid for wives, on the advantage of such a measure being urged and explained to them.

On the subject of the barbarous practices alluded to as common among the wilder tribes, it may be sufficient for the present purpose to state, that the Battas, a numerous people having a language and written character peculiar to themselves, and inhabiting a large portion of the northern part of Sumatra, are universally addicted to the horrid practice of devouring the flesh of their enemies whom they take in battle; and that many tribes of the Dayaks of Borneo, and the Alfoors of the further East, are addicted to the practice of man-hunting, solely for the purpose of presenting the bleeding head as an offering to their mistresses. A man is considered honorable according to the number of heads he has thus procured, and, by the custom of the country, such an offering is an indispensable preliminary to marriage. It is not to be expected that our schools will have any direct or immediate influence on people where such practices are prevalent, but indirectly and eventually, as the chiefs of the more civilized states in their neighbourhood acquire power

and stability, they may be expected gradually to be brought under their influence, and subjected to the restraints of a better state of society.

From this it will appear how much more extensive are the advantages to be obtained from educating the higher classes, to whom alone we can look for effectually promoting the progress of improvement among the lower orders, and for extending the benefits of civilization to the barbarous tribes, who would otherwise be entirely beyond the sphere of our influence, than could be obtained from any scheme which should reverse the order; and commence instruction from the bottom, rather than the top of the scale. In every country the lights of knowledge and improvement have commenced with the higher orders of society, and have been diffused from thence downwards. No plan can be expected to succeed, which shall reverse this order, and attempt to propagate them in an opposite direction, and more especially in countries where the influence of the chiefs, from the nature of the government, must always be considerable.

In affording to such of the Chinese as are settled in the islands a participation in the benefits of this institution, the richer classes are particularly adverted to. Many of these, if not possessed of the advantages of birth, have raised themselves, by their talents, to opulence and a respectable rank in society. These men, at present, frequently send their sons to China for education, for want of an institution of this nature, which would supersede the necessity. A recent establishment of the kind has been formed at Malacca, under the superintendence of an enlightened missionary; and a branch of it is already extended to Singapore. It has been attended with considerable success, but must necessarily be limited in its operation, by its more immediate and direct connexion with the object of religious conversion. The rapid acquisition of the Chinese language, which has been the consequence of this establishment, and the numerous tracts which have issued from its press in that language, give the institution much interest; and the means which have thus been afforded of opening what may be termed a literary intercourse with this peculiar people, are gradually increasing. The advantage of extending the plan on a broader and more general principle, is acknowledged by those under whom it is conducted; and they may be expected, if not to combine their labours with the plan now proposed, at least to give it all the aid in their power. The expense of this branch of the institution will, probably, be borne principally by the Chinese themselves, who are

wealthy enough to do so, and are sufficiently aware of the advantages of education.

Having now shown the extent and objects of the proposed institution, and the field presented for its operation, and pointed out some of the advantages which may be expected to result, it will be sufficient, in conclusion, to remark, that the progress of every plan of improvement, on the basis of education, must be slow and gradual; its effects are silent and unobtrusive, and the present generation will, probably, pass away before they are fully felt and appreciated. Few nations have made much advance in civilization by their own unassisted endeavours, and none have risen suddenly from barbarism to refinement. The experience of the world informs us, that education affords the only means of effecting any considerable amelioration, or of expanding the powers of the human mind. In estimating the results of any scheme of the kind, the advantages must always be, in a great measure, speculative; and dependant on the concurrence of a variety of circumstances, which cannot be foreseen. This is admitted to apply, with its full force, to the institution in question; but when it is considered, that education affords the only reasonable and efficient means of improving the condition of those who are so much lower than ourselves in the scale of civilization; that the want of this improvement is no where more sensibly felt than in the field before us; and that the proposed plan has the double object of obtaining information ourselves, and affording instruction to others; it will be allowed to be, at least, calculated to assist in objects, which are not only important to our national interests, but honorable and consistent with our national character. The outlay proposed is moderate, when considered even with reference to the immediate advantages, to say nothing of those which are of a more remote and speculative nature. One single family of rank, raised into importance and energy by means of the proposed institution, may abundantly repay our labour, by the establishment of a better order of society in its neighbourhood — by the example it may set — and by the resources of the country it may develope. We are not plodding on a barren soil; and while the capacity of the people for improvement is acknowledged, the inexhaustible riches of the country are no less universally admitted.

If we consider also, that it is, in a great measure, to the influence of Europeans, and to the ascendancy they have acquired in these seas, that the decline of the people in wealth and civilization is to be ascribed; and that the same causes have contributed to take away the means of instruc-

tion they formerly possessed, it is almost an act of duty and justice to endeavour to repair the injury done them. The British influence in these seas is already hailed as bringing freedom to commerce, and support to the independence of the native states; and shall we not also afford them the means of reaping the fruits of these blessings? Of what use will it be to protect the persons, and raise the wealth and independence of these people, if we do not also cultivate and expand their minds in the same proportion? Besides the inducements of humanity—besides the consideration of what is due to our national character, shall we not best preserve the tranquillity of these countries, and the freedom and safety of our own intercourse, by improving their moral and intellectual condition? shall we not bind them to us by the firmest of all ties, and build an empire on the rock of opinion, where we neither wish nor seek for it on any other principle?

It may be urged, that the institution here proposed is too limited in its extent, and too inadequate in its means, to embrace the vastness of the objects contemplated. It may be said,—is the improvement of so many millions of the human race to be effected, and the light of knowledge diffused over such extensive regions by means so simple? The objection is, in some respects, just; an establishment on a much more extended scale would certainly have been desirable, but many obstacles have presented themselves to the immediate adoption of any very expensive plan. The object has been to bring it to the very lowest scale consistent with efficiency, in order to avoid the chance of failure were too much attempted in the beginning. Voluntary endowments are what such institutions must depend on for support, but it has appeared unadvisable to commence a plan of this kind in a remote quarter of the world, where its advantages are not yet fully comprehended, on any uncertain calculation which might risk its success. A centre, or nucleus, is wanting, which shall be placed on a footing beyond the reach of contingencies, or accidents; and the support of government is necessary, in the first instance, to give stability and security to the infant institution: this once established, there can be little doubt of its extension, in proportion as the benefits become more and more apparent. The noblest institutions of mankind have arisen from small beginnings, and where the principles are sound, and the benefits of unequivocal application, such a commencement is, perhaps, better than one of more boastful pretensions.

The object, at present, has been, with the least pretension,

to commence an institution which shall continue to grow and extend itself in proportion to the benefit it affords; a situation has been chosen the most advantageous for this purpose, from whence, as a centre, its influence may be diffused, and its sphere gradually extended, until it at length embrace even the whole of that wide field, whose nature has already been shown. That it will spread, may be considered almost beyond a doubt; we know the readiness and aptness of the people to receive instruction—we know that they have had similar institutions of their own, in happier and more prosperous times; and that they now lament the want of them, as not the smallest of the evils that has attended the fall of their power. It is to Britain alone that they can look for the restoration of these advantages; she is now called upon to lay the foundation stone, and there is little doubt that, this once done, the people themselves will largely contribute to rearing and completing the edifice.

But it is not to remote and speculative advantages, that the effect of such an institution will be confined; while the enlightened philanthropist will dwell with pleasure on that part of the prospect, the immediate advantages will be found fully proportionate. To afford the means of instruction in the native languages to those who are to administer our affairs, and watch over our interests in such extensive regions, is surely no trifling or unimportant object. In promoting the interests of literature and science, not less will be its effect; to Bengal, where inquiries into the literature, history, and customs of oriental nations have been prosecuted with such success, and attended with such important results, such an institution will prove a powerful auxiliary, in extending these inquiries among the people of the further East. Many of the researches already begun can only be completed and perfected on this soil, and they will be forwarded on the present plan, by collecting the scattered remains of the literature of these countries, by calling forth the literary spirit of the people, and awakening its dormant energies. The rays of intellect, now divided and lost, will be concentrated into a focus, from whence they will be again radiated with added lustre, brightened and strengthened by our superior lights. Thus will our stations not only become the centres of commerce, and its luxuries; but of refinement, and the liberal arts. If commerce brings wealth to our shores, it is the spirit of literature and philanthropy that teaches us how to employ it for the noblest purposes. It is this that has made Britain go forth among the nations, strong in her native might, to dispense blessings to all

around her. If the time shall come, when her empire shall have passed away, these monuments of her virtue will endure, when her triumphs shall have become an empty name. Let it still be the boast of Britain to write her name in characters of light — let her not be remembered as the tempest, whose course was desolation; but, as the gale of spring, reviving the slumbering seeds of mind, and calling them to life from the winter of ignorance and oppression. Let the sun of Britain arise on these islands, not to wither and scorch them in its fierceness; but, like that of her own genial skies, whose mild and benignant influence is hailed and blessed by all who feel its beams.

ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

(Copied from a Collection of Autographs, in the Possession of the Rev. Thomas Raffles, LL.D., of Liverpool.)

I. FROM THE REV. PHILIP HENRY, A.M. TO A FRIEND.
(*Date unknown.*)

MY DEAR FRIEND,

I AM glad to hear, by your Father, that God hath been of late at work with your soul, and I hope, it will prove the Good work, which, where hee once begins, hee will bee sure to perform until the day of Jesus Christ. Now, I send these few lines to you, from my affectionate love, & from the true desire which I have of your spiritual and everlasting welfare, to bee your Remembrancer, that you bee sure, by all meanes, to lay a good foundation, for want of which multitudes miscarry and come to nothing; now that foundation must bee layd in sound Convictions of and hearty contrition for Sin, you must bethink your self of the errour of your way, in how many things you have offended, and who can tell, in how many? you must lay before you the pure & holy, & spiritual law of God, and if the Commandment come to you, by the Spirit of God working with it, as it came to Paul, *Rom. 7. 9.* it wil make sin to revive, & the reviving of sin, in that manner, wil bee the Death of all your vayn hopes & carnal confidences, you wil then change your note, & from the Pharisees, God, I thank thee, I am not as other men are, you wil cry out with the poor Publican, God bee merciful to me a sinner! ô: the numberless numbers of vayn thoughts, idle words, unprofitable communications, that have past you in any one day,

the best of your dayes! the multitudes of Omissions of Duty to God, to man in general, in particular Relations! the multitudes of Commissions, wherby from time to time you have transgress'd and turn'd aside, in the several Ages & Stages of your life, through which you have pass'd; though you are but yong and, therefore free from much of that guilt which others lye under, yet conclude, I say, conclude, you have enough, & enough again, if God should enter into judgm^t with you, to sink you into the bottomless pit of hell, and, therefore you must enter into Judgm^t with your self, & condemn your self; and if you doe it aright, you shal not bee judged of the lord nor condemned with the world; Bee free & full in your Confessions, & after all you must close with David's, &c. Ps. 19. 12 who can understand his errours, cleanse thou mee from secret Faults! let the streams lead you to the Fountayn, see a Root, a Root of Bitterness in your nature, bearing Gall & wormwood in your life & actions, and bee sure lay the Axe to that & bewayl that & see an absolute necessity of a change, for except you bee born again & become a new creature, that is, except a contrary principle of Grace bee wrought in you to work out that naughty principle of Corruption, by degrees, you cannot enter into the Kingdom of God. And here all the creatures in heaven & earth cannot help you, they must each of them say, it is not in mee, it is not in mee, they have neither a Righteousness for you wherein to stand before God for Justification, nor a Power to give you for the mortifying of one vicious habit or for the performing of any one Act of Acceptable Obedience, but blessed bee God, help is layd for us upon one that is Mighty, Able to save to the uttermost those that come unto God by him, the only Mediator between God and Man, the Man Christ Jesus, and therefore by him you must goe to God, I say, must, or you are undone, for there is no other name given under heaven by which wee can bee sav'd, you must in the sight and sense of your own lost and undone condition in your self, by reason of the guilt which lyes upon you, resolve to cast yourself upon the free grace of the Gospel, making this your only Plea at the Bar of his Offended justice, I have sinned but Christ Jesus hath dyed, yea rather is risen again, and in him mercy is promised to the Penitent, and therefore to mee. Doe not suffer the Tempter, nor your own Unbelief, to beat you from this Plea; these will tell you, you are a great Sinner, it may bee a Back-slider after Convictions, and that often, and, therefore, 'tis to no purpose, but doe not hearken to them; say, Faithful is hee that hath Promised,

& hold fast there; say, the worse I am, the more need I have of a Saviour, the more his mercy will bee magnified in saving mee, remember David's Argum', Ps. 25. 11. And when you have in this manner by Faith apply'd Christ crucify'd to your soul, you are bound to believe that God doth accept of you, that your sins are pardon'd, and that you shal not come into condemnation; And then your next work must bee, to study what you shal render, to love him that hath loved you first, and out of love to him to forsake all sin, and to buckle to all Duty, to read, hear, & meditate in the word of God, that you may know what the will of God is concerning you & what you ought to doe; and when you know it, resolve to doe it; you'l say, I cannot; I know you cannot, but in this also help is layd up for you in Jesus Christ, if you come to him daily, as you have occasion, in the sense of your own impotency, hee will strengthen you with all might by his spirit in the inner man, hee will plant grace & water his own planting & make it to grow & bring forth fruit, I can doe all things, saith Paul, through Christ strengthening mee, & without him wee can doe nothing; the termes of that blessed Covenant that wee are under are, that wee endeavour to doe as well as wee can, aiming at perfection and wherein wee come short, that wee bee humbl'd for it, but not discourag'd, as if there were no hope, for we are not under the law but under Grace. I am glad to hear, you have those servants of the lord with you, who are better able than I to bee the Directors of your way in this mayn mater, and that God hath given you acquaintance with them & an interest in their love & prayers, which, I hope, you doe prize at a very high rate, and bee sure you doe, upon all occasions, make use of them, and bee guided by them; If you have not joyn'd in the Fellowship of the holy supper, I would, you should not by any meanes delay to doe it; It is not Priveledge only, but Duty, commanded Duty, & if you love the Lord Jesus, how can you answer for your neglect so long of such a gracious Appointment of his, when you have Opportunity for it; Behold, hee calls you; 'tis one thing to bee unworthy to come and another thing to come unworthily. Hee that is not fit to-day will bee less fit tomorrow; I know those that can witness, though there were Treatyess before, between their soules and the lord Jesus, in order to that Blessed Match, yet the matter was never consummated, nor the Knott fully ty'd till they came to that Ordinance, 'tis a healing Ordinance, God is there sealing to us & wee sealing to him in a precious Mediator, you cannot imagine the Benefits of it and there-

fore, put not off. So commending you to God & to the word of his grace, w^{ch} is able to build you up & to give you an inheritance amongst them that are sanctify'd in Christ Jesus, I rest

your truly Affectionate and
well-wishing Friend,
PHILIP HENRY.

II. FROM THE REV. MATTHEW HENRY TO THE REV. MR.
TALLENTS, OF SHREWSBURY.

Oct. 15, ..94.

HONOR'D SIR,

You can scarce imagine how much I please myself with the interest I have in your affections, signify'd by your frequent kind remembrances, your last endearing lines were by a stranger, it happen'd I was abroad when he call'd, so I saw him not. I am glad of this opportunity though I have no other business but to profess my continued respects for you, and to desire your continued prayers for me. I have a little daughter now about 18 dayes old added to my family, I trust in mercy, you wil lift up one Ejaculation for her, that God wil own her for his own, among his *Esthers* (that's her name) his *hidden* Ones. My wife is but weak and low, and recovers strength slowly, but I hope he that hath begun wil perfect in mercy. We are here driving on fair and softly, God grant it may go far, as far as heaven. I *should more hope to see the Impressions of the Word strong and permanent upon others, did I but more experience the power of it upon my own heart.* I had the Bristol articles sent me by Mr. Showers, relating to a General Correspondence. The Min^{rs} in Lancashire concurr'd with them very much, those in Cheshire made several objections, and I am apt to think the thing wil fall to the ground. Mr. Traver's wil give you an account of the Providence which brought one Mr. Isaac Owen a young Preacher, to dy among us lately, in his return from Dublin, towards Mr. Woodhouse. As also of Dr. Sampson's project of a History of Nonconformity, which, if you have acquaintance with this Dr. I hope you wil encourage him to publish. The eyes of the Nation I suppose wil for a while be upon this County and Lancashire, what they wil do with the impeached Gentlemen. I cannot but see it hugely in their favors that they are sent down to be try'd in their own Country, where the evidence must be very palpable indeed if they come off otherwise than well—for I am sure it is not now as while the Tables were on the other side, when all the world saw that Blood was thirsted after.—It is said the Treason will be proved very home, but

it is altogether a secret. We had the assizes here last week, Judg Combs gave a very excellent charge, called the Prot. Dissenters their younger Brethren. I rejoyce to hear Mr. Bryan recovers in any measure, and hope that God will perfect in mercy. Mine and my wife's very affectionate respects to yourself and my dear friend Mrs. Tallents, and to Mr. Bryan, and to good Mrs. Porter. I rest,

Dear Sir,

yours under manifold obligations

MAT: HENRY.

For the much honor'd Mr. Tallents,
in Shrewsbury

These.

III. FROM SIR WILLIAM DAWES, ARCHBISHOP OF YORK,
TO THE BISHOP OF LONDONDERRY.

Cecil street, Feb^r.

ye 14th 1718.

MY LORD,

I HOPE this will reach you time enough, to bring you my best wishes & prayers, for a safe voyage to Londonderry, & all manner of happiness there. Your presence, amongst your people & Clergy there, will, I dare say, give new life to them, at this Critical juncture. I should wonder at the Conduct of quartering a Presbyterian Regiment at London. derry, if it were not of a piece with all the methods, which have been used of late for the safety of the Church. God, in his due time, put us into better methods. I will trouble y^r Lordship no longer at this busie time, than onely to desire you to let me hear of y^r health, & the state of y^r Irish affairs, at your leizure, and to believe me to be,

My Lord,

Y^r Lordship's Affect:^{ate}

Brother, & Assured Friend,

W: EBOR:

IV. FROM COLONEL GARDINER TO THE REV. PHILIP
DODDRIDGE, D. D.

Leicester y^e 25th of

August, 1770 (1740.)

MY DEAR DOCTOR,

No body can tell what a day, nor what an hour may bring forth. the one day you gave us great Joy that your children were in so fair a way; and the next morning we had the Mellancholy news of your youngest child being in y^e greatest extreamety. My wife and I do simpathise with you most sincerely, but I hope it shall please God to bring the child from the gates of death, as he has done to our son, for I

bless God we have had very good news about him this morning; I dont think I need to give you the advice I give to every body as well as to myself which is, to prepare for the worst & pray for the best. I hope you have received y^e one I sent you last night by your friend. My wife presents you her service in y^e kindest manner. I need not tell you, my Dear friend y^t I am

Entirely yours,

Ja: GARDINER.

we shall long to hear from you.

V. FROM THE REV. JAMES HERVEY, A. M. TO
MRS. ORCHARD.

MADAM,

BEFORE this can reach your Hands, the most joyfull of all Solemnities will commence. Permit me to pay my most sincere Compliments on the Occasion. Wishing, that You may see many, very many of these revolving Festivals below; &, at length, be admitted to enjoy the illustrious Authour of them in the Regions above.

I hope my pretty Godson continues well, and promise myself, that by this time He is become a fine Reader. I don't doubt, but He can say some of his Catechism; & has perfectly learned, and constantly uses his Prayers. How should I rejoyce to see Him! To hear his entertaining Chat. But chiefly to tell Him of his honour'd Papa; and point out, as his little Mind should be able to bear it, his Father's Virtues for his Imitation. This wou'd certainly be the kindest office in the World, & therefore I dare say, his tender Mama is carefull to execute it. So that I the less regret the Loss of this Satisfaction. Be pleased, Madam, to bid Him command my most respectfull Services; and inform Him, that the only Present I can make Him this Christmas, the only Testimony of Affection I can send Him, is the following prayer: "The LORD who made Heaven & Earth, GIVE THEE BLESSING out of Sion!"

Miss Orchard & Miss Betsy, I suppose, are almost Mistresses of the Harpsichord by this time. I am sometimes tempted to wish, that the Melody of its strings might reach to Weston; for I have not once heard such an Instrument speak since my residence in these Parts. So little do I go abroad among the Polite. The cheif of my Visits are among the serious Poor, who give me leave to talk of CHRIST's Righteousness and Salvation; or else to a few ingenious Clergymen, who are pleas'd to honour me with their Ac-

Monthrey," records our unknown author, where "a cross was erected to his memory, which still goes by the name of the Gate of the Baron's Cross." Such, at least, is Mr. Orme's account; but our MS. simply states, that "his friends have since raised a monument in the place where he was murdered, with an inscription declaring the manner of his death." We learn also from it this additional characteristic feature of the times,—for the event occurred long before the abolition of wardships, and its attendant consequences of barterings for daughters and for marriages, as for any other article of traffic, that the occasion of *Mr. Owen's* journey—there is no other ground for styling him a baron, than that he was a baron of the Exchequer, which our author does not represent him to have been—was "to treat with the lord of Monthrey, for his daughter in marriage with John, his eldest son." This person was the great-great-grandfather of Dr. Owen, whose father, Henry Owen, was rector of Stadham, in Oxfordshire, and a strict and zealous puritan in the early days of the reformation of the English church from those grosser relics of popery, which, for a long period after it became professedly Protestant, adhered but too closely to its rites and ceremonies, and mingled for a while even with its doctrines. By such a father, there can be little doubt, but that his children, of whom John was the second son, were regularly initiated into the first rudiments of education, and most probably beneath the paternal roof; whence the subject of this memoir was, at an early age, removed to the house of Mr. Edward Sylvester, the master of a private academy at Oxford, who seems to have been an able and diligent grinder for the University—for hired makers of verses, and polishers of essays, and of themes, for stupid or for lazy scholars, were not altogether unknown even in those days—and to have had the still higher honour of numbering amongst his pupils bishop Wilkins, Chillingworth, and Dr. Henry Wilkinson, Margaret professor of divinity during the Commonwealth, and afterwards a celebrated Non-conformist minister. Such was the early maturity of Owen's talents, and such the diligence with which he availed himself of the advantages of so able an instructor, that at the age of twelve he was admitted a student of Queen's College, Oxford. There, as previously at school, he had a very useful and most powerful incitement to activity and perseverance in his studies—the conviction that from the scantiness of his father's income, he would have to make his way through the

world by his own exertions, instead of having it smoothed for him by riches, which he would not have to accumulate, but to enjoy :—

“ Nothing, perhaps,” observes our author with great justice, “ is more unfavourable to genius and industry, than being born to a fortune already provided. It diminishes or destroys that excitement which is absolutely necessary to counteract our natural indolence; while it too often encourages those feelings of pride and vanity which are destructive of application and success. Hence, while the heir to titles and to wealth has often passed through the world in inglorious obscurity, the younger son has frequently supported and increased the honours of his family. Most persons who have risen to eminence in any profession, have given early promise of future distinction. There are, indeed, exceptions to this remark. Many a fair blossom has gone up as dust, and the seed sometimes lies so long under the surface, that all hope of its resurrection is given over; when some powerful cause suddenly quickens the latent germ, and develops the energies and beauties of the future plant.” [p. 10.]

The latter part of these judicious remarks applies not to the developement of Dr. Owen's talents—for they at all times seem to have shone forth with conspicuous lustre, but they will soon appear to have a very obvious bearing upon the direction which they took, and the mode of their exhibition; for during the greater part of his residence at the University, his mind was very slightly, if at all, impressed by religious principles, whilst his only ambition was to shine either in church or state, he cared not which, provided he could shine. Compared with his own aggrandizement, the honour of God, and the good of his country, were with him, as they still are with but too many, matters of very secondary importance. To this object he bent all the energies of his powerful mind; for it, in the quaint language of our MS., “ he plyed his studies hard,” and certainly plyed them most successfully. Under the tuition of Thomas Barlow, one of the ablest linguists of his time, then a fellow of Queen's College, but afterwards its provost, during the vice-chancellorship of his pupil, Owen studied mathematics and philosophy with great diligence; pursuing, as a recreation, the study of music, under the celebrated Wilson, whom he afterwards made professor of that science in his *alma mater*. “ This,” as Mr. Orme very truly remarks, “ shows that the men of that period were neither so destitute of taste, nor so morose and unsocial as they have been often represented.” He also, at once diverted his mind, and strengthened his body, by

devoting a portion of his time to a variety of robust exercises, such as leaping, throwing the bar, ringing of bells, &c.; diversions which none will condemn, but those who know not what hard study is; and, therefore, can have no right to determine what relaxation should be. In the case before us, that relaxation was the more needful, in that whilst pursuing his studies, so great was his ardour, so unabated his diligence, that for some years he did not allow himself more than four hours' sleep in the course of the twenty-four:—

“It is impossible,” says Mr. Orme, “not to applaud the ardour which this application discovers. The more time a student can redeem from sleep, and other indulgencies, so much the better. But it is not every constitution that is capable of such an expenditure; and many an individual, in struggling beyond his strength for the prize of literary renown, has procured it at the expense of his life, or of the irreparable injury of his future comfort. Owen himself is said to have declared afterwards, that he would gladly part with all the learning he had acquired in younger life, by sitting up late at study, if he could but recover the health he had lost by it*.” He who prefers mercy to sacrifice, requires nothing in ordinary circumstances beyond what the human system is fairly capable of bearing.” [p. 13.]

We transcribe these sensible remarks, in the hope that they may arrest the attention of some young man thoughtlessly pursuing a path, leading through withering flowers to an early tomb. The experience of Owen should not be recorded—his unavailing regrets, in as far as he was himself concerned, ought not to be preserved in vain. He being dead, yet speaketh; and one, who had he but profited by his error,—in zeal, in learning, in devotedness to the cause of God, and the salvation of immortal souls, might have followed in his steps, in the sudden close of his active and honourable career, at the age of twenty-four, reads to us a lesson more impressive, because more new. To Henry Kirke White, we could add the names of more than one of the partners of our studies, the companions of our youth, who, in catching with too great avidity at the laurel wreath to bloom upon their youthful brows, have clenched in a grasp that could not be unloosed, the cypress garland of the grave.

At sixteen, Owen took his bachelor's, and, at seventeen, his master's degree; and two years after the latter period, an event occurred, which had an important influence on his future destiny. About the time that he first appears to have

* Gibbon's Life of Watts, p. 161.

become the subject of religious convictions, though how they were produced we have no means of ascertaining; Laud, the celebrated archbishop of Canterbury,—whose subsequent fate no one could have had occasion to regret, had he been deprived, instead of being beheaded,—in the fury of his zeal for pomps and ceremonies, which, if not directly popish, were very closely allied to them, in his quality of chancellor of the University of Oxford, one of the many good things which he had monopolized, established by statute some superstitious rites, to which the members were required to conform on pain of expulsion. His recent convictions, and his early education in the principles of the Puritans, united in all probability in inducing our young graduate, then but just of age, deliberately, but resolutely; and we may add heroically, to embrace an alternative ruinous to his prospects of worldly advancement; as he then was; and had, indeed, for some time been, principally dependant for his support upon an unmarried uncle, whose high church and king prejudices were not very likely to be gratified by his nephew's quitting the University—until he unexpectedly returned to be its head; or as Mr. Orme has it, with an affectation as needless as it is childish, “until He who disposes equally the lot of nations and of individuals, sent Haman to a scaffold, and restored Mordecai to fill his place”—a figure defective, by the way, in two points, besides being ridiculous; inasmuch as Haman was exalted on a gibbet, whilst Owen never did fill the place of Laud. On his compulsory secession from Oxford, little, if in any degree less disgraceful to that University, than was the subsequent expulsion of the immortal Locke, Mr. Owen having, shortly before, received orders from bishop Bancroft, lived for some time with sir Robert Dormer, of Ascot, in Oxfordshire, as tutor to his eldest son; and afterwards became chaplain to lord Lovelace, at Hurby, in Berkshire. This, no doubt, is the “person of honour,” whom our manuscript authority mentions as having, though a partizan for the king, used Mr. Owen with much kindness. The latter, on the first breaking out of the civil wars, had embraced the cause of the parliament; a measure which he, no doubt, adopted from the clearest convictions of his conscience, since by it he knowingly forfeited all his expectations, by espousing sentiments diametrically opposite to those of his uncle, who was so incensed at his conduct, that he bequeathed the fortune, which he had always intended for his nephew, to another; leaving him in the full

enjoyment of his new republican notions, without a sixpence to support them. Under these circumstances, we cannot wonder that his spirits were depressed, though his resolution was unshaken, and his sense of duty clear. His former friends grew cold; some of the butterfly train of his admirers—they too called themselves his friends—had, indeed, taken an earlier flight; for immediately after the change in his religious sentiments, and his general views, became apparent to his college companions, those who had been intimate with him, “looking on him,” says the MS. we have so often referred to, as infected with Puritanism, forsook him; upon which, in connexion with his retirement from the University in consequence of this change, we are further informed, on the same authority, “a violent melancholy seizes him, to such an extremity, that for a quarter of a year, sometimes he avoided all manner of converse, and it was rare if a word could be drawn from him; and when he spoke, it was with such disorder, and in such extravagant terms, as not seldom exposed him to the wonder of some, contempt of others, and pity of the most. This melancholy was heightened by a sense of sin; many were the tumults and troubles of his mind, with respect to his spiritual state. And thus he continued for the space of five years: in which time God perfected his conversion, and brought forth judgment unto victory; settling his mind in that sweet serenity and calmness, as sufficiently recompensed his past sorrows.”

There is something so extraordinary, so indicative of the workings of Providence in its great designs, by the humblest and the most unlooked for means, in the history of this happy and most important change, that we shall give it in detail, as it is well related by Mr. Orme. On his patron and himself openly espousing the two opposite sides in the civil war, which issued in the public execution of Charles I., and the temporary establishment of a commonwealth, they both proceeded to London; the former to join the standard of the king, the latter to seclude himself in obscure lodgings in Charter House Yard; where, says the unknown writer whom we last quoted, “he was a perfect stranger, neither knew, nor was known of any.”

“During his residence in the Charter House,” writes Mr. Orme, “he accompanied a cousin of his own to Aldermanbury Church, to hear Mr. Edmund Calamy, a man of great note for his eloquence as a preacher, and for his boldness as a leader of the Presbyterian party. By some circumstance, unexplained, Mr. Calamy was prevented from preaching that day. In consequence of which, and of

not knowing who was to preach, many left the church. 'Owen's cousin urged him to go and hear Mr. Jackson, the minister of St. Michael's, Wood Street, a man of prodigious application as a scholar, and of considerable celebrity as a preacher. Owen, however, being seated, and unwilling to walk further, refused to leave the church till he should see who was to preach. At last a country minister, unknown to the congregation, stepped into the pulpit; and after praying very fervently, took for his text, Matt. viii. 26. 'Why are ye fearful? O ye of little faith!' The very reading of the text appears to have impressed Owen, and led him to pray most earnestly that the Lord would bless the discourse to him. The prayer was heard; for in that sermon, the minister was directed to answer the very objections, which he had commonly brought against himself; and though the same answers had often occurred to him, they had not before afforded him any relief. But now Jehovah's time of mercy had arrived, and the truth was received; not as the word of man, but as the word of the living and true God. The sermon was a very plain one; the preacher was never known; but the effect was mighty through the blessing of God." [pp. 27, 28.]

To this account the document in our possession enables us to make but few, and those not very important, additions. Mr. Owen's cousin is there described as "Mr. Owen the brewer," and he himself as "under disgust of mind, waiting in a convenient pew the coming of the minister," whom he expected to be Mr. Calamy. Mr. Jackson is represented to have been "then preacher at Faith's under Paul's," but whether he was so we cannot say, though our author may, perhaps, think it worth while to ascertain. It is stated also, that Mr. Owen made diligent inquiry after the country minister, whose plain discourse was rendered so useful to him, but without success; and, at the end of the narrative, the following remarks are made: "When his melancholy first seized him, besides other troubles that came upon him, viz. his being forced from the college, and the loss of his uncle's estate, a visible impairing of his health followed it, and many distempers invaded him; though till then he scarce knew what sickness meant, but was of a vigorous strong constitution; but this sermon proves a powerful cordial, that curing the distempers of his mind, much contributed also to the restoring him to his outward health."

The same obscurity which envelopes, and must envelope, until that day when the secrets of all hearts shall be laid open, and the works of every man shall be made known, the humble instrument, if not of John Owen's conversion, at least of his establishment in the faith, and of his being made

a partaker of the consolatory influence of the Gospel, conceals from us also the spot on which he himself first commenced his labours as a minister of Jesus Christ. It was most probably in London, but in what part, and to what church, none of his biographers have told us, and none now can tell. There is reason to suppose, that his appearance as a preacher and an author were cotemporaneous, or nearly so; and the *imprimatur* to his first work, the "Display of Arminianism," bears date March 2, 1642. This work evinces great ability, and a considerable knowledge of the long-agitated controversy, both amongst English and foreign writers, on the decrees of God; divine foreknowledge; Providence; the nature and resistibility of divine grace; original sin, and other knotty points of divinity, which have formed the groundwork of disputes in the Christian church, long before the names of Calvinist and Arminian were known as division points, though certainly more extensively and more acrimoniously prevailing since. It discovers also a severity in many of its parts, which the author's present biographer ascribes, not so much to his own temper, as to the licentious freedom of the writers he opposes, and his strong conviction of the dangerous tendency of their opinions. Were these admitted, however, as excuses for the want of Christian charity, and of the common courtesies of life, in the conduct of a theological controversy, in his case, they might be in all others; for what champion for any particular creed, or favourite doctrine, who dips his pen in gall for its defence, but thinks the hard blows, and knotty points, of his opponents, licentious freedoms, and feels thoroughly satisfied of the dangerous tendency of their tenets? But let such men, instead of vainly endeavouring to shelter themselves beneath the erroneous practice of an Owen, bear in mind this admonition of his biographer, alike applicable to him and to them:—

"It is the duty of all who know the Gospel, and especially of those who preach it, to watch the progress of error, and to endeavour to obstruct it; but it is of infinite importance that this should be done with Christian temper, and by the employment of those weapons which Christianity sanctions." [p. 35.]

Nor was this the only important error in the first production of this great writer's pen; for in his epistle dedicatory to the Committee of Religion, he implores the interference of parliament to check those divisions, and schisms, and factions, of the church, which are but too often the subversion

of the commonwealth; though he soon imbibed more correct sentiments on this important point, and learnt, and maintained; that the state has nothing to do with the errors of the church; which can only be rectified by the light of truth; not the arm of secular might, nor by the sword, unless, indeed, it be the sword of the Spirit, which is the word of God. This book, says our MS. authority, "was very much taken notice of, and highly approved, and laid the foundation of his rising;" which is there somewhat more minutely stated than by Mr. Orme, in the following words: "Some time after the publishing of it, Mr. White, who was the chairman of the committee for Scandalous Ministers, sends one morning early to Mr. Owen's lodgings, who, inquiring for him; was brought up into his chamber, he asks him, 'Sir, are you the author of the Display of Arminianism?' he replied, 'Yea,' and desired to know why he asked; the man tells him, 'Mr. White presented his services to him, and desired to speak with him.' Mr. O. was surprised, being wholly a stranger to him. The man observing this, replied, 'Sir, I have a commission from Mr. White to offer you a living (at Fordham) in Essex, if you will accept it; and then he will excuse you the trouble of coming to him.' This living was void by the sequestration of the incumbent (for the parish had articulated against him, and petitioned the committee for his removal, which was done;) and the messenger told Mr. O. that he had order from Mr. White to assure him that he should be presented to the place, and he would procure his confirmation therein. The messenger from Mr. White was one of that parish to which he invited Mr. Owen, and Mr. O. consenting, the man pursues the affair with that expedition, that the same day he returns with an order of parliament for his settling in that living: and Mr. O. comes down to the great satisfaction, not only of that parish, but of the whole country." This presentation Mr. Orme characterizes as doing much credit, both to the committee who made, and the divine who accepted it; and as far as the mere presentation is concerned, we agree with him in this opinion. But he is very shy of entering into any examination of the mode in which the vacancy was created—the sequestration of the right of the former incumbent, who, according to Walker, the historian of the suffering clergy of those days, was a person of great learning, religion, sobriety; and we are bound to take for granted that he was so, until the contrary is proved; which has never been attempted. What, then, was his crime? He was denounced by the committee for purging the church of scandalous and insuf-

icient ministers—and for what? Doubtless, such of our readers as are but partially acquainted with the history of those times will conclude, that a *scandalous* minister must mean a drunken, gambling, horse-racing, cock-fighting, hunting parson; such as there always have been in the church, and such as we have reason to know, that here and there, at least, still are there, to the disgrace of their diocesan, and the great detriment of religion. But, besides the clergy who encouraged or countenanced, by words or practice, any “Whitsun-ales, wakes, morris dances, May-poles, stage plays, or such-like licentious practices”—scandalous enough we admit, though greater scandals were, and, we fear, still are permitted in some churches calling themselves reformed—such ministers and schoolmasters are, by the ordinance for their ejection, declared to be *scandalous* in their lives and conversations, as had publicly and frequently read the Common Prayer Book; and those were to be accounted *ignorant* and *insufficient*, as should be so declared and adjudged by the commissioners in any county, or by any five of them, together with any five or more of the ministers appointed their assistants. Such was the sort of *scandalous* minister who was thrust out of the living to which Owen was presented; certainly, great unquestionably as were his talents and his merits, by might, and not by right. For such scandals, and such alone, were hundreds ejected from their cures; many of them, without any provision, cast upon the world with their relations, “either,” in the words of one of their number, “to begge, steale, or starve.” This is a point of history, a characteristic feature of the times, too prominent and important to permit, if, indeed, any consideration could warrant, a Dissenter in passing it by in silence, because they were Dissenters who did the wrong. Such are not our notions of justice, or of the truth of history; such never has been, and, we trust, never will be our course. For his own sake, we wish there had been a less strongly marked tendency to this partiality in our author’s pages.

The acceptance of this living, of course, finally connected Mr. Owen with the presbyterian party, who had then seized, *manu forte*, on the benefices and revenues of the church. He seems not however—indeed, from his own account of it, it is certain, that he had not hitherto bestowed much attention on points of church discipline, save only as far as the question of episcopacy was concerned; but removing to Coggeshall, about a year and a half after his first coming into Essex, on the death of the sequestered minister of Fordham, and the presentation of another by the patron, he

was cast, for the first time, into the society of the Independents, whose views of ecclesiastical government he maturely considered, and eventually adopted. The principal ground of his dislike to that of Presbyterians was "its intolerance, or persevering hostility to liberty of conscience," the worst feature in its character in those times, and which, as Mr. Orme very truly remarks, "ultimately ruined the body" in this country. Convincing, — we had almost said, and as certain active partizans on behalf of their immaculacy, where none were immaculate, have thought it necessary to be very wroth with our author upon this point, we will say most damning — proofs of their indulgence in this unchristian disposition, are adduced from Edwards's "*Gangrena*," and "Casting down of the last and strongest hold of Satan; in *A Treatise against Toleration*;" the "*Dissuasive*" of principal Baillie; and professor Rutherford's treatise "against pretended liberty of conscience." In these, toleration is characterized as "the grand design of the devil — the fundamental sin, having in it all errors and all evils."

"It is," says one of the writers referred to, "against the whole stream and current of Scripture both in the Old and New Testament; both in matters of faith and manners; both general and particular commands. It overthrows all relations, political, ecclesiastical, and economical. And whereas other evils, whether of judgment or practice, be but against some one or two places of Scripture or relation, this is against all — this is the Abaddon, Apollyon, the destroyer of all religion, the abomination of desolation and astonishment, the liberty of perdition, and therefore the devil follows it night and day; working mightily in many by writing books for it, and other ways; — all the devils in hell, and their instruments, being at work to promote a toleration *."

This is strong language most certainly; clear also, intelligible, and not to be mistaken. Mr. Orme might, however, easily have produced much more from other authors, quite as strong; but he has forborne. We would forbear also, but the charges of bitterness, partiality, and injustice on this point, which have been elsewhere brought against him, in the very spirit which is complained of, induce us just to refer the partizan advocates of the mildness and the tolerance of Presbyterians in past ages, to the conduct and the sentiments of their great apostle, Knox, in his justification of the murder of cardinal Beaton, because he was a papist and a heretic; in his triumphant appeal to his,

* Edwards's *Gangrena*, part i. p. 58.

followers, to tell him, during the height of their influence, "quhat knawn messmonger, or pestilent papist, durst have been seen in publict, within any reformed toun within the realme;" and well they might not, when he goes on to tell us, "that none within the realme durst more avow the hearing and saying of mess, than the thieves of Liddisdale durst avow their stouth in the presence of ane uprycht judge;" and that after some priests in the westward had been apprehended for this enormous offence, intimation was "maid unto others, that they should neyther complene to quein nor counsaill, but should execute the punishment that God has appoynted to idolaters in his law, by sick meanes as they mycht, quhairever they should be apprehendit." What was their interpretation of that punishment — what their definition of idolatry, we may gather from an authority that cannot be gainsayed — the act of the Scottish parliament against the mass, passed about this time, namely, on the 10th of July, 1560, in which it is "statute and ordeined," that "no maner of person shall say mess, nor yet hear mess, nor be present thareat, under the pane of confiscatioun of all thair guidis, and punisching of thair bodies, at the discretioun of the magistrates within quhais jurisdiction sick persones happen to be apprehended, for the first falt; banisching of the realm for the second falt; and justefeing to the deid for the third falt." Such are the tender mercies of John Knox. Pass we to the proofs of those of his followers, when their faith was the predominant one in England, as well as in Scotland. In the first address of the commissioners of the estates of Scotland to the English parliament, lord Loudon, the chancellor, says, "Let us beware of tolerating all religions, which is the ready way to have none; for there is nothing more divine in God than unity, and nothing more diabolical in the devil than division, who, therefore, is known to the vulgar, by his cloven foot, to be the father of division*." In one of their despatches home shortly after this conference, they accordingly report, "concerning religion, we have expressed the desires of the kingdom of Scotland, and given a testimony against toleration†." In the same spirit, and in the same unequivocal terms, in a remonstrance addressed to the house of commons, they complain, that "strong endeavours are used to overturn the whole work of reformation, to cast off the ministry, and introduce a toleration of all religions and forms of worship; and so in effect to destroy the cause wherein both nations have been engaged, and

* *Severall Speeches of the Earl of Loudon, &c.* p. 21.

† *Thurloe's State Papers*, iv. 111.

frustrate all the ends of the solemn league and covenant *.” As mildly, as charitably, and as unreservedly, do the framers of the “Declaration of his majesty’s forces on foot in the kingdom of Scotland, under the earl of Glencairne,” exclaim: “The party of sectaries setting up their idol of toleration, that abomination of desolation, hath introduced innumerable swarms of sects and heresies, defacing the truth of religion, and destroying the tender vine planted by the right hand of the Most High”—(so very modestly do they state the divine origin of presbyterianism, and the horrid impiety of dissenting, or from its doctrines or its discipline)—“to the reproach of the Gospel, the endangering of the souls of many thousands of simple and unstable, the hinderance of reformation according to the covenant, and the advantage and rejoicing of the enemies of true protestant religion †.”

These are a few, and but a few, of the decided protests of the official representatives of the lay presbyterians, against all toleration of any creed or form of worship but their own: turn we now to those of the clergy, and we shall find that they have as little in them of the spirit of their divine Master, or the gospel of peace, charity, and love. In “A serious and faithfull representation of the ministers of the Gospel, within the province of London, to the general and his council of warre,” we thus find them venting their complaints: “Instead of preserving the truth and purity of religion and the worship of God, we fear you are opening a door to desperate and damnable errors and heresies against the truth of God, and to many licentious and wicked practices against the worship and ways of God. How is religion made to stink by reason of your miscarriages, and like to become a scorn and a reproach in all the Christian world! Was it once a crime of the highest nature to countenance Arminians or connive at papists, and can it now be commendable, instead of a few errors, to allow (as we fear some amongst you endeavour) a totall impunity and universal toleration of all religions? Be not deceived; God is not mocked.” In another petition presented to both houses of parliament, the divines of the assembly, the regular representatives of the church, earnestly pray, in the same spirit, amongst other things, “that the bold venting of corrupt doctrines, directly contrary to the sacred law of God, and religious humiliation for sinne, which open a wide door to all libertinisme and disobedience to God and men, may be speedily suppressed every where, and that in such a manner

* Thynloe's State Papers, iv. 109. † *Ib.* p. 511.

as may give hope that the church may be no more infested with them.”—“That all the monuments of idolatry and superstition, but more especially the whole body and practice of popery, may be abolished.” A third proof, and it shall be the last of this official nature which we will quote, may be found in the sermon delivered at the coronation of Charles II., at Scone, in 1650: “According to the second article of the covenant,” the preacher there reminds his sovereign, lest he should forget the Christian lesson, “the king is bound, without respect of persons, to extirpate popery, prelacy, superstition, heresie, schism, and profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness;” and therefore, he goes on to add, “popery is not to be suffered in the royal family, nor within his dominions; prelacy, once plucked up by the root, is not to be permitted to take root again; all heresy and error must be opposed by him to the utmost of his power; and by the covenant, the king must be far from toleration of any false religion within his dominions.” What is meant by false religion is sufficiently evident from another part of the preacher’s sermon, in which he specially admonishes his royal auditor, to look carefully to the conduct of “sectaries, great enemies to the kirke, and to all the ordinances of Christ, and more particularly to presbyterian government, which they would have altogether destroyed.” “A king,” he adds, “should set himself against these, because they are enemies as well to the king as to the kirke, and strive to make both fall together*.”

We shall give one, and we give but one, extract from the writings of an individual divine, and that is from “Pagitt’s Heresographie; or, a Dissertation on the Heresies and Sectaries which have sprung up in these latter times.” There we are told, in the true spirit of the sect and the times—for these, be it remembered, in all our observations upon the intolerance of this or any other party, we never separate, as they never should be separated—that “heresies which are blasphemous in doctrine, or dangerous to the state, deserve death; the reason is because they corrupt the faith?” What more, we ask, could the most bigoted papist desire to be acceded to him; what more sweeping denunciation could the pope, in his supremacy, publish to the world, or the Vatican, in its zeal for the promulgation of the only true faith, and the suppression of all false doctrine, thunder forth? But let us follow a little further this protestant

* Douglas’s Account of the Coronation, p. 7.

divine in his definition of the duty of a civil magistrate and a Christian, with regard to those who, on some points of faith or doctrine, may hold different tenets to his own. "If such as do poyson waters and fountains," he argues, "at which men and beastes drinke, deserve capitall punishment, how much more they that, as much as in them lyeth, go about to poyson men's souls?" Accordingly, he implores the help of the parliament,—he invokes, in the name of God, the aid of the secular arm, to extirpate popery, prelacy, and other heresies, from the church; and, for this purpose, reminds them, that "the plague is of all diseases the most infectious; the plague of heresy is greater, and you are now in greater danger," he goes on to add, "than when you buried five thousand a week: you have power to keep these heretics and sectaries from conventicles, and sholing together to infect one another. Fire is dangerous: I have seen your diligence and dexterity in quenching it in the beginning: heresy is as dangerous as fire; use your best endeavours to quench it before it consumes us." In another part of his work, he as liberally and as mildly characterizes the Quakers as "a desperate, furious, bloody kennel, who, in the general liberty, as it is called, of tender consciences, but indeed hereticall and atheisticall professions, have infected many innocent, harmless souls, and will, if in policy they be not suppressed, perhaps ere long, root out all piety, order, and humanity amongst us."

From opinions and testimonies against toleration we proceed to acts and deeds; and considering the short time that the Presbyterians held the chief authority in England, the following entry in Whitelocke* will, we should presume, be considered a sufficiently striking and decisive proof of the manner in which they would have exercised it against those who differed from them in matters of doctrine or of discipline. "The day of the monthly fast, in the evening, the house met, and received a report from the committee of plundered ministers, of the blasphemies of one Paull Best, who denied the Trinity of the Godhead, and the Deity of Christ and the Holy Ghost; the house ordered him to be kept close prisoner, and an ordinance to be brought in to punish him with death." From that punishment he was only saved by the intervention of matters of deliberation, affecting the continuance of the power of his persecutors still more nearly than their faith.

From facts and opinions, it is natural that we should turn

* Memorials, p. 191.

to the inferences to be drawn from them; but here we shall not exercise our own judgment, but refer to the sentiments of Presbyterians themselves, or rather to those of an historian of the sect—we use not the term offensively—a man no less distinguished for candour than for learning, and of whom any religious body justly might be proud. It can scarcely be necessary to add, that we here refer to Dr. Cooke of Laurencekirk, who, in speaking of the conduct of the founders and early supporters of Presbyterianism in Scotland, very fairly admits, that “they arrogated a right to decide upon what the fundamental maxim of the Protestant religion declared should be left to the decision of all who examined it; and they justified, in as far as similar conduct could justify it, the atrocious cruelty of the (Roman Catholic) priesthood to those unhappy men who had been convicted of heretical pollution*.” “That its establishment,” he elsewhere adds†, with the same genuine adherence to the truth of history, “was too much connected with intolerance; that the antipathy to popery, and the nature of the opposition made to it,”—he might have added, and afterwards to the various sects of Dissenters, “were illiberal, cannot be doubted. All this, however, was the fault of the times.” To this short but important sentence, we cordially subscribe, and wish the reader to carry it with him, as we turn us from the Scottish kirk to the Independents of our native isle.

Our limits will not permit us to follow our author through his elaborate dissertation on the origin of this portion of the Christian church; but justice and impartiality require that we should advert to the claim which he sets up on its behalf, of having been the first religious body who openly declared for and firmly supported that leading principle of religious liberty,—a full and free toleration of all opinions on matters alike of doctrine and of discipline. Certain it is, however, that Luther, Zuinglius, and some others of the early reformers,—certain it equally is too, that even Catholics, when smarting under the pains and penalties of their inconsistent Protestant rulers, advocated the same principles, though the practice of but too many of them belied their profession; as we are fully satisfied was, until comparatively of late years, the case with all religious parties when in power, not excepting even the Independents; though, from the very nature of their ecclesiastical government, and the want of any regular union, either to defend their own rights, or to attack those of their opponents, they would, in the very nature of things, (the Quakers ex-

* Hist. of the Reformation, ii. 334.

† Ibid. iii. 315.

cepted, whose is the honour of having been the only consistent advocates of toleration and the rights of conscience) their inconsistencies would be the least glaring, and of the least frequent occurrence. Yet let it not be supposed that they were either faultless, or that their sins in this respect were few. Whilst their leaders could maintain from the pulpit and the press, propositions so revolting to the very first principles of religious liberty as that "the prince ought to compel all his subjects to the hearing of the word of God, in the public exercises of the church*;" whilst they could arraign the conduct of the ecclesiastical commissioners of the times for punishing "the most execrable idolatries but with prisons and forfeiture, making it a pecuniary matter, contrary to God's word," instead of punishing them with death, as "capitall mischiefs," so punished by the laws of God†; whilst they could denounce the common naming of the days of the week as idolatry, and the use of the catechisms of the established church as blasphemy against the person of Christ‡, it must be conceded to the opponents, who point out these anomalies in their principles, that, as far at least as the individuals who maintained such opinions are concerned, it may truly be said of the new light which they pretended to have within them, great, indeed was its darkness. At the same time, it must be remembered, that, though a work of Robinson's, on which Mr. Orme mainly relies for proof of the correct views on the subject of toleration of the Brownists, the immediate ancestors unquestionably of the Independents, maintains a sentiment so directly subversive of them, as that "godly magistrates are by compulsion to represser publique and notable idolatries;" yet, inasmuch as these are but the sentiments of individuals, though leaders and teachers of the sect, it is admitted, and therefore fairly to be presumed to declare the sentiments of a great part of its members, they never can have the force of those public declarations of large and generally recognised bodies, which, amongst the Episcopalians, Presbyterians, and other sects, pronounce authoritatively the opinion of the community. These, from the very nature of the constitution of their churches, can scarcely, at any period, not even at the height of their power, have existed amongst the Independents, and will therefore be vainly searched for now. Some curious documents partaking the

* Barrow's *Plain Refutation*, pref.

† Barrow's *Brief Discovery of the False Church*, 108, 165, 212.

‡ *Ib.* 132, 177.

§ *Justification of Separation*, p. 142, 143.

nature of the instruments referred to as evidence of the views of the Presbyterians, are indeed to be found in the neglected historians of the period, and in scattered pamphlets treasured up only in the libraries of the curious; and a few of these we shall quote, as nearly as possible in the order formerly pursued. The first of them is a "declaration of the Lord Protector and both houses of parliament, for a day of solemn fasting;"* which states, that "these nations are overspread with many blasphemous and damnable heresies against God himself, and his glorious attributes; against the Lord Jesus Christ, his person, his offices, and his merits; against the Holy Spirit; against the word of God, the only rule of faith and life, by denying the authority thereof, and crying up the light in the hearts of sinful men, as the rule and guide of all their actions; besides many other abominable errors which have opened a wide door for the letting in of the most horrible contempt of the ordinances and institutions of Jesus Christ, of the ministers and ministry of his glorious gospel, together with the growth of gross ignorance, atheism, and profaneness of all sorts, for which the land mourns. And that which makes these abominations the more national, (and gives us the more cause to be humbled for them), is," continues this curious state paper, "the too much remissness and connivance of the civil magistrates, (to whom belongs the care of maintaining God's public worship, honour, and purity of doctrine, as well as of punishing all sins against the second table), in permitting the growth of these abominations, by suffering persons, under the abuse of liberty of conscience, to disturb the public ordinances, and to publish their corrupt principles and practices to the seducing and infecting of others." This catalogue of heresies is assuredly quite extensive enough to include whatever its framers chose; and though framed by Cromwell and his parliament during the triumph of Independency, contains any thing rather than a recognition of the rights of conscience, or a toleration of all sentiments in religion. But at the same time that it is the most sweeping protest against toleration, it is not the only one which we have been able to discover in the worm-eaten records of the times. In a "representation of divers well affected persons in and about the city of London, to the parliament and council of the army in 1649," application is made for "strict laws and courses for the punishing and restraining of all atheism, profaneness, heresy, idolatry, schism, and popery;" and nearly all the

* Somers's State Tracts, col. i. vol. iv. p. 458.

petitions of those days pretended in favour of liberty of conscience, or boasting of its establishment, in as far as the toleration of certain sentiments is concerned, have a saving clause to the same effect. Thus, in an "address of the justices of the peace, gentry, ministers, and many of the freeholders of the county of Chester," presented to Richard Cromwell soon after his succession to the Protectorate, a hope is very prominently expressed, "that God had designed him in special mercy to the advancement of his glory, the propagation of his gospel, the vindication of his truths against heresie, errors, schism, the encouragement of magistracy and ministry," &c.; whilst in another, "from the gentlemen, ministers, and freeholders of the county of Northampton," presented on the same occasion, his highness is entreated to "consecrate the riches and forces of his dominions to the service of Christ against his enemies*."

We will not, however, multiply instances under this head, but proceed to the acts of the parliament of the commonwealth, after the Independents became the prevailing party there. From the Memorials of Whitelocke, confessedly the most impartial historian of these times, and himself, there is every reason to believe, a real friend to toleration, when its real friends were very few; we find that "the house debated the point of liberty of conscience upon the new government, and agreed to give it to all who shall not maintain atheism, popery, prelacy, prophaneness, or any damnable heresy to be enumerated by the parliament†." Changing the word parliament for general assembly, convocation, or the pope, and what more could the most bigoted Presbyterian, Episcopalian, or even Catholic, require? Nor is this a solitary legislative enactment upon the subject during the Protectorate; for, on the 22d of July 1650, an act passed "against atheistical, blasphemous, and execrable opinions, and the unlawful meetings of such persons;" and on the 8th of October 1653, the house voted that there should be "a declaration giving fitting liberty to all that fear God among themselves, without imposing one upon the other, and to discountenance blasphemies, damnable heresies, and licentious practices‡." Nay, so jealous were they of their authority in things spiritual, and of their power to restrain the liberty of conscience, which every man enjoys as a natural right, that they resolved, "that

* Catalogue of the places where Richard Cromwell was proclaimed, p. 32, 51.

† Whitelocke's Memorials, p. 566.

‡ Ib. 465, 566.

to bills touching liberty of conscience the Protector should have a negative, but not to bills suppressing heresies*." That province was to be peculiarly and exclusively their own. How they exercised it in enacting laws we have already seen, and proof will not be wanting of their readiness to execute them.

• We will pass on first, however, to the ministers of the sect; because it may be said, that in these intolerant proceedings and declarations they could have no part. In "a petition of several churches in the county of Gloucester to the Lord Protector," preserved in Nichols's State Papers†, we have complaints of "the body of a corrupt, ungifted, and scandalous ministry, yet left standing"—(that of the church of England stood not then; the Presbyterian must, therefore, have been intended;) "blinding and hardening the people against the work of reformation," and these the Protector, and "all the faithfull ones," were required to witness against, and to remove; the remonstrants adding, that "there should be no covenants made with these hardened enemies against the Lord and his people." In another clerical petition, contained in the same book‡, request is made to parliament, "that those lawes and statutes, which tend to hinder godly, conscientious people, from serving God according to their light, may be repealed; provided that this does not give liberty to any popish and superstitious course, nor yet (by any meanes) to those that contemne the ordinances of Jesus Christ, whose most dangerous and destructive principles," say the petitioners, "(as we humbly conceive) call upon the nursing fathers of the church not to suffer them to vent their damnable blasphemies in any place of the nation." That they might not vent it, they recommend resort to a measure, from which every Englishman in our day, whatever may be his religious sentiments, creed, or party, will, we should hope, instinctively revolt; namely, "that the presse may be regulated, and so a stoppe set to all libellouse and abusive pamphletts that dayly come forth to the great prejudice of the Gospell, and the just grieffe of many godly people." The Catholics and Episcopalians would, doubtless, be included in these prohibitory clauses of the Independent *magna charta* of religious rights; and that the Presbyterians would not have escaped their operation, in the event of their rivals gaining an undisturbed ascendancy, seems, from cotemporaneous documents, to be, at least, a

* Whitelocke's Memorials, p. 614.

† P. 146.

‡ P. 129.

matter of very strong suspicion. Thus, in a letter to Cromwell, preserved among the state papers of the times, the churches of Kent very distinctly express their hopes, that "wilful, rigid, Presbyters will never warme a sea in the supreme trust more." From their conduct whilst in power, this was a very natural wish for an Independent to form; but we doubt very much whether, had the connexion of the Congregationalists with the government been of longer continuance than it was, the Presbyterians would not have had abundant cause to rue its accomplishment. It has, indeed, been contended by the advocates for the superior tolerance of the Independents, that the very fundamentals of their discipline as churches forbade the establishment of their sect as the religion of the state; and certainly, as Independency now exists, and is understood, this is reduced to a self-evident proposition. We, however, have reason to doubt whether this was as demonstrably the case with the practical Independency of the middle of the seventeenth century, the era of Cromwell, its great patron, and of the commonwealth; however enlightened might have been the views and conduct of Dr. Owen, and a few individuals of the body. In confirmation of this opinion, unpalatable we doubt not as it will be, in common with the whole train of reasoning and of evidence pursued in this article, to the thick and thin advocates of the immaculacy of the denomination, we refer to the address of the celebrated Dr. Thomas Goodwin, the friend of Owen, and one of his colleagues in the headship of houses at Oxford; who, on presenting, at the levee of Richard Cromwell, on his succession to the protectorship, the confession of faith of the Independents, "in the name and by the appointment of the officers and messengers of above an hundred congregational churches, from several parts of the nation;" addressed the then head of the state in the following remarkable, and very intelligible terms: "And now we present to your highness what we have done, and commit to your trust the common faith once delivered to the saints. The Gospel, and the saving truths of it, being a national endowment bequeathed by Christ himself at his ascension, and committed to the trust of some in the nation's behalf, committed to my trust (saith Paul) in the name of the ministers; and we look at the magistrates as *custos utriusque tabulae*, and so commit it to your trust, as our chief magistrate, to countenance and propagate *." The men who

* Catalogue of the places where Richard Cromwell was proclaimed, p. 25.

could avow these sentiments had not certainly the foundation stone to lay, on which all persecution for religious opinions rests—for, acknowledging the right and duty of the secular power to interfere in matters of faith and conscience, they left it to their own passions, and prejudices, and bigoted views, to rear on that anti-christian foundation whatever superstructure of exclusion and intolerance they might hereafter choose.

With individual opinions upon these points, for brevity's sake, we will not trouble our readers, though easy it were to furnish them with strong ones. Facts, however, are admitted to be stubborn things, and to facts we must appeal. In 1650, the parliament ordered the author, printer, and publisher of a book recommending the observance of Saturday, instead of Sunday, as the Sabbath, to be imprisoned and otherwise punished; sentenced one Clarkson, who had published an impious and blasphemous book, called the *Single Eye* (a treatise, we should presume, from its title, for we have never seen it, to have denied the doctrine of the Trinity) to be sent to the house of correction, and afterwards banished; his book, as was directed also in the preceding case, being burnt by the common hangman. About the same time, they imprisoned an anabaptist, for absurdly pushing the doctrine of election to its extreme limit, by maintaining that God could not damn him. In the following year, a soldier was cashiered, by their authority, for asserting that God was reason, as the perfection of reason he may, without heterodoxy, be said to be. The well known case of James Naylor, a fanatic, certainly fitter for Bedlam than for martyrdom, deserves also to be referred to; for though his conduct, from its actual disturbance of the public peace, and avowed tendency to overturn all authority, called for some punishment or restraint, it was, it must be recollected, for his blasphemy, (equalled in our own days by Johanna Southcott and others, who sank unpunished into obscurity or to their graves,) that he was delivered over to the secular arm, and, in its mercy, suffered the barbarous punishment of having his tongue bored through with a hot iron, with which a brand was also set upon his forehead, in addition to a sentence to the pillory, whipping, and perpetual imprisonment. It was only, indeed, by fourteen voices, that his life was saved. Some of the ordinances of parliament having forbidden the observance of Christmas day, Cromwell himself, notwithstanding the remonstrances of Whitelocke, who very properly reminded him, that such a procedure was con-

trary to the liberty of conscience, which he and his friends professed to maintain, directed the dispersion of some religious meetings on that day, by an armed soldiery, a party of whom, in September, 1649, rode into the church of St. Peter's, Paul's Wharf, with their pieces cocked and swords drawn, to take a minister into custody, and carry him to Whitehall, for no higher an offence than that of reading the book of common prayer. On this occasion, they fired at random among the crowd, shot an old woman in the head, wounded about forty more of the congregation, and rifled and plundered them of their clothes, and hats, and other "spoils of the Egyptians." These are a few of the acts and monuments of Independent ascendancy in England, to say nothing of the rigorous treatment of the Catholics, against whom, unhappily, established precedent might be quoted for their wrongs — the state of wretchedness and want to which at least thirty thousand individuals were reduced, by the proscription of the rites and liturgy of the established church, the blame of which the Presbyterians may at least divide, — and the excessive severity exercised towards the Quakers, whose actual disturbance of the public worship of others certainly merited some punishment, though infinitely short of that indiscriminate persecution of the sect, as a sect, which visited 3170 of their first members with imprisonment; setting in the stocks, whipping, confiscation of their goods, and other wrongs, in the great majority of instances inflicted entirely for conscience' sake. From these wrongs, thirty-two are said, indeed, to have died in prison or elsewhere. But in New England the sect, there called Congregationalists — a name the most appropriate to its peculiar discipline of any by which it was ever known — earlier attained to power, and held it longer, than in the mother country. There, indeed, it can alone be said ever to have been established; and it escaped not the vices of all previous religious establishments, at least in their earlier days; — the love of domination, and that persecuting spirit which is not of Christ, or of his Gospel, but of the world, and he who of its powers is the prince. It is necessary, therefore, to glance — and our limits will permit us but a glance — at the transatlantic proceedings of those churches with which no candid Independent can deny the identity of his sect. Their laws excluded from all offices of the state, from eligibility to vote at elections, or to serve on juries and even from being made freemen, every person who was not a member of some

church approved by the civil magistrate*. There members of the established churches of England and of Scotland, though excluded from partaking the ordinances of the church, (and consistently enough excluded, we admit, if permitted to communicate elsewhere,) were compelled, under a heavy fine, to appear every Lord's-day as fellow-worshippers with congregations, to whose discipline, at the least, they could not conscientiously conform; and for respectfully stating their intentions to appeal against those oppressive grievances, if not corrected by the colonial government, to the parliament of England, the courts of that government most iniquitously sentenced six of their number to fine and imprisonment†. A Presbyterian also—for the sufferers just alluded to were Episcopalians—was imprisoned for thirteen months, for venturing to question the scriptural origin of the Independent church; a most dangerous experiment in the right of exercising liberty of conscience and of speech, in a country in which a law existed worthy of the Vatican or the Inquisition, enacting, that “any person falsely charging any congregational minister with error, should be punished by the secular courts, according to the quality and measure of the offence; that all others,” adds the ordinance, “may fear to break out into such wickedness‡.” As liberal and as tolerant, but not more so, were the laws of the New England Congregationalists against heresy; in one of which, introduced by this correct and broad avowal of the principle of religious freedom, that “no creature is lord or has power over the faith and consciences of men,” they most inconsistently enact, in the very teeth of their own declaration, “that to restrayn, or provide against, such as may bring in dangerous errors or heresies, tending to corrupt and destroy the soules of men, it is ordered, that if any Christian shall goe about to subvert or destroy the Christian faith or religion, by preaching, publishing, or maintaining any dangerous errors or heresy, or shall endeavour to draw or seduce others thereunto, every such person so offending, and continuing obstinate therein after due means of conversion, shall be fined, banished, or otherwise severely punished, as the court of magistrates, duly considering the offence, with the aggravating circumstances and dangers likewise, shall judge meet||.” Of what were dangerous

* Robertson's America, iv. 292. Newhaven's Settler in New England, p. 22.

† Neale's Hist. of New England, p. 215.

‡ Ib. 28.

|| Ib. 24.

heresies the civil magistrate was thus constituted the sole judge, and to his discretion was also left the punishment of such as he should brand as heretics. But other statutory enactments give us very satisfactory evidence that the limits of free inquiry and belief were there abundantly straight, for whoever denied the baptizing of infants was banished the jurisdiction of the state; or professing the Christian religion, but denying any book of the Bible to be the word of God, was to be fined and punished as the court thought fit. A recantation of error, in the latter case, limited the fine of the offender to £10., but if he relapsed into heresy, he was to be put to death, or be banished, as the court should determine. The knowingly bringing in a Quaker, or heretic of any kind, subjected the offender to be imprisoned until he gave security for carrying him away; whilst the concealment of any such noxious people was visited with the merciful fine of forty shillings for every hour of their stay. Going to a Quakers' meeting-house was an offence finable in the sum of ten shillings, and dispersing or concealing their publications in that of five pounds for every book. Ordinances were indeed passed, and most rigorously executed, for the banishing of the members of this persecuted sect, on pain of death if they returned*. Describing them in such terms of Christian moderation, as "that accursed sect of heretics lately risen up in the world, called Quakers," their importation was prohibited under the penalty of one hundred pounds, whilst such as rose among themselves were to be imprisoned, severely whipped, and forbidden all conversation with their fellow-creatures; and on a second offence, if males, they were sentenced to lose an ear, and to be kept in the house of correction until sent away at their own charge; and for the third, to lose their other ear. Females were to be whipped and imprisoned as the men; and whether males or females, on offending for the fourth time, they were to have their tongues bored through with a hot iron, and to be imprisoned until sent away at their own expense†. But another ordinance went further still; for it provided that "every inhabitant of the jurisdiction withdrawing from church assemblies, and, instead thereof, frequenting private meetings of their own, or adhering to, or approving of, any known Quaker, or condemning the practice or proceedings against Quakers, should be committed to prison for one month; and if they did not afterwards voluntarily depart the colony, but refused

* Neale, p. 683. † *Ib.* 296, 7; *Wymse's Brit. Emp. in America*, i. 79.

to retract and reform their opinions, were to be banished, on pain of death if they returned *." The severe — we are justified in saying, the barbarous — laws already quoted, are those of the state of Massachusetts: in the colony established under the Plymouth patent, whoever saw a Quaker was obliged to give immediate notice to the nearest constable, though he should live six miles or more from one, under pain of subjecting himself to the discretionary punishment of the court; and the constable receiving such information was required forthwith to apprehend the proscribed heretic, however harmless and inoffensive his conduct might have been, and if he did not depart the district, to whip him and send him from it, to wander where he might be whipped and cast out again, if indeed a worse fate did not befall him †. Such being the mild letter of the laws enacted by the Congregationalists of New England, we shall content ourselves with an instance or two of the spirit in which they were executed. Women holding the proscribed opinions of the Quakers were not saved by their sex, or by any regard to decency, from smarting under the lash of the executioner, at the cart's tail or the public whipping post. Numbers of both sexes were banished for life, many of them after being branded with the letter H. for heretic, and R. for rogue, for as rogues and vagabonds they were treated, and were legally described ‡. Two of their female preachers were stripped and exposed, in the most indecent manner, to a considerable degree of torture, in the vain and ridiculous expectation of discovering upon their persons tokens of witchcraft, a crime, for which, in 1692, no less than nineteen persons were executed and 150 imprisoned, besides two hundred others who were under accusation. In 1658, three Quakers lost their ears, and in the two next years three men and one woman of this persuasion were put to death, the bodies of two of the former being afterwards thrown into a pit in an open field, from which they were not suffered to be removed ||. Several others were condemned to this extreme punishment of the law, merely for the heretical opinions which they held and promulgated, when a stop was put to the outrageous and unchristian proceedings of their Independent persecutors, by a letter from their high church, or — for such, we doubt not, that at heart he was — rather from their

* Neale, p. 307.

† Ib. 321.

‡ Ib. 683. New England Judged, 138, 366. Whiting's Truth and Innocency Defended, 18.

§ Ib. 292, 523. New England Judged, 91.

popish king, soon after his restoration*. Nor was their severity confined to Quakers, for, in pursuance of their declared intention, of tolerating no faith or worship but their own, they banished a popular minister from one of their towns, for maintaining, amongst other heretical and erroneous opinions, that which their descendants most unwarrantably assert to have been as a fundamental in their tenets, that "there should be a general and unlimited toleration for all religions, and that to punish men for matter of conscience was persecution†." Having also assembled a synod, (for synods were perfectly consistent with the notions of Independency held by many of the body in the seventeenth century,) in 1637, in which they sweepingly condemned eighty-two opinions, chiefly of an antinomian tendency, they fined several persons who maintained them; imprisoned others; and banished sixteen of them, who, being by the rigid execution of that sentence compelled to seek a shelter in the wild deserts of the country, were tomahawked and scalped by the Indian tribes, a fate which befel not a few of the New England sufferers for conscience' sake‡. We will not multiply instances of the practical intolerance of the sect in America, for no multiplication surely can be needed to justify the adoption of the conclusion of an eminent historian of that country, that "the people who, in England, could not bear being chastised with rods, had no sooner got free from their fetters, than they scourged their fellow-refugees with scorpions||." With equal truth and justice does another, and a still more eloquent writer on the same subject observe, "With an inconsistency of which there are many such flagrant instances among Christians of every denomination, that it cannot be imputed as a reproach peculiar to any sect, the very men, who had themselves fled from persecution, became persecutors, and had recourse, in order to enforce their own opinions, to the same unhallowed weapons, against which they had lately remonstrated with so much violence§."

The facts — the laws — the public declarations — to which we have appealed, with a view of proving that the Independents of former ages are by no means exempt from the imputation of intolerance, which lies alike heavily on all — or at least so nearly alike, that the degree of intolerance is

* Neale, p. 313-15; New England Judged, 339, &c. Rose's Observations on Fox's Hist. ap. xxxix.

† Robertson's America, iv. 300.

‡ Neale, p. 179, 8.

|| Douglas's Summary, i. 434.

§ Robertson's America, iv. 216.

not worth disputing about, and may be pretty accurately determined by the degree and continuance of power which each sect enjoyed — are too conclusive, in our apprehension, to need any copious citations of the opinions formed of their conduct by cotemporaneous writers. One or two, however, for the sake of impartiality, we cannot but select. In reference to the barbarous punishment of Naylor, and those who held his tenets, one of the writers of the times very pertinently asks, whether other sects “have any good assurance they may not hereafter be dealt withal after the like manner? And whether the several professors amongst us, that by the national faith shall be concluded unorthodox, may not, from those beginnings and other foundations already laid, expect to receive the like entertainment at the hands of this generation, as the godly and faithful followers of Christ have, at the hands of the worldly powers and national church in times past*?” From New England, a letter, written about the same time, observes, in a similar strain, “We must now have a state religion, such as the powers of this world will allow, and no other; a state ministry, and a state way of maintenance; and we must worship the Lord Jesus as the world shall appoint us; we must all go to the public place of meeting in the parish where we dwell, or be prosecuted†.” But we appeal to authority still higher; the remonstrances to Cromwell’s government of Cromwell’s son, Henry, the lord deputy of Ireland, one of the few, the very few, consistent Independents of his time, and a man whose views of toleration — whose character and conduct — would do honour to any sect or any cause. In one of his letters to his brother-in-law, Fleetwood, he very justly asks, “Will not the laws of an imposing Independent or Anabaptist be as imposing as the laws of an imposing prelate or presbyter? Dear brother,” he adds, with an earnestness which does equal honour to his head and heart, “let us not fall into the sins of other men, lest we partake of their plagues. Let it be so carryed that all the people of God, though under different forms, yea, even those whom you count without, may enjoy their birth-right and civil liberty, and that no one party may tread upon the neck of another‡.” These are the sentiments of a real friend to toleration on its broadest basis, shackled by no ifs or buts, exceptions or limitations: but we may be satis-

* Narrative of the late Parliament. Harl. Miscel. iii. 245.

† Neale, 321.

‡ Thuzee’s State Papers, vii. 454.

sed by another of this enlightened statesman's letters to secretary Thurloe, urging upon his father's government tenderness to sectarians, that these were not the generally received opinions of the party which then had the upper hand. Speaking of his success in suppressing, by mild measures, the excesses of the Anabaptists in Ireland, he remarks, "The Independent was then above measure pleased, and the fresh joy of being newly delivered from the reign of the Anabaptists, gave him no leisure to think of setting up for himself, which nevertheless all parties will attempt in their turn *."

With this sagacious observation of the young lord deputy of Ireland, we shall close the evidence on both sides in the litigation between the Presbyterians and Independents, which others have provoked, and argued in the true spirit of advocates; and which we wish to sum up with the impartiality of the judge, though we have been under the necessity of clothing ourselves in another and less dignified character, whilst collecting as *amici curiæ* much important evidence, which neither of the litigants adduced: and we have done so at great length, not only because Mr. Orme has made the point at issue a most prominent feature in his work, but because, chiefly upon it, he has been outrageously assailed by the champions of Presbyterian perfection; though on the score of intolerance we have shown, we would hope, even to their satisfaction, that their ancestors in olden times were, at least, in *pari delicto* with the Independents, whose gross incongruities of practice and profession we attempt neither to vindicate nor excuse. But we have a higher object in view—an exposure of the folly of men of any sect contending warmly, and too often bitterly, for the exemption of their party from vices and inconsistencies, which they agree in admitting, in as far as all other parties are concerned, were common to the age. If intolerance be not consistent with the Independency of the days in which we live, (as most assuredly it is not) what interest or motive has an Independent to distort the clear evidence of history, — to stoop to quibbles and to quirks, to prove that this was also the case with the practical Independency of two hundred years ago? Unquestionably he has none, save it be that inordinate self-love, which in every thing with which we are connected, would give us the pre-eminence. The like reasoning applies, of course, to Presbyterians, Episcopalians, and to all. We

* Thurloe, v. 348.

at least, have acted upon it in referring to the past history of the sect to which we naturally feel the strongest preference, without caring what may be thought of us by its unreasonable zealots for having done so. Would those zealots of every church, established or protected, (alas! though, that for any protection there should be need) — Episcopalian, Presbyterian, or Independent, but do their best to carry the tolerating principles of their sect into the practice of their lives, they would be much more profitably occupied, both for themselves and for others, than in raking up the musty records of the intolerance of those who differed from them, in ages gone by, never, we hope, to return. That we ourselves have followed their example, we readily admit; but every one must perceive, in a moment, that we have done it but to repeat to the angry claimants for pre-eminence, where pre-eminence, as a body, there was none, the admonition of our Saviour, "He that is without sin amongst you cast the first stone;" "cast the beam," we should in some cases be justified in adding, "out of thine own eye, then shalt thou see clearly to cast out the mote out of thy brother's eye."

Holding, or at least endeavouring thus to hold, the scales with an equal hand; and reading the records of the ages that are past with the eye of the historian, not that of the partizan, whilst we reply to the false accusation which has been advanced against Mr. Orme, of having purposely and uncandidly suppressed the fact of there having been, in Holland, a Presbyterian church established by law, which recognised and acted on the principle of toleration, before the Independents existed as a body to recognise it — by referring to the treatment of Grotius and Vorstius, for abetting heretical opinions, both of whom were exiled, and one had a chance of being hung; and to the position subversive of all toleration, adopted even by the synod of Dort, that heresy was cognizable and punishable by the civil magistrate; — on the other hand, we would remind the writer whom upon this point we defend, that to deny the connexion, we will even say the identity, of the Congregationalists of New England with the Independents of the mother country, in order to get rid of the argument derivable from their persecutions, is a subterfuge of which a candid historian should be ashamed. They had synods, says Mr. Orme: and so had the Independents of the Commonwealth, with the approbation of Dr. Owen himself, or something of a similar nature under another name. O! "but it is not the name," he afterwards con-

tends, "but the spirit and conduct, which discover the system to which we belong." This is begging the question with a vengeance; and amounts to nothing more or less than an assertion that Independent churches disavow persecution—*ergo*—no persecutors could be Independents: a mode of getting rid of the inconsistencies between profession and conduct, which, if allowed, would exculpate every sect from every crime that has been laid to their charge. But Mr. Orme appeals to fact in proof of the non-identity of these two bodies, and the tolerant spirit of the English Independents; citing in support of his position a remonstrance of the ministers of London in that connexion with their American brethren, against their persecuting proceedings, and exhorting them to desist from such unchristian courses. This very interference—this very epithet of brethren, must give the go-by to the question, in as far as the identity of the two bodies is concerned, on which no one acquainted with the history, the manners, the parties, and the language of those times, could seriously entertain a doubt. The Independents of Great Britain, and the Congregationalists of New England, are essentially one and the same sect now; and they were so in every thing that respected the marks of their distinction from other sects, a hundred and fifty, or two hundred years ago. The remonstrance of the former body to the latter is, therefore, to be treated as a communication from one branch of a sect to another; and it is observable, that even that protest against intolerance contains a high commendation of "the care and vigilance of a very worthy magistracy to countenance and protect" the congregational ministry, though that very magistracy were the chief authors of all the wrongs inflicted upon other sects. In entreating that ministry, and their hearers, "to suspend all proceedings in corporal restraints, or punishments on persons that dissent from them;" the qualifying expression "rigorous" is also prefixed to the word "proceedings," and what should be thought rigorous who was to determine? But the date of the remonstrance deprives it of all, or of nearly all, its weight as evidence of the tolerant disposition of the Independents as a body, even at home. That date is the 25th of March, 1669, nearly seven years and a half after the letter of Charles II. to the governor of New England had commanded these persecutions to be stayed. At this very time, the authors of the declaration in favour of toleration were smarting under the rigorous laws enacted against them by the English parliament, where the high church and king party had again got

the ascendancy; we may readily conceive, therefore, that they felt for others similarly situated: and it was their manifest interest to protest against religious persecutions of every kind, as we could produce proof after proof of every party, Catholic and Protestant—Presbyterians, Independents, Anabaptists, Fifth Monarchy men and all, having done more or less unequivocally, when they have been groaning under its pressure; though they have unhappily forgotten, or widely departed from the principle, when in their turn they had the power to oppress. In vain, therefore, do we look for any interference of the Independents of England to check the intolerant proceedings of their brethren in America, during the fifteen years, at the least, in which they were hanging, branding, flogging, banishing, fining, imprisoning, those whom they denounced as heretics at their pleasure, until the king's letter checked them in their course; although during nearly the whole of that period those Independents had great power and influence in England, and for a considerable portion of it could have secured the effectual interference of its government. But, instead of this, for near eight years longer, they passed over these enormities in silence; and it is not until they are rigorously persecuted themselves at home for conscience' sake, that they think it necessary to bear their testimony against still severer persecutions, on the like ground, by their "brethren" abroad.

With this remark we close the controversy, protesting, however, against any inference being drawn, either from what we have said, or what we have produced in evidence; on either side, to the prejudice of the fullest admission, that both amongst the Presbyterians and Independents (and without partiality we may add, especially the latter) individual writers may be found, who advocated on a very broad, though few, perhaps, on the broadest basis, the sacred principles of the rights of conscience, which, a few ages after, began to be more ably and more fully urged; until they were, at length, theoretically adopted by nearly every sect, and acted upon to a great extent by the legislature of the land. In the foremost rank of these, unquestionably, stood Owen; and had Mr. Orme satisfied himself with asserting his claim to this honour, without claiming it so exclusively as he does for the sect to which the doctor and his biographer alike belong, we should not have had so long a digression to make from the regular course of the narrative before us; on which our observations now must needs be brief indeed, a circumstance which we the less regret, from our general

concurrence alike in the correctness of its author's facts, and the justice of his remarks.

In reverting to the personal history of Dr. Owen, we cannot but venture a remark, that the gradual change which took place in his sentiments on religious liberty, abundantly proves what were the general opinions on the subject, at the time. Thus, after he had become an Independent, he describes toleration "as the alms of authority;" and long afterwards talks of the people of God "enjoying rule and protection as they are fitted for employment," forgetting who has said, that "his kingdom is not of this world."

Whilst residing at Coggeshall, where he continued for some time, useful and beloved as the pastor of an Independent church and congregation there, Dr. Owen was introduced, at the siege of Colchester, to Fairfax, at whose house Cromwell afterwards introduced himself to his acquaintance. The fairest prospects of promotion were thus opened to his view, had he been an ambitious man to avail himself of them, which, however, he was not. But honours forced themselves upon him. He was more than once called from his retirement to preach before the parliament and the army; and was selected for the difficult task of improving, by a discourse to the former, the execution of the king, the day after that event took place. His enemies, and the enemies of the sect to which he was an ornament, have referred to the sermon then delivered as a proof of his approval of this unjustifiable act; but no such approval is to be found in any part of it. When he printed it, as he did immediately after, he annexed to it his celebrated treatise on Toleration; one of the earliest, though not the best essays on that important subject; for it contains some positions on the duty of the magistrate in supporting ministers who preached the truth, and in discouraging all external inducements to embrace erroneous tenets, at variance with the more correct views upon those points adopted in the present day. At the earnest request, almost at the command, indeed, of Cromwell, he afterwards accompanied that general as chaplain to his army, both to Ireland and Scotland. In each of those countries he preached with considerable success, and in the former essentially promoted the cause of learning, by correcting the abuses which had crept into the government of Trinity College, Dublin, and placing it on a respectable footing. In 1651, he was called to render the same services to his *alma mater*, Oxford, the parliament having appointed him, in the course of that year, to the deanery of Christ Church; from which, and from the vice-

chancellorship, Dr. Reynolds, who had been put into those offices by the Presbyterian party, was removed, for refusing to take the engagement to be true to the government without king, or house of lords. Had the system of Independency been then what it is now, Owen could never have accepted this office, to which was attached some considerable portion of the temporalities of the church. But such was the fashion of the times; and hence Milton had but too good ground to reproach the Independents with the inconsistency of the dependence of their ministers on a state hire in religion. Whilst in this situation he preached several times before the parliament; once on the thanksgiving day for the battle of Worcester, when he was more abusive of the Scotch than was his wont in his public discourses; and another time, at the funeral of Ireton, of whom he seems to have entertained a high,—we strongly suspect too high, an opinion. In 1652, Cromwell, as chancellor of the University of Oxford, appointed Owen his vice-chancellor; an office which he filled for five years with distinguished ability, highly to his own credit, and equally to the advantage of the body over which he presided. Two years after his nomination, whilst in London, attending a meeting of some of the leading Independents and Presbyterians, convened by Cromwell, for the purpose of effecting an union between the two parties, the University conferred upon him the degree of doctor in divinity. Such, at least, is Mr. Orme's account of the manner in which his diploma was obtained; and it is, probably, the correct one. From our MS. it would appear, however, that he himself stood for it in the regular way; and as it contains rather a curious anecdote, we will transcribe the passage:—"Not long after which (his coming to Oxford) he takes his degree of doctor of divinity. But some of the Drs., who had not much kindness for him, did intend to baffle him when he came to dispute, thinking he had been so long absent from the University, that he would be unready both in speaking Latin, and in disputing. The night before, a friend of his having the information of this design, acquaints Mr. O. with it; upon which he prepares himself more thoroughly for the encounter, while he was at Edinburgh, conversing constantly with the learned men of the College, and others, in Latin and in disputations. He was better prepared than they were aware of; and keeping them to the strict rule of disputation, he managed y^e whole exercise with such exactness as frustrated their expectations."

In his government of the University he evinced great liberality of sentiment and conduct, bestowing the livings in his gift principally upon Presbyterians; and even suffering the proscribed Episcopalians to meet together for worship opposite to his own door, though urged by many to prevent their doing so. He carefully corrected all abuses, and encouraged learning in every possible way; even taking poor scholars into his house, and supplying them with money from his own pocket, to enable them to pursue their studies. He was also a diligent preacher, generally officiating every Sunday morning at St. Mary's church, where the members of the University attend, and at Stadham, his native village, where he had some private property, in the afternoon. Whilst holding this office, he also acted as one of the tryers for the ejection of scandalous and insufficient ministers, in which situation he did himself great honour, and the church and the world real service, by rescuing the learned Dr. Pocock from the barbarian hands of some of his fellow commissioners, who were about to eject that celebrated oriental scholar from his living, as a scandalous, ignorant, and insufficient minister. Such was the conduct of some of the Independent tryers, the frequent injustice of whose proceedings is scarcely atoned for by the good which they avowedly did in many cases, and by their having had in their number such men as Owen and Howe, without whose judicious tempering of their zeal with a little knowledge and discretion, their conduct would have been still more objectionable than it was. That of Dr. Owen himself, would seem, however, in another respect, to have been rather inconsistent with his professed love of retirement, and the duties of his office as a Christian minister. We allude to his standing for the representation of the University in parliament in 1654, though he sat as its member but a short time, the committee of privileges deciding against his fitness, from his being in the ministry. In that decision we think them right; for certainly the less a minister of the Gospel has to do with secular affairs, the better will he be able to attend to those spiritual ones which are his peculiar province. The evil of not attending to a separation clearly laid down, according to our view of the subject, in Scripture, exposed the doctor to much misrepresentation, and also placed him in situations by no means accordant with his sacred functions. Thus we find him very active in raising troops and securing prisoners, and performing, as some of his enemies not inaptly imputed, the duties of a major-general, rather than a teacher of the Gospel of peace. On the appoint-

ment of Richard Cromwell to the chancellorship of the University, Dr. Owen was superseded as vice-chancellor by Dr. Conant; owing his dismissal from the office he had so faithfully discharged, to his having drawn up the petition presented to the house of commons by the officers of the army against Cromwell being appointed king.

The remaining incidents in his public life are his activity in the formation of the Savoy Confession of Faith; his connexion with the Wallingford-house party, by which Richard Cromwell was forced to resign the protectorate, which we believe, by the way, to have been more of a political nature than Mr. Orme is disposed to admit; the assistance which he gave to the restoration of the long parliament; his unsuccessful journey as a commissioner to the army, to know the intentions of the wary Monk; and finally, his dismissal from the deanery of Christ Church, to make way for Dr. Reynolds, when the Presbyterians again had the ascendancy in parliament. With that dismissal terminated his connexion with affairs of state, and the public politics of the time, in which he had long taken an active part; one, indeed, which Mr. Orme himself admits to have been in some measure injurious to the full and faithful discharge of the duties of the Christian ministry.

On the remainder of his life, as far as the character of this great and excellent man is concerned, we confess that we look with more unmingled satisfaction, though to him it was perhaps a harder path. We can cast, however, but the merest glance upon its incidents. Retiring, on his deprivation, to Stadham, he preached there to a small congregation, many of them from Oxford, until he was driven thence by the militia of that city, and other persecutions raised against him; when he removed from place to place for safety, repairing at last to London, where he employed his time in preparing for the press many of those works which have immortalized his name. Some of them, in favour of the Dissenters and toleration, he was compelled to publish anonymously. So uncomfortable, indeed, did he feel himself in England, as well he might do in those times, that he readily accepted a call from one of the congregational churches of Boston, in Massachusetts, to become their pastor, though he was prevented going to America, it has been said, by a prohibition from the government. The Declaration of Indulgence in 1672, unconstitutional as it was, freed, however, both Owen and his fellow-sufferers from the most grievous of the restraints to which they had been long, and most unjustly subjected,

and he openly preached in London, where he was for some years pastor of the Independent church and congregation assembling in Bury Street, amongst whom were several noblemen, and persons eminent for their rank, and for the part which they had taken in public affairs. Over these he continued to preside until his death, which happened, at his country seat at Ealing, on the 24th of August 1683, in the 67th year of his age. His remains were deposited in Bunhill Fields, followed to the cemetery of the despised and persecuted Dissenters, by the carriages of 67 noblemen and gentlemen, besides many mourning coaches, and persons on horseback; an abundant proof how much he must have been honoured through life, and lamented at his death.

On his character we have not room to expatiate, nor is there any necessity for our doing so, for all the defects which his bitterest enemies attempted to point out in it, have already been considered; and its excellencies, who does not know? If any such there be, we gladly refer them to the pages of Mr. Orme, where that character is fairly and ably drawn at length. His merits as a writer are also too generally admitted, and too correctly estimated, to require any notice at our hands of his works, which were numerous and elaborate beyond any conception, which, without such proof, we could have formed of the labours of an individual mind. Diffuseness, prolixity, redundancy of thought and of expression; a style perplexed by long sentences, and encumbered by epithets ill chosen, and often unnecessary; these are the defects to be set off against the many eloquent and touching passages,—the forcible reasoning,—the stores of learning, which his writings profusely exhibit. With all his faults, when shall we see his like again?

Turning from Dr. Owen to his biographer, it would be the height of injustice to close this lengthened article without expressing the high gratification with which we have perused Mr. Orme's interesting memoir. In an age in which this species of writing has been more successfully cultivated than in any other, we hesitate not in characterizing this work as one of the very best pieces of biography which has for some years been produced. The critical analysis of Dr. Owen's works which it contains, is as creditable to its author, as it will be useful in the highest degree to theological students, and to the general reader; whilst the notices of cotemporary writers, and of persons who took a part in the public affairs of the times, possess no ordinary interest. The reflections interspersed throughout the volume are also, generally speak-

ing, at once pertinent and judicious. The book, however, has some defects; and, earnestly and even somewhat anxiously hoping to see a second edition of so valuable a work, we shall direct the attention of its author to a few of the errors in his style which we have remarked, and could wish to see corrected. The sentence at page 3, "No harm, however, can arise from noticing, when it can be done with any degree of certainty, the particular line of the Adamic race, to which a respected individual owed his birth," is affected in the extreme; so ridiculously so, indeed, as to border upon the bombastic. "A most important, but little understood and unjustly abused right," (p. 101), is a sentence composed of awkward compound epithets, very easily altered for the better. We could not but smile at the singular anachronism occurring at p. 169, where Mr. Orme, in giving the address of Dr. Owen to the University, puts into his mouth a passage from Terence, in the avowed translation of the elder Colman, who was not then in being. There is also as much pedantry in the following short sentence as we recollect to have met with for some time. "When he discovers *latet anguis in herba*, he makes no scruple to drag it out, and to strangle it." We recommend Mr. Orme to pursue the same course here, and in some other passages of his work, where scraps of Latin seem to be introduced, for no other purpose than to show that he understands the language. Some proofs of illiberality; some instances of the operations of party spirit, utterly inconsistent with the impartiality of the biographer and the historian, have also attracted our notice, and we deem it our duty to point them out, at least for the re-consideration of Mr. Orme. Dr. Samuel Fell, the Margaret professor at Oxford, was too respectable and too learned a man to be characterized merely as "a parasite of Laud's." At page 300, is a passage also on Popery, too long to quote, but which, in our estimation, breathes somewhat of that intolerant spirit which Mr. Orme so unequivocally and so justly condemns throughout his work. Reviling, we would remind him, is not the way to convert; nor proscribing a sect, to root out its errors: yet "followers of the beast" is one of the mild terms by which he designates the Roman Catholics. We had not thought that any one living, who had read the history of his country, would, for a moment, believe the wicked and factious calumny which ascribed the fire of London to that religious body; though in this we are deceived, for Mr. Orme seems to think that it was only "perhaps unjustly," laid to their charge. Let him carefully read the evidence upon the

subject, and he will expunge his qualifying expression, and subscribe with us to the truth of Pope's well known couplet,

“ Where London's column, pointing to the skies,
Like a tall bully, lifts its head, and lies.”

He will act prudently also in re-modelling a passage at page 309, about “ high churchmen in a rage ;” as zealous partizans of all sects, in a rage, are pretty much the same irascible and amusing beings.

Don Juan. 4to. London, 1819. Printed by Thomas Davison, Whitefriars. pp. 227.

THE duty of a reviewer is but half performed in pointing out to his readers the merits of good books, unless he, with equal fidelity, warns them against encumbering their libraries with bad ones. And if this is the case where the literary merits of a work only are concerned, still more imperatively and closely does the duty press upon him, when he is called to protect them against the moral taint of vicious principles, clothed in all the charms that a depraved genius can give them, or concealed with all the subtlety of an infernal minister of destruction in a mortal garb. To some of these productions we have, therefore, determined to revert, and had selected for the commencement of our *index expurgatorius* two, we might indeed say three, works of Lord Byron and Bysshe Shelley, companions and fellow-workers in iniquity, (if to debauch the mind and deprave the heart, — if to destroy the surest safeguards of virtue here, — the only hopes of happiness hereafter, be iniquitous,) and fellow-candidates for the just recompense of such a prostitution of the noblest gift of heaven, in a future state of rewards and punishments, in which they are too enlightened to believe; though, with the devils, they shall believe, and tremble too. An unforeseen accumulation of matter in another department of our work, compels us, however, most reluctantly, to limit our present remarks to the first part of *Don Juan*, the production of Lord Byron's muse, to which we have thus referred; leaving to our next Number the completion of the castigation of himself and his worthy friend, in which we promise them that they shall not be spared. For that Number our unwillingness to leave the biographical memoir which we had commenced incomplete, induces us also, as the least of two unavoidable evils, to take out of the sheet for which it already was composed, our notice of a work of Hogg's, (his *Mountain Bard*) in which he

unhappily has proved himself an humble, but too shameless an imitator of the wretched school, to whose leader we now direct, for a short time, the attention of our readers.

The career of this nobleman, as a poet and a man, has been alike singular, though on the latter we shall, for the present only, forbear to enlarge. In the year 1807, he first appeared before the public, as the author of "Hours of Idleness; a Series of Poems, Original and Translated. By George Gordon, Lord Byron, a minor." This juvenile production gave at least as flattering promises of future excellence, as is usually to be found in the first production of a youthful poet; yet, for some reason or another, at which we never could form a nearer guess than that its author was an Englishman, a young man, and a lord, the wise men of the north,—a phrase, courteous reader, by which we doubt not that you will be aware of our intention to designate those gigantic critics, the Edinburgh Reviewers,—thought proper to wreak upon it their direst vengeance. "The poesy of this young lord," they told the public, whose oracle they assumed to be, "belongs to that class which neither gods nor men are said to permit." "His effusions," they go on to add, "are spread over a dead flat, and can no more get above, or below the level, than if they were so much stagnant water." Poems "without even one thought;" "hobbling stanzas;" "things, and other things called translations;" these are a few of the laudatory epithets of a critique, concluding with this very witty and complimentary conceit, "again we say, let us be thankful; and, with honest Sancho, bid God bless the giver, nor look the gift horse in the mouth." In a previous part of that choice and very curious article, after having most obligingly assured his lordship, that nothing but a regard to the saying of Dr. Johnson, that "when a nobleman appears as an author, his merit should be handsomely acknowledged," could induce them to give his poems a place in their review, they bestow on him their friendly counsel, that "he do forthwith abandon poetry, and turn his talents, which are considerable, and his opportunities, which are great, to better account." To that advice his lordship did not think proper to attend, but at once astounded the world, and confounded his critics, by publishing the "English Bards and Scottish Reviewers," a poem as caustic in its satire, as nervous in its language, and as merciless in its vengeance, as any that the English language then had, or yet has, produced. To that indignant philippic the reviewers vouchsafed not to reply: a still severer one was threatened, and they were silent, until the appearance of the

two first cantos of *Childe Harold* afforded an opportunity which they eagerly embraced, of soothing the irritated bard. The lordling was now a lord, a peer of parliament, and, worse and worse, a most decided Whig, a fact of which his reviewers had previously been ignorant, and which they learnt but when it was too late to repair the grievous mistake into which they had been led. Now light burst in upon them; the film was removed from the prophetic eye; and he who could neither write poetry for gods nor men, now wrote verses all worthy of the gods. Scott only could come near him, and even Scott was his inferior. His "lines without a single thought," suddenly, and as by magic, expanded into poetry, "full of considerable power, spirit, and originality," giving "promise of future excellence," say these infallible judges of literary excellence, and of poetical talent, "to which it is quite comfortable to look forward." Overpowered by the beauty of the prospect which met the enraptured gaze of the seers, on their second peep into futurity,—and second sight is unerring in a Gael,—when they came as critics to pronounce again upon the poetical career of the minor lord, his defects were converted into excellences, and, as did the sprites, and fays, and elves, at the crowing of the cock, so, at the lash of his unsparing satire, did lord Byron's tamenesses and hobblings; lines without a thought, and things without a name, vanish into air. His irreligious opinions were merely "not more orthodox than his political;" his "speaking without any respect of priests, and creeds, and dogmas, of all descriptions,"—such "sentiments" as the reviewers would "have thought not likely to attract popularity in the present temper of the country;" and his "doubting very freely of the immortality of the soul, and other points as fundamental," but one of "the disadvantages under which this poem lays claim to the public favour," which, notwithstanding this little demerit, if demerit it may, indeed, be called, they very confidently bespeak on its behalf. Nor ends the marvellous revolution here; for in the poems of the noble lord, whose effusions they resembled but to dead flats and stagnant pools, they now everywhere discovered "a singular freedom of thought and expression;" thought before, it will be recollected, he had none; "a great force and felicity of diction, the more pleasing that it does not appear to be the result either of long labour or humble imitation; a plain manliness and strength of manner infinitely refreshing, after the sickly affectations of so many modern writers, and reconciling" these candid, gentle, willing to be delighted writers,

“to the asperity into which it sometimes degenerates, and even in some degree to the unamiableness upon which it constantly borders.” But even this was not enough for the *amende-honorable*, we will not call it, for neither in its French or English acceptation, can the term honourable be applied to any thing so dastardly, so crouching, and so mean,—as in the excess of their newly inspired admiration, the in-offensive beings doubt whether there is not even “something *piquant* in the very novelty and singularity of that cast of misanthropy and universal scorn” which they could not but reckon as “among the repulsive features of the composition.” From the year 1812, when this extraordinary, and, we would fain hope, unique recantation, for such it is in substance, if not in form, was published, down to the year 1821, in which we write, the Edinburgh Reviewers have been amongst the staunchest of lord Byron’s admirers, the most shameless palliators of the grossly immoral and irreligious tendency of his productions; though on both these points the Quarterly has not left them far behind. A smile has, indeed, been occasionally excited upon our countenances by the awkward attempts of the latter to reconcile its avowed respect for the laws and established religions of the country, with that gentle and most tempered measure of censure upon my lord Byron for his daring contempt of them, and of all that is good, which was necessary to secure the continued imprint of “John Murray, Albemarle Street,” to the very saleable productions of so irascible a being. His lordship, in one of his wayward fits, for which, in charity, we hope that he is not at all times accountable, determined to put the compliance of his publisher and his critics to a severer test, by sending over to the former the two first cantos of *Don Juan*, a poem which, in spite of all his remonstrances, and we have reason to believe they were urgent and repeated, Mr. Murray was compelled to purchase and to print, or to hand its titled author over to some other publisher, to make as much of the thousand after thousand copies of his works, as, notwithstanding all his liberality in purchasing the copyright,—and no bookseller, we are persuaded, has more,—he had done of those which he published. The temptation certainly was strong, the loss actual and incidental; in case of an obstinate refusal, great and certain; the long hesitating publisher yielded to the licentious bard, but he had grace enough left not to put his name upon the title-page of a work, of which, we honestly believe, that he was thoroughly ashamed. Thus did the publisher of the Quarterly act in this emergence; but how

acted its editor—how did the Edinburgh Reviewers, as guardians of the public taste and morals, proceed? To their disgrace, their lasting discredit, be it spoken, they deserted the post of duty; afraid of speaking what they thought, lest lord Byron, in the one case, should be offended, or Mr. Murray injured, in the other, by what they said. Three years have rolled by since the first appearance of this most disgraceful production; and both the leading journals of the day have, in the interim, bestowed their usually abundant meed of praise upon subsequent productions of his lordship's pen, without any the most distant allusion to this objectionable poem. We tread not, however, in their steps; for with infinitely humbler talents, we trust that we are actuated by far better principles, and, therefore, fearless alike of lord Byron, of his mercenary or self-interested critics, and of the whole host of his indiscriminate admirers, we advance boldly to a charge infinitely more easy to substantiate than to meet.

Don Juan, the hero of his lordship's tale, is as complete a rake, as entire a sensualist, as the world ever saw, or the prurient imagination of the most abandoned writer ever formed, or could form, in its wildest fits. Yet his debaucheries are not enough to satisfy the depraved taste of lord Byron, but he must e'en paint the father and mother nearly as bad as their hopeful son, and introduce them in his poem, for the mere purpose of making them the vehicles of conveying to the world the poison of his own immoral principles, and his irreligious sentiments; with here and there a hit or two at his deserted and injured wife, too plain and palpable for any one to mistake, however his lordship may have found it convenient to insinuate, rather than to put upon record, an evasive denial of the application. This dastardly conduct must disgust every one who has had the misfortune to read through the five cantos of this most objectionable and non-descript production. Slily and incidentally are these blows usually struck; and subtly, most subtly, is the poison of which we have spoken, instilled into the minds of youthful readers, the likeliest to be injured by it, and the least likely to beware of the danger to which they are exposed, where the object of the author seems but the raising of a smile at a ludicrous association of ideas, when, in fact, it is to level the distinction between virtue and vice—between the evil and the good. Few are the proofs of this assertion,—few, indeed, the extracts from this poem, of any description, which we, in justice to our readers or ourselves, can admit into our pages; but even to the titled profligate before us justice must not be denied, and that he may have it, we

will transcribe the following sneer at that character, on which, above all others, save that of the Christian, from which, in the female sex, this cannot be severed, the happiness of life depends—a virtuous and a modest woman; a race of which, could his lordship's wishes and principles prevail, even a specimen would not, we are persuaded, be found amongst us.

“ In short, she was a walking calculation,
Miss Edgeworth's novels stepping from their covers,
Or Mrs. Trimmer's books on education,
Or “ Cœlebs' Wife” set out in quest of lovers; . . .
Morality's prim personification,
In which not Envy's self a flaw discovers,
To others' share let “ female errors fall,”
For she had not e'en one — the worst of all.
Oh! she was perfect past all parallel —
Of any modern female saint's comparison;
So far above the cunning powers of hell,
Her guardian angel had given up his garrison;
Even her minutest motions went as well
As those of the best time-piece made by Harrison:
In virtues nothing earthly could surpass her,
Save thine “ incomparable oil,” Macassar!
Perfect she was; but as perfection is
Insipid in this naughty world of ours,”—

But we will not continue the ribaldry, which finishes with an infidel sarcasm on the innocence of Paradise, expressed in a wonder, how, without sinful indulgences, our first parents “ got through the twelve hours.” At *his* wonder we wonder not, who, for the mere sake of ridiculing the Bible, and bringing, in as far as the wit which he has perverted to his destruction, and would do to that of others, can do it,—religion into contempt, could impiously write and print two such lines as these:

“ 'Tis strange — the Hebrew noun which means ‘ I am,’
The English always use to govern d—n.”

Of the use of the one of these words, as well as the other, thus strangely, and we will add blasphemously, united, for the jingle of a rhyme, and the pointing of a jest — of the person, too, and the thing, which in Scripture they denote — if he repents not heartily of having written these lines, as we fervently hope he may — his lordship may hereafter have a more accurate knowledge than he now possesses, or chooses to avow; and will assuredly have it to his cost. Unless, also, he shall partake in that annihilation, in which,

from his writings and his conduct, we cannot but conclude that he believes, he will then learn, that he might have given a more correct representation of the character of an individual who kept, and regularly visited, his mistresses, without dreaming that "his lady was concerned" in his proceedings,—(he, by the way, could, perhaps, give a local habitation and a name to this sketch of his pure imagination,)—than is contained in the following stanza of his poem:—

" Yet José was an honourable man,
That I must say, who knew him very well; —
And if his passions now and then outran
Discretion, and were not so peaceable
As Numa's (who was also named Pompilius),
He had been ill brought up; and was born bilious."

This is very comical, and may, too, be very witty: its morality, the fashionable world, in its practice at least, does not condemn, though those who have any regard to the mere decencies of life will not venture openly to defend it; but were the noble author of the stanza by chance to open a Bible at the passage which honest Latimer turned down for the perusal of his lascivious king,—in the sentence, "Whoremongers and adulterers God will judge," both as a poet and as a man, he might find a short, but rather an awkward comment on his text. Amongst the mistresses of this libertine husband—innocent, harmless creature as he is—seems formerly to have been numbered the mother of Juan;—for it would ill have suited with the poet's views to degrade the sex which he pretends to love, to admire, and to adore, into the mere slaves of instincts, (for the passion which he delineates is little or nothing more,) the instruments of gratifications possessed in common with the brute, to suffer the rigid virtue of this lady to have been any thing but a pretence,—and to treat his readers with the rich banquet of a triple adultery, her son becomes the seducer, or the seduced, of her gallant's wife. Such is the plot of the first canto of this celebrated poem; and in filling up an outline so boldly imagined, in outrage of all morality and decency, to say nothing of religion, his lordship has evinced a contempt of every thing that is correct and decorous in society—a fertility of imagination and licentiousness of expression in all that is the reverse—a grovelling delight in whatever is vicious and impure—a hatred of all that is good, forming, we would hope, a part of the privilege of the peerage, as we do not recollect to have met with any thing approaching to

it since the days of the profligate and abandoned Rochester, whom, if he pursues his present infatuated career, we would warn lord Byron that he may hereafter equal in infamy, as he now excels him in talent. He could set the table in a roar; he could poison the public mind, and debauch its taste, with his libidinous jests, and his indecent tales; he, like his brother lord, could laugh at priests, and revile the oracles of the living God—but a time came, and happy was it for him that it did come, in which he saw the error, the vice, and the folly of his ways, and, in the bitterness of his soul, cursed the days and the years which he had devoted to them. His covert commendation of the irreligion of Lucretius, the obscenity of Juvenal and Martial; his envying the transgressions of Augustine to sneer at his confessions; his blasphemous use of the name of the Most High, and his daring and contumelious jestings with his word; his bold reviling and bolder taunts at all religion, and denial even of a future state, and the resurrection of the dead; his profane applications of Scripture, and profaner parodies upon it; his impure double entendres, and hints, and sudden omissions; worse almost than any expression could be; his ridicule of chastity and conjugal fidelity; his open justification of adultery and lasciviousness, or his artful palliation of them as mere peccadillos; his subtle underminings of the foundation of female virtue; his contempt for all reformation and repentance,—vices which we fearlessly charge even upon the first canto of his licentious poem, (and we regret that the complete exhaustion of the little space we had left, will not permit us now to take notice of the second,) will, at all events, have treasured up for lord Byron ample food for the bitterest remorse of conscience, if conscience here should be permitted, in mercy, to do its work;—or it may, and who can say that it will not? be of the most dreadful and yet unavailing torments of a death-bed, when the envied, yet the truly pitiable being, amply furnished with all the blessings that this world could afford, and above all, richly endowed, beyond most of his fellows, with intellectual gifts of the sublimest order, at thirty confesses that he “has spent his life, both interest and principal,” long, perhaps; before he has attained the sixty years to which he seems to look forward,—to avail ourselves of one of his own lines, with the single exception of an oath, or expletive in the nature of one,—

“Will find a dreadful balance with the devil.”

MEMOIRS OF THE RT. HON. SIR JOSEPH BANKS, BART.,
G.C.B., F.A.S., &c. &c. &c. PRESIDENT OF THE ROYAL
SOCIETY OF LONDON.

(Continued from p. 266.)

Two days after their arrival, in taking their first excursion into the interior, he so thoroughly surprised and alarmed the natives by firing at some ducks, and killing three of them at a shot, that they fell suddenly to the ground as if they had been shot themselves, though they soon recovered from their panic. The accident, however, nearly produced more serious consequences; for one of the natives remaining behind at the English encampment, taking the report of the gun for a signal of a breach of the peace, hastily snatched a musket from the sentinel, whom the men left in charge, at the direction of the officer in command, fired in amongst a hundred of them, and killed the thief, without, however, either slaying or wounding any of the others. It was with some difficulty that confidence was restored after this unhappy event; but it was at length completely so, and in a great measure through the conciliatory conduct of our naturalist, whose prudent advice and suavity of manners were frequently very serviceable to the commander of the expedition, during a stay of three months amongst the islands of the Southern Seas. This was especially the case in checking the dishonest propensities of the natives, and procuring back the articles they pilfered, amongst which was the quadrant fixed on the sands for astronomical observations, which, after a pursuit of several miles, he recovered from the thief, at whom, however, he was first obliged to present his pistols,—and with it, several articles previously stolen from the tent, which the ship's company had pitched upon the shore. Upon this, as upon all occasions, to avail ourselves of the language of the historian of this voyage, “he declined neither labour nor risk, and had more influence over the Indians than any of the other persons attached to the expedition.” To him, indeed, they always applied in every emergency and distress; and generally acting as the market-men of the company, when any misunderstanding had arisen between the inferior officers and sailors and the natives, his mediation was highly important in soothing the offended Indians into a grant of a supply. Increasing however at length in confidence and familiarity, they gave Mr. Banks the name of Tapane, to Dr. Solander that of Terano, and to captain Cook the nearer synonyme of Toota. Towards the first, in particular, they carried, indeed, their kindness and politeness rather too far,

as several of the Otaheitean belles made advances to him, and gave him proofs of their regard of a nature, and attended with ceremonies not only inconsistent with European notions of decorum, but with that native modesty, as we are apt to call it, of the sex, which most assuredly had no existence here. Amongst these ladies was Oberea, queen of the island, who honoured Mr. Banks with a very marked share of her regard, though it was not by any means confined to him. Determined to acquire as accurate a knowledge as possible of the manners of so singular a race, this enterprising naturalist witnessed one of their funeral processions, on the only condition on which he could be permitted to do so; that of taking a part in it, in the fantastic and half naked guise of the native mourners, to resemble whom the more closely, he was stripped of his European dress, and smeared over with charcoal and water, from the top of his head to his waist, until he was as black as any negro. Previous to leaving the island, he planted in it the seeds of water-melons, oranges, lemons, and other shrubs and trees which he had collected at Rio Janeiro; having before distributed a liberal supply of each species to the natives, which they had sown with success, the plants appearing in a very flourishing condition when they left the island; and the Indians being so pleased with their growth, as to be very importunate for a further stock, which, to the extent of his means, was granted them. From Otaheite, which they left on the 13th of July, the adventurers sailed for the neighbouring isles, and in a vain attempt to land at one of them, Mr. Banks was exposed to the attack of the natives in attempting to board the boat in which he was embarked, a design they were only deterred from executing by the discharge of fire-arms over their heads, which induced them immediately to leap overboard, and swim to shore, one of them being slightly grazed by a musket ball before he reached it. Accompanying the party who first landed in New Zealand, as, indeed, he did all parties of discovery, he wounded with small shot a native who had snatched away the hanger of the astronomer, and who was afterwards killed by a musket ball fired by one of the officers of the ship; others of this hostile and warlike band being wounded with small shot, as they advanced, evidently with no friendly purpose, towards the English visitors. At Gable-end-Foreland, on another part of the coast, they effected, twelve days after, a peaceable landing, were kindly received by the inhabitants; and ranging the bay without interruption, our naturalists found many rare plants, and also some birds of exquisite beauty; but in returning to their ship at night, in one of the canoes of the

Indians, through not knowing how to manage it, they were overset in the surf, but neither they nor their companions, six in number, sustained any other injury than a thorough ducking, the natives very kindly undertaking their safe conduct to the ship. In various other botanical excursions made from time to time in different parts of these coasts, they succeeded in collecting a great variety of plants altogether unknown to Europe. Mr. Banks, in his quality of general chapman, bartered also with the natives for specimens of their clothes and arms, now preserved as curiosities in the British Museum, for which he chiefly gave them paper, an article they seemed highly to prize. Landing on the 29th of November, in a bay a little to the westward of Cape Bret, both he and Dr. Solander took an active part in the affray occasioned by the manifest disposition of the armed natives, assembled to the number of some hundreds, to attack the party from the *Endeavour*, each of them discharging their guns loaded with small shot, by which some of the Indians were wounded, though they did not disperse until the ship's broadside fired a few cannon shot over their heads. At Queen Charlotte's Sound, the former of these gentlemen received from one of the natives the fore-arm of a man whom he and some of his cannibal companions had lately devoured as an exquisite repast, seven of their enemies having been killed in battle, and all of their bodies thus brutally disposed of. One of their heads, that of a boy of about 17, he afterwards purchased, the brains only being eaten, though the owner disposed of it with much reluctance, and could not, by any temptation, be prevailed upon to part with a second trophy of the prowess of his tribe. Human bones, the flesh of which had been eaten, were afterwards offered to be sold in great abundance. In his botanical pursuits on these savage coasts, Mr. Banks and his companion were not unsuccessful, discovering, as they did, several plants entirely new to them. Just as they were taking their departure from the sound, he observed also several mineral substances, which led him to conclude that on a minute examination, some valuable ores might be found on these coasts. The great quantity of plants obtained by the diligent and continued researches of the naturalists who had voluntarily attached themselves to the expedition, on the east coast of New Holland, induced its commander to give to it the name of Botany Bay; little imagining at the time that the spot inhabited by a savage tribe, who fled from their approach, would, in forty years, become a populous colony of Europeans, most of them banished from their country for en-

gaging in pursuits very different to the peaceful ones of science. The neighbouring woods, the trees of which were luxuriant and large, abounded with birds of exquisite beauty, particularly those of the parrot tribe. Crows similar to those of England were also found here; and about the flats of sand and mud at the head of a most convenient harbour, were abundance of water fowl, most of them altogether unknown in Europe, the most remarkable being a large black and white one, much larger than a swan, and in shape resembling a pelican. Landing on other parts of the island, they found the true mangoes of the West Indies, and in their branches many nests of a remarkable kind of ant as green as grass, who, when the branches were disturbed, came out in great numbers, and gave the offender a sharper bite than he liked to feel. Ranged upon their leaves, side by side, like a file of soldiers twenty or thirty together, they saw also small green caterpillars in great numbers, their bodies thick set with hairs which, when they touched them, were found to sting like a nettle, giving a more acute, though less durable pain. Here also was found a tree yielding a gum like the dragon's blood, though contradicting by the comparative small quantity of gum upon them, the generally received opinion that the hotter the climate the more gums exude. The large birds seen at Botany Bay were also still plentiful, especially those supposed to be pelicans, though they were so shy that they could not get within gun-shot of them. From the sea, which seemed to abound with fish, they dragged up amongst other shell-fish a large proportion of small pearl oysters, which led them to hope that a pearl fishery might hereafter be established here, with very great advantage. They caught also, not far from shore, where the water was too shallow for other fish, a vast number of crabs; some of them, in several parts of their body, coloured with the brightest hues imaginable; and two of their species, at the least, entirely new. In a climate so fruitful in the productions of nature, they found also upon the branches of some of the trees, ant's nests, made of clay, as big as bushels, inhabited by myriads of white insects of this tribe, of a most diminutive size. Millions of butterflies filled meanwhile the air, which was, indeed, so crowded with them, that they were seen in inconceivable numbers in every direction, whilst the neighbouring branches and twigs were covered with others not upon the wing. In places quite dry, they discovered also a small fish of a singular kind, about the size of a minow, having two breast fins, by the aid of which it leaped along as fast on land as upon

water, for neither of which elements it seemed to have a preference — or, if for either, for the land. Where stones stood above the surface of the shallow water, so as to oppose its progress, it chose rather to leap from stone to stone, than pass through the water; several of them being seen to cross puddles in this way till they came to dry land, when, bounding like a frog, they leaped away. In the passage from Trinity Bay to Endeavour River, the ship struck on a rock, and sprung a leak, which, after the crew had been kept in a state of the most dreadful anxiety for near two days, was providentially stopped by the incessant exertions of every hand on board, in which Mr. Banks bore his part. Whilst she staid to refit, this indefatigable naturalist made several excursions along the country adjacent to the river, shooting some exceedingly beautiful pigeons; and making other additions to his valuable collection, which, however, after all the labour he had bestowed, all the risks he had run in obtaining it, had nearly been lost to the world; for on heaving up the ship to repair her bottom, his collection of plants, which he had removed into the bread room for greater security, were found to be under water. By his indefatigable care and attention, and that of his intelligent assistant, most of them were, however, restored to a state of preservation, though others were irreparably spoilt and destroyed. A little way up the country he found several nests of the white ants of the East Indies, the most pernicious insects in the world; they were pyramidical in their forms, very much resembling the supposed Druidical stones of England. Along the shore, on the opposite side of the harbour to that in which the ship was laid up, he discovered also innumerable fruits on the beach, many of them such as no plants which he had seen in the country could have produced. These, and all the vegetable productions which he found in the same place, were incrustated with marine productions, and covered with barnacles; sure signs that they must have come far by sea. On a hunting party in the interior, he saw in the woods several strange animals, some of them of the wolf kind; but could not succeed in killing or catching any, though a few days after lieutenant Gore was so fortunate as to kill one, hopping upon two legs, the most curious they had seen, and which proved to be the kangaroo.

Before the ship left New Holland, some of the natives, enraged because they were not suffered to take away from the vessel a turtle which they wished to have, set fire to the grass in the neighbourhood of a tent of Mr. Banks's upon the shore, which he reached but in time to save it from

a destruction which, if it had been threatened but a short time before, must have been dreadful in its effects, as the powder of the ship had been removed from it but a day or two; and the store tent in its neighbourhood, with the many valuable things it contained, had been on board but a few hours. In a tedious navigation, along a dangerous coast, the Endeavour had nearly been cast away; and her crew had many perils to encounter, and hardships to endure; from which, of course, Mr. Banks could not be exempt. Arriving, however, in safety, at length, in an opening, not improperly named Providential Channel, our intrepid naturalist landed on the neighbouring shore, to follow his favourite pursuits; and was gratified by the collection of many curious shells and *mollusca*; beside several species of coral, and amongst them the rare and valuable one called *Tubifera musica*. On the whole, his visit to New Holland, and especially to the eastern coast of it, named, by captain Cook, New South Wales, very materially increased his collection; and so accurate were his observations, that he was enabled to furnish, for the account of the voyage afterwards communicated by authority to the public, a very full description of the natural history of the country. On landing with the captain and boat's crew on New Guinea, Mr. Banks had to bear his part in resisting the unprovoked attack of the natives, who darted their lances at them from a kind of ambush; and were only driven back by the fire of balls from the muskets, whose discharge of small shot seemed neither to alarm nor deter them from the continuance of their hostility. Prevented from landing here, the expedition proceeded to the other and more civilized islands of the Indian Archipelago; and on that of Java, Mr. Banks was laid up at Batavia, with a tertian fever, caught in his humane attendance, in the isle of Kuypor, or Cooper's Island, on Tupia, an Otaheitan chief, who had accompanied them thus far on their voyage; but who fell a victim to the disease, which in this unhealthy climate attacked several officers and men of the expedition; and deprived those engaged in it of their surgeon, when most they needed his assistance. The recovery of Mr. Banks and Dr. Solander, who was attacked before him, was very slow; and would not, in all human probability, have been effected at all, but by their removal into the interior, where they could only procure attendance, by buying each of them a Malay woman for a slave; the tenderness of the sex making them, even under such untoward circumstances, good nurses, where nothing could procure attention from the male inhabitants, bond or free. To the unwholesome, stagnant, and putrid air

of this ill constructed town, and ill managed region, seven of the crew fell victims; and when the Endeavour weighed anchor to leave it, forty of her company were in a very feeble condition, from the sickness they had contracted there. Their unavoidable continuance here for between ten and eleven weeks, afforded opportunities, however, of which our naturalists failed not to avail themselves, to procure a description of the productions of the island; which the more recent, and more extensive and accurate works of sir Thomas Stamford Raffles, and Dr. Horsfield, have entirely superseded. In their passage thence to the Cape of Good Hope, the seeds of disease imbibed in this pestilential clime appeared with most threatening symptoms, in dysenteries and slow fevers. The subject of this memoir was again amongst the sick: for some time no hopes were entertained of his recovery; and the condition of the crew soon became so truly deplorable, that the ship was nothing better than an hospital; in which those who were able to crawl about at any rate, were too few to attend the sick, who died so rapidly, that scarce a night passed without a dead body being committed to the sea; and ere they reached the Cape, their number was further decreased by the loss of twenty-three, amongst whom was Mr. Banks's painter in natural history, and another of his retinue. By the attention which he received here he himself recovered, however, so completely, that on their arrival at St. Helena, he improved a stay of three days to refresh, by making the complete circuit of the island, and visiting the most remarkable places upon it. On the 10th of June, 1771, they discovered the Lizard Point of their native land; and about three o'clock in the afternoon of the 12th, came to anchor in the Downs, precisely a year, nine months, and sixteen days, from their departure from the English shore. The official papers connected with the voyage were immediately given to the lords of the Admiralty, by whom the compilation of a regular narrative of its incidents and discoveries was intrusted to the celebrated Dr. Hawkesworth. To him Mr. Banks freely communicated the accurate and circumstantial journal which he had kept of the events of the voyage, containing a great variety of incidents which had not come under the notice of captain Cook; with descriptions of the countries and people which they had visited, their productions, manners, customs, religion, policy, and languages, much more full and particular than could be expected from a nautical man. He furnished also many practical observations on what he had seen and learnt, besides permitting such of his drawings, taken by the

artists, as were thought the most striking and important, to be engraved, for the illustration of the voyage, published with the journals of those previously performed under the successive direction of commodore Byron, captain Wallis, and captain Carteret; in 3 vols. 4to., in the year 1783. He appears not there, however, in any case as the narrator of the incidents of the last of these four voyages; but waving all claim to distinction, on account of the material assistance furnished by his communications to the compiler of the narrative, he permitted the whole to be related in the person of captain Cook. It is but justice, however, at once to his modesty and his merit, to transcribe the sentence with which, after informing the public of the nature and extent of its obligation to Mr. Banks, Dr. Hawksworth, the editor of these volumes,—generally, but erroneously, called his voyages,—closes his prefatory remarks: “It is, indeed, fortunate for mankind, where wealth, and science, and a strong inclination to exert the powers of both for purposes of public benefit, unite in the same person; and I cannot but congratulate my country upon the prospect of further pleasure and advantage from the same gentleman, to whom we are indebted for so considerable a part of this narrative.”

We have thus minutely extracted from the extended memoir of the important discoveries of captain Cook on this lengthened voyage, whatever related to the personal conduct and pursuits of Mr. Banks; in order that our readers might be enabled to form an accurate judgment of the labours and privations which he underwent in the cause of science, and of the services which they enabled him to render to it—points on which justice has seldom been done to him, nor, indeed, can it be, but by such an investigation. On the extensive collection of specimens illustrative of every branch of natural history, which he made during an absence of nearly three years from his native isles, in regions, many of them never visited before by civilized beings, and nearly all of them now, for the first time, laying open their abundant stores to the researches of the philosopher, it is not easy to set too high a value. At the time his merits were duly estimated; for on his return to England, Mr. Banks was received in every circle with the respect and kindness due to the man who had rendered, at such imminent personal risks and privations, essential service to the cause of science. On the 10th of August, about two months after his arrival, both he and Dr. Solander were introduced by sir John Pringle, then president of the Royal Society, to his late majesty, at Richmond, and were honoured with an

interview of some hours' length. On this occasion they presented to their sovereign many seeds of rare and unknown plants, collected in the course of their voyage, for the royal garden at Kew; and which, as might be expected from the urbanity that so eminently distinguished our late lamented monarch, and the delight which he always took in whatever was curious or new, especially in the vegetable kingdom, were most graciously received.

Nor ended his services to that branch of science to which he had specially devoted himself, by actual observations on the natural history of foreign countries, here; for after but a very short stay at home, he began to make preparations for accompanying his old companion, captain Cook, in an expedition fitted out in the beginning of 1772, to attempt to reach the Southern Continent, so long supposed to exist, though vainly sought for by navigators, until chance seems lately to have thrown its discovery in the way of a much humbler individual. His establishment was formed upon the most extensive scale; Zoffany, the painter, was to accompany him, under the express patronage of his majesty; and for their accommodation, and that of the rest of Mr. Banks's suite, orders were given by the Admiralty for fitting the ships out with every convenience that could possibly be furnished to them. Those orders were scrupulously obeyed, but the *Resolution*, the ship commanded by captain Cook, having sailed from Long Reach for Plymouth on the 10th of May, was found so very crank, even in the smooth water of the river, from the additional upper works with which she had been furnished, that she was obliged to be taken into Sheerness to have her extra cabins cut away, and such alterations made in her fittings-up, as were necessary to render her sea-worthy. These alterations totally deranged Mr. Banks's plans; taking from him, as they did, the room and accommodation necessary for the establishment he had formed; but so anxious was government still to secure his valuable services, that his friend, lord Sandwich, the first lord of the Admiralty, and sir Hugh Palliser, another of the board, went themselves to Sheerness, to superintend the alterations in the ship; and, if possible, to render it still convenient for the reception of the naturalist, his companions, and attendants. This being found incompatible with the safety of the vessel, and the success of the geographical objects of the expedition, our enterprising philosopher most reluctantly abandoned his intention of accompanying it; though he did not finally do so, until the early part of June; on the 11th of which month, the Messrs. Foster,

father and son, were appointed the scientific attendants of the expedition, upon a much smaller scale of preparation, to which, however, the subject of this memoir gave all the assistance in his power; and the experience he had gained in the former voyage rendered that assistance, and the judicious advice by which it was accompanied, peculiarly valuable. Unwilling, however, to be inactive, or have made such extensive preparations in vain, he chartered, at £100. per month, a ship for Iceland, and embarked in it, for the purpose of examining the productions of a country, at that time scarcely known to the rest of Europe, in company with his former companion, Dr. Solander, and Dr. Van Troil, Captain, then lieutenant Gore, one of the former officers of the *Endeavour*, another lieutenant in the navy, and the late Dr. James Lind, of Edinburgh, whom he prevailed upon to be one of a party, whose charges, together with those of the whole expedition, he entirely defrayed. Nor could those charges have been slight; for in addition to the persons already named, he was accompanied by three draughtsmen, and two writers, whom he had engaged for his projected South Sea expedition, and seamen and servants, to the number of forty in the whole. In their way, the scientific voyagers visited the western isles of Scotland; and were the first to describe to the world those singular columnar stratifications of Staffa, which, great as is the curiosity they have since excited, were, at that time, unknown to the geologist. In these wild regions of the British isles, of which Englishmen knew little more than they now know of the least frequented ones of the Southern Seas, or the Indian Archipelago, they examined also several other natural phenomena, which had escaped the notice of ordinary observers. On reaching, on the 28th of August, their ultimate destination, and the chief object of their voyage, their expectations of new and abundant stores for gratifying their thirst after fresh discoveries in the various kingdoms of nature, were fully realized; and accurate observations of various arctic plants and animals, the volcanic mountain, the boiling fountains, the siliceous incrustations of Iceland, materially enlarged their knowledge, and enabled them to add much to the general fund. Their journey to Mount Hecla occupied them twelve days, the distance from Basstedr, where they anchored, being considerable, and between three and four hundred miles of it lying over an uninterrupted track of lava. On the 24th of September they reached the summit of this celebrated volcano; theirs, in all probability, being the first human footsteps that, from the creation of the world, had

ever been imprinted there. Attempts to reach the height had hitherto been prevented, partly by superstition and want of curiosity in the natives; and, in part, by the extreme difficulty of ascent, which a late eruption of the mountain had, in some measure, diminished. One singular phenomenon which they observed in this portion of the then *terra incognita* of the world, deserves to be noticed; — their having experienced, at one and the same time, a high degree of heat and cold; for when at the summit of the mountain, — a spot of ground about twenty yards in length, and eight in breadth, entirely free from snow, though its sandy soil was wet from recent melting of the ice, — Fahrenheit's thermometer stood constantly at 24° in the air, though when placed upon the ground, it suddenly rose to 153° . After completely investigating every thing curious in the island, our voyagers set sail for Britain; and arriving at Edinburgh in November, immediately proceeded to the metropolis. Of the singular caves of Staffa, of the island, indeed, itself, Mr. Banks, on his return, published a brief, but interesting, account; as did his companion, Van Troil, some curious letters upon Iceland.

This was the last voyage in which Mr. Banks engaged; the remainder of his days being spent in England, chiefly at his seat in Lincolnshire, and his house in town; though he occasionally passed a short time with his friends, who were numerous, not only in the scientific world, but amongst persons of fashion and of rank. Elected a member of the Royal Society, some time previous to his voyage to the South Seas, he was a constant attendant at its meetings; and during the long course of years in which he was connected with that institution, he contributed several interesting and valuable papers to its memoirs. Still ardent in the pursuit of science as ever he had been when he encountered such dangers in her cause, he opened and kept up an extensive correspondence with some of the most illustrious of the foreign philosophers, especially with those who had made any of the branches of natural history their more immediate study; and whilst his house in London, the noble library which he had collected there, the catalogue of which filled four octavo volumes; and a most extensive cabinet of whatever was curious in nature, or ingenious in art, were thrown open with the utmost facility of access to every scientific man at home, we cannot be surprised, that both in England and abroad, Mr. Banks speedily became distinguished as one of the first naturalists, and most liberal patrons of science, of the age. His high reputation in these points procured him, as we have already stated, the honour

of an introduction to our late lamented and venerated king, who ever after his first acquaintance with his merits as a philosopher, and his character as a man, exhibited towards him a partiality, as well founded as it was flattering; took great delight in his society; and, on all occasions, most zealously promoted his interests and his views. He particularly consulted him on the subjects of gardening and farming, pursuits to which he is known to have been extremely attached; and would often send for him to give his advice on these points, keeping him in conversation upon them for three or four hours at a time; and walking, as he did so, in his gardens, and the adjacent country, as many miles. This distinguished countenance was not, we may be assured, without its influence in advancing the subject of this memoir to the presidency of the Royal Society, on the resignation of sir John Pringle, in 1777; in consequence of a dispute on the relative merits of pointed and blunt conductors of the electric fluid; when his warm adherence to the reasoning of Dr. Franklin upon the subject, most unaccountably exposed him to the marked displeasure of the royal family, and more especially of its then illustrious head, who unhappily either could not, or would not, distinguish the support of a theory of the American philosopher, from an approval of the sentiments of the American republican, or, as his majesty ever held Dr. Franklin to be — one of the most active and determined of the American rebels. The seat of his successor was far, however, from being an easy one; for though by his devoted and successful pursuit of an extensive, if a particular department of science, he was, perhaps, as well qualified for the high station to which he was elevated, as the distinguished physician, and medical philosopher, who retired from it; whilst his liberality and zeal in furthering the pursuits of science, and the dedication of his ample fortune to these objects, gave even the advantage to his claims, it is not to be dissembled, that too much of favouritism and court influence were apparent in an election, which would otherwise have not only been unobjectionable, but peculiarly proper. It was some time, however, before the smothered discontent burst into a flame; but the marked, and, therefore, the imprudent, preference given in the meetings of the society under the new president, to papers on natural history, heaped up additional fuel on materials already sufficiently combustible; and in Dr. Horsley, bishop of St. David's, afterwards of Rochester, the malcontents, whose leaders were chiefly, if not entirely, mathematicians, found a person every way fitted to fire the train. Under him, therefore, a regular and rancorous

opposition to the president was commenced, and continued for some time, in a spirit most unworthy the men of letters, and the philosophers who engaged in it. So high, indeed, was the dispute at one time carried, so warm the language which those embarked in it employed, that at one of the meetings of the society, Dr. Horsley publicly and openly asserted, that "Science herself had never been more signally insulted, than by the elevation of a mere *amateur* to occupy the chair once filled by Newton." In another speech, delivered whilst the object of his merciless attack filled himself the chair, in threatening a division of the society, he thus repeated and enlarged upon this indignant vituperation: "Sir, we shall have one remedy in our power, if all others fail; for we can, at last, secede. When that fatal hour arrives, the president will be left with his train of feeble amateurs; and this toy upon the table (pointing to the mace), the ghost of that society, in which Philosophy once reigned, and Newton presided as her minister." Previous to the delivery of the last severe philippic, the original breach had been widened by the dismissal of Dr. Hutton, professor of mathematics in the Royal Military College at Woolwich, from the office of secretary for foreign correspondence, on a charge of neglect of duty, which was not substantiated, at least to the satisfaction of his friends; and as his dismissal certainly originated in party feelings, it most probably had little, if any, foundation in truth. The opposition party in the society, of which he, as one of its most eminent mathematical members, had been a leader, succeeded, indeed, in carrying a vote of thanks to him for his services. A similar resolution was moved in favour of the president, but violently opposed by some of the leading and most eminent men in the society; amongst whom Dr. Hutton, baron Maseres, and Mr. Glennie, distinguished themselves by the very strong terms in which they expressed their dissent. In bitterness as in eloquence, they were, however, far excelled by the bishop of St. David's, who, upon this occasion, delivered a speech replete with the virulent invective and unbridled indignation, of which we have just given a specimen. They failed, nevertheless, in their object; the president, once firmly seated in the chair, could not be driven from it: and, in the course of a few years, by his suavity of manners, liberality, and gentlemanly conduct, he succeeded in calming the storm, and allaying even the appearance of discontent. On the 29th of March, in the year 1779, he altered his condition, by espousing Dorothea, daughter and coheiress of William Weston Hugesson, Esq., of Proveder, in the parish of Norton, Kent; a lady by whom

he had no issue, and who still survives him. This union occasioned not, however, any alteration in his habits, in as far as the patronage of science was concerned. His house in Soho Square was still thrown open to her votaries, and he became every year more and more decidedly the centre round which were attracted the native philosophers of the country, and those whom the spirit of research brought hither from foreign lands. The latter, especially, always met with the most hospitable reception in his house, in which a weekly *conversazione* was regularly held during the sitting of parliament, and of the Royal Society; where new discoveries of every kind were communicated and discussed; rare and curious specimens of the various productions of nature, and the ingenious works of art, exhibited; and plans suggested and arranged for the general diffusion of scientific information. Then, as at all times, his unique collection of books and specimens, illustrative of the various branches of natural history, were open to the inspection of the curious in those departments of science, who had never any difficulty in procuring access to these copious and invaluable sources of information.

There is one feature, however, in these scientific parties, which, highly useful as we admit them to be in the diffusal of knowledge, we should be abandoning our principles were we to pass it over in silence, or without the reprobation which it merits. They were uniformly held on the evening of the Sunday; and were regarded, there is every reason to suppose, by many of their attendants merely as an agreeable method of killing time, which hung heavily on their hands, when the law closed to their access the theatre and the opera house; and the decencies of life would not permit the majority to finish the day, began by a formal attendance at church, at the card table, or the dance. But even where this was not the case, the subjects discussed were not of a nature to fulfil, but, on the contrary, directly to violate the command of Him who has hallowed the Sabbath to himself, and who will one day make strict inquisition as to the manner in which its sacred hours have been spent. Whilst the titled, the learned, and the rich, spend a large portion of those hours in their scientific *conversazioni*, where any thing but religion is discussed; in musical parties—sacred the selection is called, because the name of God is taken in vain upon the profanest tongues;—in riotous living, gluttonous feasts, and drunken carousals; to say nothing of their crowded gambling-houses, and private card-tables, more secretly attended—it is a farce, and worse than a farce, to

expect the reformation of the public morals by royal proclamations for the discouragement of vice, or societies for its suppression, by the prosecution of butchers, and bakers, and grocers, for opening their shops, or selling their pennyworths of goods on the Sunday, or the condemnation of tipplers in the ale-house, or loungers in the streets and the fields on that holy day. These things ought certainly to be looked to in every Christian land; but we ought not to overlook the weightier matters, and higher violators of the laws.

In the year 1781, Mr. Banks was created a baronet; and a few years after he received at the hands of his sovereign two very flattering marks of his regard, in being made a member of the Privy-council, and invested with the order of the Bath, of which he was one of the first civilian knights. These honours brought him into closer contact with the nobility and the court, and he improved his increased acquaintance with the higher orders, to enrol many of their members in the society, at whose head he was placed, not, however, without subjecting himself to an imputation, for which there was, perhaps, some slight foundation, of preferring the claims of rank and title to those of merit. In other ways, however, he converted his influence with the great to the advancement of science, whose cause, it is extremely doubtful, whether he injured by introducing to the honour of an F.R.S. some few noblemen, ranking higher in birth than in science, and having more of pecuniary than intellectual wealth. Thus was formed, in a great measure by his instrumentality, the African Association, a society instituted for the purpose of encouraging researches in a quarter of the globe in which the discoveries made within the last twenty years, important certainly as they are, have been dearly purchased by the loss of Ledyard, Houghton, Lucas, Mungo Parke, Pedder, Ritchie, Grey, names to their country and to science dear. This society more immediately originated with a Saturday's club, meeting at the St. Albans Tavern, and of which, besides himself, the late earl of Galloway, the marquess of Hastings, general Conway, sir Adam Ferguson, sir William Fordyce, Mr. Pulteney, Mr. Beaufoy, Mr. Stuart, the late bishop of Llandaff, lord Carysfort, and sir John Sinclair, were members, who, on the 4th of June 1788, formed themselves into a society for the purpose above mentioned, subscribing five pounds each for three years. Sir Joseph Banks was on the same day elected one of the first committee of four; and at one of their earliest meetings, he introduced to them the enterprising adventurer, Ledyard, then just returned from his bold and perilous attempt to cross the Russian

dominions, and Kamtschatka, on foot, for which purpose he had been liberally supplied with pecuniary means by sir Joseph himself, through whose introduction he soon became the first agent of the new association. The favourable ear which government would naturally lend to a person thus connected, and honoured with the distinguished favour of the sovereign, enabled him also to render essential services to our colonies, into several of which, in the West Indies, he got the bread fruit tree of Otaheite introduced, and it bids fair to surpass, both in nourishment and utility, the plantain of those tropical climes. The establishment of an English settlement in New South Wales, was owing, in a great measure, to the earnestness with which he urged the fitness of the spot for the purposes which government had in view; and through life, he took a deep interest in its welfare. At his recommendation also, the extensive shores of New Holland were explored with considerable advantage to the country whose enterprising navigators first bestowed particular attention upon it, and to the progress of science, which first conducted his footsteps to its distant, and then unfrequented shores. Nor did he limit the exertion of his influence to the benefiting of his own country: soon after his return from Iceland, he made representations to the Danish government, in consequence of which a very material amelioration took place in the political and social state of the population of that island. In 1796, he exhibited another proof of his acting on the liberal and philosophical principle that science is of no country or clime, in powerfully and successfully supporting the claims of the republican government of France, to a collection of objects of natural history formed by Labelardie, in the expedition under D'Entrecasteaux in search of La Perouse, but which had fallen into the hands of the English government, by whom it was honourably restored. The zeal with which the president of the Royal Society had pleaded for the restoration, did not go unrewarded; for as soon as the return of peace opened a communication between the two countries, he was chosen a member of the French Institute, an honour the more gratifying, as he was the first foreign associate elected by that body. Of this honour, sir Joseph Banks was not a little proud, and the very warm terms in which he acknowledged, as "the highest and most enviable literary distinction which he could possibly attain," his election as an associate of what he termed "the first literary society in the world," gave great offence to some of the members of the Royal Society, and even to his royal patron himself; to whom neither the republican

appellation of citizens, with which the president's letter is commenced and concluded, nor the esteem which he professes in it to have entertained for the French nation, "even during the most frightful convulsions of her most terrible revolution," were phrases likely to be peculiarly gratifying. His old inveterate opponent, bishop Horsley, gladly availed himself of what might fairly be considered an excess of gratitude, to address, under the signature Miso-Gallus, to the new associate of the institute, a letter, at any rate, not remarkable for its mildness, as in it he accused him of servility, disloyalty, irreligion, and falsehood; and characterised the institute, into which he was so proud of being admitted, as an embryo exotic academy of robbers and revolutionary philosophers. The ferment, however, soon subsided, and sir Joseph Banks continued, without further interruption, to the period his death; his liberal patronage of every plan for the promotion of science, and the improvement of his countrymen.

Of the board of agriculture he was a zealous member; and so attentive was he to the objects for which that board was framed, and so well skilled in them, that his late majesty intrusted him with the chief management of his favourite breed of Merino sheep. By the drainage of the fens in Lincolnshire, which he very warmly promoted, he doubled the value of his estates in that county; and he was so much of a practical agriculturist, as to be enabled, soon after the great scarcity of 1801, to write a very sensible pamphlet on the cause and prevention of blight in wheat, to which that scarcity was mainly attributed. In 1804, he was very active in forming the Horticultural Society, to whose transactions he was a contributor of several papers, explanatory of his mode of cultivating several scarce but useful productions, particularly the American cranberry, the paper upon which, in the first volume of their Memoirs, gives an interesting description of the garden and orchard at his sub-urban villa of Spring Grove, on Smallberry Green, a country residence which he took on lease about the time of his marriage, as a convenient retreat, now that unremitting attention to the duties of his station would not permit his spending much time at his distant seat in Lincolnshire. He proposed, also, to conduct at this place his horticultural experiments, with more convenience to himself and advantage to the public. For thirty years, he also employed, at his own expense, a draughtsman, whose sole business it was to make sketches and finished drawings of all new plants that perfected their flowers and fruits in the royal gardens at Kew; and this artist he continued in this employment, on a salary, left

as a legacy in his will, of £300. per annum. To the Caledonian Horticultural Society he was also a valuable contributor, by his purse, his influence, and his pen.

During the latter years of a life thus assiduously devoted to the service of science, the subject of this memoir suffered severely from the gout, whose paroxysms were for a while relieved by a recourse to the celebrated *Eau Medicinale*, but which soon failed in its effects. Ginger, in large quantities, had previously been resorted to for some years, until, to use his own phrase, he "had fairly exhausted all its virtues." His life was now speedily exhausting, though he continued to exist for some time, with a body nearly bent to the ground, and so tortured by disease, that he could take no exercise at home but in a Bath-chair, and was carried to his coach on a cushion suspended by strings, supported by two footmen. From this undesirable state of existence, he was released by death, at his house in Soho Square, on the 9th of May, 1820, having attained the eighty-first year of his age.

By his will, he has left his library and valuable collections in natural history to the British Museum, after the death of his present librarian, Robert Brown, Esq., to whom he gave the use of them for life, together with an annuity of £200., subject to the conditions of his making the library his chief place of study; assisting in the superintendence of the royal botanical gardens at Kew; making London his principal residence; and undertaking no new charge that might otherwise employ his time. Dying without issue, he willed his estates, after the death of lady Banks, to the hon. James Hamilton Stanhope; sir Henry Hawley, and sir Edward Knatchbull, Baronets, distant relatives of his own, or of his wife. His personal property was sworn to be under £40,000. in value.

In his earlier days, sir Joseph Banks exhibited a manly form; he was tall and well built, with a countenance expressive of dignity and intelligence, and an eye that beamed with kindness. His manners were courteous, frank, engaging, unaffected; his conversation was replete with instruction, without levity, yet sufficiently vivacious. His information was extensive, and he knew how to use it to advantage. In private life his character was highly respectable; his charity was diffusive, and his condescension great. We fear, however, that he was too much linked in with the disciples of the new school of philosophy, to have known as much as we could wish him to have known of vital Christianity.

A large subscription has lately been set on foot to erect a statue to his memory in the British Museum.

AMERICAN LITERATURE AND INTELLIGENCE.

IN pursuance of the promise contained in our last, we now resume the Rev. Ward Stafford's interesting address, at that portion of it which must be peculiarly interesting to Englishmen, inasmuch as it relates to seamen, for whose spiritual and moral improvement, we rejoice to know, that so much has lately been done, and is still doing, amongst us:—

“ But there is another class of the destitute, whom it is more difficult to supply. I refer particularly to our seamen, who, in consequence of their character and circumstances, have been regarded as almost beyond the reach of hope. The principal difficulty arises from their having no permanent place of residence. Should any particular number of them unite together, and establish a school, or erect a church, or should this be done for them by their friends, who live on shore, they could not enjoy the benefit. Their employment obliges them soon to be at the distance of hundreds, and, perhaps, thousands of miles. They are constantly moving in different directions, constantly changing associates. While at sea they are in such small companies, that they cannot ordinarily either supply themselves with a preached Gospel, or be supplied by their employers. Even in the Millennium we cannot suppose that the Gospel will, to any great extent, be preached on the ocean. This renders it indispensable, that the principal attention should be paid to them while in port. God has kindly adapted the dispensations of his grace to the condition of his creatures. At sea they do not need the same attention. They are then removed from many of those temptations to which they are exposed while on shore. Considering, therefore, their character and circumstances, it is evident, that the means of grace with which they are supplied must, in a sense, be common property, to which all seamen shall have an equal claim. In order to their improvement and salvation, it is proposed—

“ First, That in every sea-port there should be a marine school, by which seamen may be instructed in reading, writing, arithmetic, geography, navigation, and other branches of learning. Strange as it may seem, a large number of them are unable to read. This is not, however, generally the case in respect of those who come from parts of the country, and of the world, where particular attention is paid to the education of the rising generation. But seamen are from all parts of the country, and from all parts of the world. Though their stay in a single port, at one time, is but short; yet all the time which they spend, in all the ports they enter, is very considerable. It is estimated, that they are in port

one-fourth part of the year, or three months out of twelve. During a considerable part of this time they are wholly unemployed. Were schools established, and proper efforts made to interest them in the subject, we believe they would gladly embrace the opportunity. Those who needed it would soon learn to read, while the more enterprising would wish to attend to other branches, particularly to navigation, if for no other reason, that they might be promoted to higher stations. Were they thus instructed on the land, they might, by the aid of books, and their more knowing companions, pursue their studies while at sea. Observations on the manner in which a school of this description should be conducted, must be omitted. A library also should be connected with the school. Most seamen are destitute, not only of the Bible, but of all other books. Many who have carried books to sea with them have lost them, by shipwreck, or in some other way. Were a library established, to which seamen, under proper restrictions, could have access, numbers would employ, at least, a part of their time in reading. If by these, and other means, they can be furnished with employment while in port, much towards their reformation will be accomplished; for we are confident, that the want of employment is one great reason why so many of them resort to haunts of vice.

“Secondly, As another means of benefiting our seamen, Bible societies should be established, of which they shall be the active members. Every person acquainted with their moral state knows, that most of them are destitute of the Bible; and that those who are not destitute, are supplied in a manner by no means the best. Human nature is such, that it is almost impossible, that a seaman should take the same interest in the Bible where he has it in common with a whole crew, compared with what he would, provided he had a copy of his own, obtained by his own industry, and from his own society. By means of such a society, a record also may be kept, and testimonials may be given, which will gain them employment in preference to the profligate. As the Bible is almost the only means of instruction with which they can be supplied when out of port, we trust that they will not be permitted to leave our shores without this compass, this pole star, to direct them to the haven of eternal rest*. If it be important, that their minds should be enlightened by human knowledge, and that the Bible should be put into their hands, it is still more important, that the Gospel should be preached to them. In what manner can it be done? In answer to this inquiry, which has occasioned great and tender solicitude in the minds of some, who have thought of seamen, who have wept over them, and prayed for them, it is proposed,

* Since this report was read, a marine Bible society has been organized, and the subject discussed more at large in the addresses to merchants and masters of vessels, and to seamen, which are before the public.

“ Thirdly, That in large sea-ports churches be erected expressly for their accommodation. This, it is conceived, is the only way in which they can extensively enjoy a preached Gospel. It is said, that they may be accommodated in other churches, and in them may hear the Gospel. In answer to this, it may be observed, in the first place, that there is no provision for them. The few seats which are not occupied by private families, are occupied by the poor, whom we always have with us. No provision whatever has been made for seamen, as a class of men by themselves. They have been forgotten, or entirely neglected. But, in the second place, were provision made for them in our churches, it would not remove the difficulty. They regard themselves, and they are regarded by others, as an entirely separate class of the community. They do not mingle with other people. Their very mode of life excludes them from all society, except that of their companions. With them they necessarily and exclusively associate while at sea. When in port they have no other acquaintance, and have but little occasion or inducement to form any, except it be that which, though very limited in its duration, is extremely pernicious in its consequences. They have no places of resort, except those which frequently become the grave of their property, their morals, their happiness, and their souls. They are most of the time strangers in a strange place. As they have generally become vicious in consequence of being neglected, and as no distinction is made between the sober and the profligate, they are strangers whom all feel at liberty to despise. Those of them who are respectable, and such there are, notwithstanding all the disadvantages under which they labour, have a high sense of propriety, and will not be guilty of intrusion: hence they have a natural aversion to enter our churches. Another barrier is their dress. Their dress is almost universally different from that of other people. When they enter a church, they are known and marked as sailors; they attract the notice of no small part of the congregation; and most of them would sooner face the cannon's mouth than that thoughtless, supercilious gaze, which betrays equally a want of civility to the stranger, and of reverence in the house of God. Many have told me, with strong emotions, that they supposed people thought they went to church to mock at religion, or from some other improper motive. There is another reason why they do not more frequently go to church. It is a fact, and one at the recital of which the persons concerned ought to blush, that they have been turned out of our churches when they have entered! They have received no invitation to take seats*—the pews have been closed against them—and they, in some cases,

* This we can easily conceive to be the case in our English churches; but, we believe, that the latter part of the sentence can have no application on this side the Atlantic.—EDIT.

have been informed, that there was no room for sailors. Such was not the manner in which they were treated by the Son of God. On account of this treatment, many have not been to church for years. When one is thus treated, it influences a whole circle of his companions: consequently, seamen are impressed with the idea, that there is no room for them in our churches, and that their presence is not desired. By the testimony of masters of vessels, and sailors themselves, this impression is almost universal. This is the reason which they generally assign for not attending public worship. Will it be said, that this impression may be removed by making provision for them, and inviting them to attend? Suppose, that in every church in the city, there was provision for a certain number of seamen, so that in all the churches, all the seamen who come to the port might be accommodated; how could they be distributed according to the provision made in each church? They are strangers; they usually remain in port but a very short time. Should they be disposed to go at all, under such circumstances, the probability is, that most of them would go to but few places. They love to be together, they go to church in companies. In this case, a part of them would find no accommodation. They might spend a considerable portion of the time of divine service in wandering from one place to another. Should they enter a church, and not find a seat, they would be mortified. These considerations, with the fact, that they have a strong reluctance to go to a church to which others resort, would effectually close against them the doors of the sanctuary. But such provision is not made for them; and we confidently assert, that it will not be made, till that day when all shall feel, and love, and act as brethren. Further, it is the opinion of a large number of masters of vessels and seamen, who have been consulted during the past year, not only in this, but in some other ports, that this is the only way in which the Gospel can be effectually preached to seamen. Almost every individual, to whom it has been made known, has appeared highly gratified with the plan, and expressed a strong desire that it might go into effect. The plan has received the approbation, not only of seafaring people, but of a considerable number of respectable merchants, clergymen, and others. Were it known to seamen, that, whenever they entered a large sea-port, they would find a church, many would be induced to attend, by the influence of early education, by curiosity, a desire to see their companions, and to be like other people, or the pride which they would take in an institution of their own. Though drawn by such motives, the preaching of the Gospel might, nevertheless, become to them 'the wisdom of God, and the power of God unto salvation.' Many, we trust, would be influenced by higher motives; a desire to worship God in obedience to his command, to hear the glad tidings of salvation, and learn the way to heaven.

“The expense of such an establishment would, at first, be considerable. But when we consider the number of seamen, and their unparalleled liberality, we cannot doubt that they would, in the end, amply support, by their contributions, the preaching of the Gospel. When we take into view the importance of the subject in all its relations, and the interest* which has already been manifested, we believe that the time is not far distant, when in every large sea-port, the sanctuary will unfold its doors, and welcome to its blessings our brethren, ‘who go down to the sea in ships, who do business in great waters;’ that, as they ‘see the wonders’ of the Lord ‘in the deep,’ they may, in his earthly courts, behold the greater wonders of redeeming love.

“But all human efforts for the salvation of the destitute will be of no avail without the blessing of God. Means in themselves are powerless. In a field like this, ‘a Paul may plant, and an Apollos water,’ in vain: God alone can give the increase — God alone can raise to spiritual life these multitudes, who are ‘dead in trespasses and sins.’ We mention, therefore, as an indispensable requisite to the accomplishment of this work —

“6. CONTINUAL AND EARNEST PRAYER TO GOD. From what God has revealed in his word, as well as from his dealings with his church, we have reason to believe, that prayer is the great medium, through which the influences of the Holy Spirit descend. Though ‘the Lord promises to build the ruined places, and plant that which was desolate,’ he assures us that he ‘will be inquired of by the house of Israel to do it for them.’ With the commands of God on this subject, every Christian must be familiar. On the precious promises which he has made to support and encourage his people in their labours, and which are scattered throughout the sacred pages, as glowing gems in the midst of others of inferior lustre, all must have dwelt with peculiar delight — with lively emotions of hope and joy. It is our Saviour who hath said, ‘That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven.’ It is he who has assured his people, that their heavenly Father is more ready to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children. The examples of Moses, of Abraham, of Jacob, of David, of Daniel, and of a host of ancient worthies, urge and encourage us to the performance of this duty. Though Christ ‘spake as never man spake’ — though he had power to turn the ‘hearts of the children of men, even as the rivers of waters are turned,’ he did not neglect to pray; he did not think of accomplishing his work without prayer. On that consecrated mount, by the devoted city of Jerusalem, he

* “A subscription for a seamen’s church was, sometime ago, opened in this city. How much has been subscribed it is not in my power to state; enough, however, to justify the belief that such a church will be erected.” This expectation has since been realized.—EDIT.

spent whole nights in holy wrestling with his Father. In this, as in other things, he has left us an example, that we should follow his steps. The efficacy of prayer is strikingly illustrated in the case of the disciples, soon after they had beheld their divine Master ascend into heaven. From Olivet, they returned into the city; 'they went up into an upper room,' and there they 'all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren.' Immediately after this, Peter goes out, and preaches to the hardened Jews. The windows of heaven are opened; the influences of the Spirit descend—in a single day, thousands are converted, and added to the church. Similar has been the effect of prayer in every age. Never, I believe, have we, as a society, or in smaller companies, set apart a season for prayer, which has not been followed by more or less of the operations of the Holy Spirit; some have been awakened; serious impressions, which have been previously made on the minds of others, have been deepened, and individuals have been brought into the kingdom of Christ. 'The Lord is not slack concerning his promise, as some men count slackness.' Let us, like the disciples, *continue* in prayer; let us also, like them, *be of one accord*. Respecting union in prayer, we have much reason to be encouraged. Our brethren, in other places, unite their prayers with ours, on occasions like this*. Let us, then, be deeply impressed with the sentiment, that the work in which we are engaged is the work of God; that without his blessing it can never be accomplished. Let us remember, that it is in our closets that we are to gird on the armour—that it is there we must gain strength to wield the weapons, to fight the battles of the Lord:

'Satan trembles when he sees
The weakest saint upon his knees.'

If we can engage God to be with us, we need not fear. 'More are they that are with us, than they that are against us.' Though the enemy should come in like a flood, 'the Lord will lift up a standard against him.' Before we, in any way, engage in this holy warfare; especially before we visit the habitations of the poor and vicious, let us, with our Bibles and tracts, retire to our closets, and there endeavour to gain some idea of the magnitude of the work—of the wretched state of those whom we are about to visit; and, in view of their present misery, and that to which they are approaching—in view of that great day, when we shall meet them at the bar of God—and in view of our own insufficiency, let us lift

* "The societies which have been formed for the same object in Boston and in Charlestown, Mass., and it is believed, the one in Charleston, S. C. have their quarterly prayer meetings on the same day with the society in New-York. Should other societies be formed, it is hoped that the prayers of all will, at the same time, ascend as incense, and mingle before the throne."

up our hearts to God for his Spirit to prepare the way before us, and render the means effectual. There let rivers of waters run down, because of the slain of the daughter of God's people — there let us mourn over the ravages of sin, the desolations of Zion; and while we look around upon the slain, and ask, with heartfelt solicitude,

‘ And can these mould’ring corpses live,
And can these perish’d bones revive ?’

let us, with holy importunate resignation, exclaim : —

‘ That, mighty God, to thee is known,
That mighty work is all thine own.

‘ — if thy Spirit deign to breathe,
Life spreads through all the realms of death,
Dry bones obey thy powerful voice,
They move, they waken, they rejoice.’ ”

With this important admonition, equally applicable to English as to American Christians, we must, however, again quit for a while this interesting stranger, in order to lay before our readers extracts from a variety of communications, with which our transatlantic friends and correspondents have furnished us since the appearance of our last Number. And we would first advert to the proceedings of the General Association, held at Colchester, in June of the last year, from whose minutes we extract the following resolutions; as honorable to the ecclesiastical body by which they were passed, as they will, we doubt not, appear singular to most of our readers, as little familiar as we confess ourselves to be with the proceedings and deliberations of such assemblies :—

“ The Rev. Messrs. Taylor and Hewitt were appointed a committee, to devise means for the suppression of the intemperate use of ardent spirits. The committee reported the following resolutions, which were adopted :—

“ 1. That one minister in each district association be appointed an agent to collect information, within his limits, on the subject of the intemperate use of ardent spirits; and to communicate the same to the committee named in the next resolve.

“ 2. That the Rev. Messrs. N. W. Taylor, N. Hewitt, and C. A. Goodrich, be a committee, to present to the agents the several topics on which information is desired; to receive such information; and make report to the General Association, at their next annual meeting.

“ *Voted*, That this association view, with pleasure and approbation, the efforts which have been made, by benevolent individuals and peace societies, in this country, and in Europe, to lead Christians to a consideration of the real spirit of their holy religion, and of their true interests on this important subject.” [pp. 6, 7.]

In the same spirit they remark, in their report on the state of religion:—

“ The General Association have still to mourn, in many instances, the intemperate use of spirituous liquors; and an increasing disposition among many to violate, and in others to tolerate the violation of the Lord's day; and other vices, which threaten the best interests of civil society.” [p. 22.]

We wish that the same evils were less prevalent on this side the Atlantic, and that more trouble were taken to point out, and to correct them. Conceiving also that they have a like general application to the present state of religion, religious controversy, and philanthropic exertion, in England as in America, we extract for the entertainment, and, we hope, it may prove for the edification of our readers, the following useful admonition, contained in the pastoral address of the General Association of Massachusetts, assembled at Beverley, June 27, 1820:—

“ We feel ourselves obliged most solemnly to warn you against the influence of those fashionable errors, which, as they are specious in their pretensions, accommodated to the pride and indolence of the heart, insidious in their progress, and paralyzing in their effects, threaten, in modes extremely various, and many of them perhaps unsuspected, your faith, your purity, and your happiness. In the neighbourhood of enemies of the Gospel, in whose affability, boasted liberality, and high claims to literary distinction, you find much to divert your eye from the corrupt mass of their principles, you are liable to lose, by degrees, that keen and vigilant perception of the value of truth, without which, evangelical doctrines can have no fixed hold on the understanding, the conscience, or the affections. It is thus, we doubt not, that many orthodox men, and orthodox churches, have been carried, by imperceptible gradations, from the firm basis of scriptural Christianity, to that deceitful ground, where every step is hazard, where confidence perpetually yields to distrust, and where the hopes of a religion for sinners, are dissipated and forgotten, amidst the enchantments of a visionary philosophy. Were not the task invidious, we might illustrate this observation by examples;—we might point you to individuals, and to congregations, over whose ruins Piety now weeps, as she remembers the glory whence they have fallen. With these instances before you, you will not think us too apprehensive, or too importunate, when we press upon your solemn attention, the injunctions of inspiration to steadfastness in the faith, and its warnings against apostacy. ‘ Buy the truth, and sell it not.—Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace.—Earnestly contend for the faith which was once delivered to the saints.—If any man draw back, my soul shall have no pleasure in him.’

“ Forget not, however, the perilous tendency of religious controversy on the temper of beings, who, though they may be upright in their general design, are yet far from perfection, and whose zeal for the honour of God may be debased by earthly mixtures, as well as more directly counteracted by the cautious policy of a spurious and temporising prudence. It is an attainment much too rare, though certainly of very great importance, to combine, in equal proportions, a detestation of error, with pity for its propagators, and an unyielding tone of vindication, with such meekness and humbleness of mind, as shall repel at once the slightest suspicion of personal, or party feelings. Easy indeed, it may be, in this polite age, to select such phrases, as shall add poignancy to sarcasm and contempt, by arraying them in the borrowed forms of gentleness and candour; but to avoid actual asperity, is no less difficult now, than it was in other times, when the decencies and refinements of polished society imposed no restraints on the cogency, or the passions of debate. While, therefore, we would warn you against that indifference to truth, which claims the praise of charity, we would at the same time remind you, that genuine kindness to the opposers of the doctrines you profess, will serve as effectually to recommend them, as to secure your own happiness. ‘ The servant of the Lord must not strive, but be gentle unto all men. — In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. — Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.’ By the spirit of controversy, you may be led to lay an undue stress on a profession of soundness in the faith, disconnected from those fruits in the life, which prove its genuineness and importance. The peculiar doctrines of the Gospel are, in their nature, eminently practical, and it is because they are so, that they appear with such prominence in the word of God, and have engaged in their support the wisest and the best men of all ages. Yet there is danger, in the heat of disputation, of overlooking the grand circumstance, which makes them worth defending; of satisfying ourselves with ‘ the form of sound words;’ and of even regarding a scriptural creed as the highest, if not the only, evidence of piety. This is an evil, of which we, as well as the churches of older countries, have had too much reason to complain; and it is surely time, not only that we had waked to a conviction of its magnitude, but that we had exerted ourselves in pursuit of an antidote.

“ By the writings of some of our ablest divines, whose souls now rest with God, we have been guarded against Antinomianism in its grosser forms; and few can be found, who would maintain a theory of religion, directly subversive of holiness. Since, however, the best notions in the head cannot, of themselves, correct the errors of the heart, it becomes us seriously to inquire, whether that opposition to the strictness of obedience, which gave birth to the speculations of Agricola, does not manifest itself among us under more

specious pretexts. Have we not reason for the fear, that, in some cases, enmity to the obligations of morality, seeks, with a strange inconsistency, to conceal itself behind the mask of devoted attachment to the truth, and even of zeal for that inward experience, which, when genuine, cannot fail to extend its influence to the whole system of human conduct? How otherwise can we account for the paradoxical union, too often observed, between the most evangelical sentiments, and a neglect of social duties; between a conversation the most spiritual, and habits the most worldly; between the most fervent prayers for the propagation of the Gospel, and a parsimonious withholding of all pecuniary aid for the advancement of the Redeemer's kingdom? Among the professed friends of vital godliness, we are justified in looking for whatsoever is amiable in the intercourses of private life, and magnanimous in public spirit, as well as for firmness in religious principle, and eminence in the exercises of devotion.

“ In this apostate world, it has been too generally true, that every event propitious to Zion, has been attended with circumstances, which, through the operation of corrupt human passions, have had an opposite tendency; and the remark is, we fear, not wholly inapplicable to the grand impulse, given in our day, by the Providence and Spirit of God, to the labours of Christian philanthropy. The present, we justly say, is the era of benevolence; and in our admiration of the glories which invest it, we feel a kind of revolting from the contemplation of evils, either apprehended, or actually witnessed, in a state of the world so consoling to the bosom of charity. Our regard to your welfare, brethren, is, however, too sincere, to permit us to pass over them in silence. Without duly reflecting on the difficulties to be encountered, in the great work of evangelizing all nations, you are liable to be discouraged in well-doing, from a want of immediate success, equal to your wishes, and to the view you may entertain of the means which have already been employed. To guard you against a relaxation of your efforts, it is only necessary that your ears should be open to the command of God, enjoining upon you unwearied perseverance; and your eyes steadily directed to those promises, which insure the eventual triumph of the Gospel over all the false religions of mankind. Reverencing his authority, believing his word, you will never grow irresolute; you will wait in hope for a rich return of your liberalities and your prayers; and you will hail the least tokens of his favour with more than the joy of harvest. It is truly to be lamented, that any exhortations upon this subject should now be necessary. It may well cause our tears to flow, that, after the slumber of centuries, the church should still need excitement to redeem her lost honour; and that any who have come up to the siege of J. richo, should be disheartened, or alarmed, because the wall has not been overthrown, and the city surrendered, on the first sounding of the trumpets. We are not afraid, indeed, that the

work will cease. It is of God, and it must prevail. But what must be the shame of those who desert it! and how will their defection give occasion for the enemies of our Lord to blaspheme!

“To the cause in which you are engaged, and especially to yourselves, the purity of your motives is important beyond expression; and to this point you should direct your utmost vigilance. Popularity, party, the influence of great names, the grandeur of operations, uniting the talents, learning, and piety of many thousands in every district of Christendom, and extending to every region of the globe, — may be sufficient to inflame that heart, which the fires of the altar could not penetrate, and to open those hands, the rigid fibres of which had resisted, to the last, all the holy violence of charity. Such is human nature; and it need not surprise you, that, among the contributors to benevolent objects, there are some, whose private deportment is utterly at variance with their more public acts, and whose worldly compliances, to say nothing more, brand their most splendid beneficence with the character of hypocrisy. These corrupt principles, even where they are not supreme, may be insensibly blended with higher considerations, and vitiate actions, which had otherwise been entitled to unmingled applause. Let your purpose then be single; and remember that your services will be approved in Heaven, only in proportion to the disinterestedness by which they are performed. This strict regard to your motives is requisite to preserve you, on the one hand, from unreasonable despondency under embarrassments, and the failure of your hopes; and, on the other, from the risings of that pride, which, attributing to itself the glory of success, provokes the frown of the Almighty upon all its enterprises. He will have the entire praise of every good work; and, to inculcate upon us this salutary lesson, he frequently interposes, to confound those designs, which are formed in dependance on human strength. It is a serious question, whether the declension, which commonly succeeds a revival of religion, may not, in most instances, be ascribed to his rebuke on the vanity of his children, gathering confidence in themselves, by what should for ever humble them, — his manifest and long continued blessing on their exertions. Where the Spirit operates, means are, of course, efficacious; and we are so disposed to rest in these, that much too frequently we overlook that divine agency, which gives them all their power to sanctify and to save. They who bear a part in the benevolent operations of this period, should beware, that they do not estimate too highly their labours and their alms, as proofs of their personal religion. We have said that other sentiments than those of piety may make you the patrons of public institutions; and we must add, that all the pomp of munificence, toils the most oppressive, and sacrifices the most costly, disjoined from a life of humble faith, of penitence, and of prayer, are so far from gaining the approbation of God, that they are, in his sight, but ‘sounding brass, or a tinkling cymbal.’ Err

not, we beseech you, on a point so fundamental to your happiness here and hereafter. Take heed, that your hearts be right with God. 'If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' Cultivate the religion of the closet; and live in the blessedness of communion with HIM, who is, in all generations, the hope and the refuge of his ransomed people. With subdued affections, and heavenly views, exhibit in your daily conduct, the purity, temperance, justice, meekness, gentleness, and long suffering of the Christian character. Thus will you convince the world, that, whether you give, or pray for the promotion of the kingdom of peace, you are sincere; and that the hopes which animate you are divine. You will thus be prepared for the most difficult duties, and the severest trials in life. By your order and discipline, you will become terrible to your enemies as an army with banners; and, by the divine influences attending your efforts, you may anticipate the speedy introduction of that predicted day, when the ways of Zion shall no longer mourn, when all who hear the Gospel shall joyfully bow to its authority, and when the sound of its mercy, mingled with the songs of disenthralled nations, shall roll over every land. Live like Christians, brethren, and your conflicts will soon be over; death will close for ever the period of your sufferings, and grace will exalt you to those seats in glory, from which you will behold, with ineffable rapture, the advances of millennial brightness on these dark abodes of mortality, and exult in the delightful, unalloyed assurance of an eternal union, in the presence of your Saviour, with the countless myriads out of every kindred and tribe, redeemed by his blood, and justified by his righteousness." [pp. 20—26.]

From the Annual "Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, Massachusetts, and New Hampshire, during the last year," we are happy in being able to extract the following encouraging account of the state of the Presbyterian Churches in the United States, and of the Congregational Churches connected with its General Assembly, in three important states of the Union:—

"The General Assembly have now under their care sixty-two Presbyteries; fifty of which have sent up annual reports of thirteen hundred churches within their respective bounds. With the subjects of those reports our churches are already familiar. The interest, therefore, which these subjects will excite, can be derived only from the charms which the providence and the grace of God may from time to time throw around them. The Lord Jesus Christ, the only begotten, the beloved and co-equal Son of God, has, in every age, had a church upon earth. The existence of that church

commenced with the promise, that 'the seed of the woman should bruise the serpent's head.' It has since subsisted amid the rage and persecution of surrounding enemies; and, in spite of the power and policy of hell, will subsist till the end of time; when its visible and militant state will be succeeded by a triumphant state in glory. That church has not, indeed, in every age, been alike visible and prosperous. Sometimes it has been confined to a particular family, and at others to a particular nation. Sometimes it has been hid like a grain of mustard-seed in the earth; and at others, it has been comparatively a great tree, under whose shadow immortal souls have found security and peace. But amidst all the vicissitudes it has experienced, it has increased, and will increase until its borders shall be the borders of the earth: it has shone, and will shine more and more, unto the perfect day. These remarks are illustrated and verified in the reports which the Assembly have received for the past year; a summary account of which they hereby transmit to the churches under their care. We have *much to lament*, but *more to present as subjects of congratulation and praise*.

"The sources of lamentation to which *some* of the Presbyterial reports direct us, are *errors in doctrine and morals*; neglect of the duties of *family and social* prayer; coldness and indifference on the part of professing Christians; and the want of *labourers* in the gospel vineyard. In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity under the name of Unitarianism or Socinianism; and as there is an aptitude of the human heart to entertain the grossest errors, we regard it as an imperious duty to warn our congregations against every attempt to bring to their notice such doctrines as deny the Lord who bought them. *Immoralities in practice*, have naturally, in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned, as too prevalent among those whom the 'grace of God teaches, that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly.' Professing Christians have, in too many instances, manifested a lukewarmness, utterly inconsistent with their profession, and the obligations they are under to Him who has loved them and given himself for them. Regardless of the awful imprecation, 'Pour thy fury upon the families that call not on thy name,' they have omitted to bend before the family altar, and offer their morning and evening sacrifices; and as if they questioned the justness of the requisition, 'For all these things I will be inquired of by the house of Israel to do it for them,' they have kept aloof from the meetings of social prayer, and neglected to present their united supplications for a blessing on themselves, and on the whole Israel of God. The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the Gospel vineyard, have been truly affecting. Entire districts of country to the south and west, comprising

a population of thousands of souls, are represented as destitute of ministrations of the word, from any denomination of Christians. In one Presbytery, in which there are twenty-eight regularly organized churches, eighteen are destitute of the regular administration of the word and ordinances; in another, consisting of nearly forty churches, there are only eleven ministers; and in another, out of twenty-eight, sixteen are vacant. Their lamentation is, 'the harvest is great, but the labourers are few;' and their cry to their Christian brethren is, 'Come over, and help us.'

"While on these accounts the assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for, those among whom the above mentioned evils exist; they also call upon their churches to unite with them, in sentiments and expressions of gratitude and praise to God, for his great, his unmerited, and his continued goodness. We have probably never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care. And we have only to regret, that the limits of this narrative will not allow a detailed account of what has taken place in this portion of the heritage of God. Outward attention to the means of grace has, with few exceptions, every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. The children and youth have been led to the fountain, and instructed in the first principles of the truth, as one of the best preventives against error and vice, in their more advanced years. Baptized children have in many congregations been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands, who, but for these institutions, would have grown up in ignorance and vice, been the grief of the church, and the curse of the community, are now taught their obligations to God, and fitted to be useful members of society. Great zeal and regularity is generally manifested by the pupils in their attendance: several instances were mentioned of young persons who frequently walked ten miles on the Sabbath, for the purpose of attending the school: and, in several instances, the blessing of God has attended this mode of instruction, to the hopeful conversion of the teachers and the taught. The monthly concert of prayer is generally attended through the Presbyterian church and the other churches connected with the General Assembly; and it is found that this extensive union of prayer for the influences of the Holy Spirit upon the church of Christ, and the gospel of salvation, appears to be attended with the special blessing of God. Additions have been made during the last year, to the churches from which reports have been received, of seven thousand one hundred and eighty-six souls. To many of these the Lord manifested himself, not 'in the great and strong wind, which rent the moun-

tains, and brake in pieces the rocks,' but in 'the still small voice.' They were the fruits of the *ordinary* operations of the Spirit in the word; which, though not called revivals, afford a gradual accession to the church, of such as we trust shall be saved, and for which we owe to God our gratitude. But the most of that number, are the fruits of such numerous, extensive, and blessed outpourings of the Spirit of God during the past year, as the assembly has never before had the opportunity to record." [pp. 1 — 3.]

Into the particulars of these revivals we do not enter; because, at so great a distance from the scene of their exhibition, they can possess comparatively but little interest; most sincerely, however, do we hope that they may be permanent, as they appear to have been impressive, and, in the estimation of the General Assembly, to have been attended by the desirable evidence of 'bringing forth fruits unto holiness, and meet for repentance.' That there is, in all such cases, danger, and great danger of being led away by feelings violent, but transient in their operation, no one who has marked the progress of occurrences of a similarly extraordinary nature amongst certain of our English sects, to whom they are more particularly confined than is the case in America, can for a moment doubt; and the following judicious remarks in the narrative before us, satisfy us that our transatlantic brethren are at once aware of the fact, and anxious to prevent its abuse: —

"While the Assembly unfeignedly rejoice in these and other signal revivals of religion, and earnestly pray for still more rich manifestations of Divine grace to all the churches, they are convinced that the principal hopes of the church of God must rest on the ordinary operations of the Divine Spirit accompanying the appointed means of grace. The Lord has promised, that the humble, the faithful, and prayerful exertions of his ministers and people, shall never be without his blessing; yet He has reserved to himself the prerogative of watering his churches with copious showers, as He in his wisdom sees fit." [p. 6.]

Most cordially do we rejoice in the encouraging prospects derivable from the present state of the American colleges, and as entirely do we join in the hopes and the anticipations of the ministers under whose general superintendence the theological departments of many of them are placed, expressed in the following closing paragraphs of the narrative to which we have just referred: —

"In addition to these wonderful and heart-cheering events, for which the assembly offer unto the one God, Father, Son, and Holy Spirit, their united and hearty thanks, they rejoice that they are

also able to inform the churches, that the state of religion, in the different colleges within our bounds, and the bounds of those who are connected with us, is most encouraging. There are about 40 hopefully pious youths in Union College, Schenectady; in the college at Princeton there are 25; in Dartmouth college, New Hampshire, there are about 70; in Jefferson college, Pennsylvania, and the University of North Carolina, there are several more; in Yale college, at New Haven, there are about 90; and in Hamilton college 48, professors of religion. The hope that most of these will probably devote themselves to the service of God, in the Gospel of his Son, affords a most pleasing prospect to the American churches. The theological seminary at Andover contains 112 students, and is in a flourishing condition. The foreign mission school at Cornwall, in Connecticut, contains more than 30 pupils, who speak eleven different languages, a number of whom are hopefully pious. The theological seminary at Princeton, under the care of the General Assembly, continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations within our bounds, and from other destitute parts of our country and of the world, for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, 'saying, Whom shall I send, and who will go for us?' they may all answer in the spirit of Isaiah, 'Here am I, Lord, send me.'

“ With this retrospect of the past, and these animating prospects of the future, we close our narrative of the state of religion within our bounds:—hoping that those evils which exist, either among professing Christians or others, may excite suitable humiliation before God; that Christians, and Christian ministers, will be found more engaged at a throne of grace, and follow their prayers with corresponding endeavours, for the advancement of the interests and the extension of the limits of the Redeemer's kingdom. We have, Christian brethren, the greatest cause for gratitude, and the greatest encouragement to persevere. We have the promise, that in the latter day Israel shall blossom and bud; that its boughs shall be sent out to the sea, and its branches to the river; that it shall spread itself like a goodly cedar, and be a dwelling-place to the fowl of every wing. The Lord shall build up Zion, and comfort all her waste places. He will make the wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein; thanksgiving and the voice of melody. I the Lord will hasten it in his time. Animated by these precious and faithful promises of God, continue your prayers and exertions; and then may we confidently hope, that ignorance, and vice, and delusion, will be banished from our borders, and that these and other clogs

being removed from its wheels, the Redeemer's chariot will soon ride in majesty and triumph over this western world.

"Amen: even so, come, Lord Jesus: come, quickly." [pp. 6—8.]

Of the seminary at Andover, we have received some further particulars in a letter dated the 10th of June last, from the Rev. Moses Stuart, one of its theological professors, with some of the after productions of whose pen we hope, at an early opportunity, to make our readers acquainted.

"We have now," he writes, "4 professors; about 120 students in divinity; 3 buildings, each 100 feet in length, and 4 stories high; 5500 volumes in our library, and about 250,000 dollars funds. This is a good beginning, for 12 years. Several other seminaries of a similar nature are rising up in our country; and the whole course of theological study is becoming more thorough, and more 'biblical.' Only four or five individuals have bestowed all the munificence which I have just mentioned."

Another portion of his letter we gladly extract, and shall be most happy in devoting some of our pages to the hints of any of our correspondents, English or American, for the furtherance of the object to which our attention is there invited.

"Cannot some way be devised, in which the Congregational churches in N. England should have some better knowledge of your churches, and your churches of ours; and a co-operation in some of the great plans of Christian benevolence be produced? We are part of your flesh and bones,—allied in blood, habits, language, literature, and religion. If any parts of the globe, separated by nature, should have frequent and friendly intercourse, it is the dissenters (Congregationalists and Presbyterians) in England and N. England, who are of one heart and one soul."

In conducting our work, we profess not, however, to know, and trust that we do not know, any distinctions of sect or party in those who are agreed in the fundamental doctrines of the Christian religion; and we shall, therefore, as readily promote the intercourse of the Episcopalians of our country and of America, as we shall do that of the various denominations of dissenters. Happy, indeed, shall we esteem ourselves in being the instruments of promoting in any measure a better understanding than has hitherto existed between the descendants from one common stock, nations using but one language, and professing, under like modifications of sects and parties, the same common faith.

From another very valued correspondent, Dr. Ezra Styles Ely, we have received the first five Numbers of a new

periodical publication commenced at Philadelphia with the beginning of this present year, under the title of "The Presbyterian Magazine." It is conducted by twelve ministers of the church whose name it bears, and amongst them by Drs. Janeway, Wilson, Banks, Brodhead, Wylie, Neill, and Ely, who appear each of them to have furnished the work with some valuable papers, with selections from which we may, perhaps, from time to time enrich our pages. At present, we shall content ourselves with extracting some statistical notices furnished by the valuable correspondent last named, and who, with his wonted zeal, ranks with the ablest and most indefatigable contributors to this new work.

"The city and county of Philadelphia contained, in 1810, a population of 111,210. By the census of 1820, it appears that our population amounts to 133,273; so that in ten years, the increase has been 25,063 persons. The total of the city population, between Vine and Cedar streets, and between the Delaware and Schuylkill, is 63,695; of which 54,919 are whites, and 7,883 blacks. We have but *one slave* in the city.

"The population of Maine, in 1800, was 151,719; in 1810, it amounted to 223,705; giving an increase of 71,986; and in 1820, to 297,839; giving an increase in the last ten years of 74,124, and a total increase in twenty years of 146,110.

"The state of New Hampshire, in 1810, contained 214,342 inhabitants; and, in 1820, according to the census, 244,161 persons; giving an increase of 29,819 in ten years.

"Massachusetts contains, by the late census, upwards of 525,000 inhabitants. In 1810, the population was 472,000; increase in ten years, 53,000, or more than 11 per cent.

"The state of Maryland, in 1810, contained 380,556; and in 1820, her population amounted to 407,300.

"The district of Charleston, South Carolina, in 1810, contained a population of 63,179 souls, and in 1820, of 80,212; giving an increase, in ten years, of 17,033 persons."

"By the census of 1820, the state of Delaware contains 72,749 inhabitants; which gives an increase of only 75 souls for the last ten years. This is undoubtedly owing to the continual emigration from the two lower counties of this little republic to the western states.

"The population of Missouri, of every class, amounts to 66,607.

"In 1810, Indiana contained 24,000 inhabitants; and in 1820, the census gives 147,000; making an increase, in ten years, of 600 per cent."

"The number of churches and meeting-houses, of every description, in the city and county of Philadelphia, amount, according to the best of my knowledge, to 70. Upon an average, these will not contain more than 1000 persons each; so that, were every place of

public worship full, not more than 70,000 people could attend divine service at a time. Generally, however, they are not more than half full; so that the number of persons actually present in the churches and meeting-houses at one time, would not probably exceed 35,000. At least 63,273 could not be accommodated, under present circumstances, if they would; and 98,273 are absent from public worship, at a fair calculation, on ordinary occasions. Let us suppose half of this last number to consist of little children, nurses, invalids, or persons necessarily detained at home; and then it will appear, that 49,136 persons, within the city and county of Philadelphia, are living in utter and criminal neglect of the duties of public worship. Let us suppose that the communicants in the 70 places of worship will average at 250; which is certainly a larger allowance than truth would justify; and that will give 17,500 professors of the religion of Jesus. The non-communicants will amount to 115,773; and if we deduct, for children, idiots, and insane persons, one-half, it will leave 57,886, who do not publicly profess to be sincere Christians. Let us deduct 886, as the number which may be truly pious, without having come to the Lord's table; and we shall then have 57,000 fellow-citizens among us who are without excuse, without hope, without God, and without Christ, in the gall of bitterness and bond of iniquity. Should we not be importunate in prayer for their salvation?

“ The *Christian Watchman*, a Baptist magazine, published in Boston, gives the following statement of the number of religious societies in Massachusetts:—

Congregationalists	372
Baptists	153
Methodists	67
Friends	39
Episcopalians	22
Universalists	23
Presbyterians	10
Roman Catholic	1
Freewill Baptists	5
Sandemanian	1
Shakers	4
Swedenborgian	1

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From New York, we rejoice to learn that there is reason to expect, ere long, the appearance of the literary remains of the interesting author of *Yamoden*, noticed with merited approbation in our fourth Number. The task of preparing them for the press will, in all probability, be undertaken by a younger brother of Mr. Eastburn, in whose steps he is treading in his preparation for the same sacred calling, — though

for years of usefulness in it, we would hope, and the same early maturity of talent, but not for the same early tomb.

It is with sentiments of the deepest regret that we close our *American Intelligence* for the present Number,—the space which we can allot to it being completely filled before a fourth part of our materials are exhausted—as we had to close our first with a melancholy account of the state of Dr. Mason's health, contained in the following afflicting communication from one of his friends and hearers, dated 'New York, 9th May 1821 :—

“ I am sorry to tell you, that our excellent Dr. Mason has again declined in his health. Through the whole winter he continued to discharge his public duties with his usual talent, and nearly his usual vigour. His memory, however, was so defective as to compel him to write and read one sermon each Sabbath, though he delivered his morning lectures even without the help of notes of any kind. We were pleasing ourselves with the belief, that he was gradually recovering, when a slight paralytic attack once more prostrated our hopes. Last Sunday he commenced his lecture on 2 Pet. ii., but was unable to proceed through the service. The sight was one of the most painful which I have ever witnessed. To see a man of his gigantic mind, struggling against disease, and almost compelling it to stand off;—to contemplate talents of the first order, consecrated to the best of causes, groaning to be delivered;—to behold one on whose lips so many thousands had for 25 years been hanging with mute admiration,—one whose eloquence seemed frequently to be inspired as with a live coal from the heavenly altar;—to see such a man in the sacred desk, still attempting to proclaim his Master's honours, at once prostrated, and apparently silenced,—made weak even as the infant,—was a sight too much for my feeble frame: nor was there one in the assembly who did not unite in sympathy. He has since considerably recovered, and hopes, by a journey in the country for a time, to be again able to resume his duties. But I confess that my hopes are now very faint; as these frequent attacks will so much debilitate his system, as to endanger in one of them a sudden dissolution. To God I feel I can commit this dear, this highly gifted pastor. But with him, whenever called home, there will indeed a great man fall in Israel.”

More recent communications from the same city, one of them, indeed, from the same correspondent, down to the 9th of June, are altogether silent upon this subject; and though they are much hastier ones than that from which we quote, we are willing, from this circumstance, to anticipate the best, and to hope, for the sake of his flock, his country, and the Christian church at large, that many, very many years of usefulness yet lie before this valuable servant of the Lord, ere he is summoned from his labours to his rest.

POETRY.

THE DEATH OF MUNGO PARK.

By the Author of "Aonian Hours," "Julia Alpinula," &c.

(Continued from vol. iii. p. 184.)

XXX.

ALL night the great adventurer spread his sail,
 To woo the impulse of the freshening gale,
 If, lingering there, to-morrow's sun may see
 Him doomed to death, or worse captivity.
 But whilst the meanest of his band is blest
 With peaceful slumbers, and the dews of rest,
 His wearied, yet unclosing eye must bear
 Perpetual vigils, and unceasing care;
 Till in a safer region he may sheathe
 The sword that evil day hath stained with death.
 Ever as on he bears, sublimer swells
 The mountain-scene,—on alpine pinnacles
 The midnight cloud in solemn grandeur rests,
 Swathing as with a shroud their giant crests.
 These by the river rise: a night of woods
 Girdles their waist, their savage base the floods;
 There the fierce vulture whets his beak, and there
 The lion and the wolf have made their lair,
 Oft swelling, as the voyager shoots by,
 Their fearful howl, and long lamenting cry.
 All bears the stamp of wildness—from the rock
 That bathes its crag in Heaven, as if to mock
 The lightning and far gathering thunder shock—
 And those stupendous forests, which become
 The eagle's desolate haunt and cradling home,—
 On to the shrinking precipice, whose frown
 Throws on the rushing wave such blackness down,
 And chilness such as winter's breath might blow
 From alpine heights, cased in perpetual snow.
 The rock, and precipice, and deep ravine,
 Horrid with night, and woods that lower between,
 No human eye, save his, perchance, hath seen,
 Since their original chaos, when to life
 They leapt, and blended in harmonious strife.
 Save his, perchance, no other ear hath heard
 The echoing scream of the sun-soaring bird,
 Nor howl of stern hyenas; nor the yell
 Voiced by the angry wolf, night's centinel,
 In such a fearful solitude, where sound
 Deepens the absorbing silentness around.

XXXI.

Grey with the silver line of light which breaks
The horizon's misty edge, the morn awakes,
Chases from nature's brow the gloom of grief,
And breathes a stirring life in every leaf.
Her rosy hues already light the crag;
Her breath unfolds the lilies of the flag;
Which, cherish'd by the tremulous visitings
Of winds and gentle waves, abroad their fragrance flings.
The long, the mountainous defile is past —
Haoussa! thy upland heights appear at last:
Grateful as seem those verdant isles to lie,
Girt by the burning sands of Araby, (17)
When, parched with thirst, Medina's pilgrim views
Their date trees dripping with balsamic dew,
And, hastening to the far discovered wells,
Blesses each odoriferous breeze that swells
The lively tinkling of his camel-bells.
Here may the anxious pilot find awhile
Refuge from danger — a repose from toil;
Whilst the loud storm that on his footsteps hung,
Ceases the distant cliffs and woods among,
Himself unquelled — as stands the marble rock
That firmly bears, but bends not to the shock
Of ocean's multitudinous waves, beat back
In foam, and murmuring in their vain attack.
Here, spread from many a cliff 'twixt earth and sky,
The broad banana's leafy canopy, (18)
Circling round grotts hung o'er with mossy greens,
In noontide hours his rocking vessel screens;
And frequent yields, to fan his fevered brow,
Startling the near gazelle, its holy bough.
But when the sun sinks from his zenith — soon
As breaks the wild bird's wing the hush of noon —
With the first stirring breeze that breathes upon
His pillared tent — its visitant is gone;
Just heard the gliding of his prow; the dip
Of his swift oar, — the message of his lip
Which speeds his duteous band; one minute bright
With rippling waves, and their reflected light, —
And settled loneliness again pervades
The caverned rocks, and their sequestered shades.
Thus, day by day, secluded — he will guide
His pilgrim-bark, — and at dim eventide,
When zephyrs curl the illumined tide no more,
And weary wear the arms which grasp the oar,
The light sail furl, and, anchoring, seem to be
Of that lone strand the tutelar Deity;

And with the saffron morn again pursue
The chase of waves, with glory in his view,
Whispering his little port a slight adieu.

XXXII.

“Blue midnight! and the waters calm and clear—
The sevenfold Pleiades sparkle in their sphere,
And high Orion in his noon of light,
Girdled with gems! O, what has wild affright
With your sweet influence?—away, away,
Unreal powers! I stoop not to your sway.
Yet wore those seeming shadows of dismay
Mysterious aspect;—the dark Fates, methought,
Stood round my couch, and, as I slumbered, wrought,
Each after each, the web whose wizard thread
Is twined in fearfulness, and scarfs the dead:
And fiery visages were instant seen;
And figured shapes of all unearthly mien
Pointed their airy finger, one by one,
To curtained wrath, and a descending sun!
Was it indeed a vision which rung out
That savage threat, and such tumultuous shout?
I knew not—for a darkness smote my brain,
And my heart heaved with unaccustomed pain.
Seemed to my dizzy thought that the pent wave
Of some tempestuous flood, ’twixt rock and cave,
Struggled for mastery of its course: a sound
Of whirlwinds, and lamenting shrieks around,
Rose to the stars; and this diurnal ball
Reel’d from its base:—I wake—’tis fancy all.
There are the hills, and heavens; my dream’s despair,
So calm they lie—hath left no vestige there!
Yet some would deem the visionary loom
Presage and token of impending doom:
Enough! nor chanted rite, nor breathed spell,
Guides the high Power, who doeth all things well.”

XXXIII.

He paused—he turned—and of his slumbering train
Awakened one he ne’er shall wake again;
The trusty guide, who speeds, his duty done,
For far Bambarra with the morrow’s sun.
His lamp is lit; the fond lines which his pen
Last evening traced, will win his gaze again,
Ere yet, to tenderness and love resigned,
He seals that latest message of his mind.
That pictured speech, where beam beyond control
The deep—the powerful yearnings of his soul.

The voice of hope to absent Beauty given (19),
 Through gushing grief; and blessings called from heaven;
 To heaven submission; and the fortitude
 That lights up danger in her darkest mood,
 All hoping — all sustaining: and the prayer
 Of meek devotion,—all are mingling there.
 He may no more: night wanes; his beckoned guide
 Awaits his parting mandate at his side.
 "These to the first slatee whom chance may bring
 To Sego's stately mosques, or Sansanding:
 Bid him the sacred tribute to convey
 To vessel anchored in the quiet bay,
 Beneath the Lion Mounts, or at Goree,
 Whose chief will well reward his trust: for thee
 The plighted meed receive; I may not dwell
 On all my mind presages: fare thee well!
 Yet stay! hast thou one dear, confiding heart,
 Life of thy life, and of thy being part—
 Whose lip will chide the tardy hours, till thou
 Art given again to her impassioned vow?
 And hast thou cherub forms, young, innocent,
 Who beam a beauty round their mother's tent?
 Whose little hearts will overflow with bliss,
 When thou return'st to greet them with a kiss?
 By these I do adjure thee; in their track
 Speed thou these letters — angels guard thee back!"

XXXIV.

"Tell me, mild priestess of the solemn night,
 Why speed so fast the footsteps of thy flight?
 Thy bright pursuer lingers far behind,
 His car unharnessed, his dull temples twined
 With wreath of poppy—lightly twinkle yet
 Those costly gems which grace thy coronet;
 Calm falls thy canopy of light beneath
 On woods that stir not—flowers that fear to breathe:
 And many a dreamer, lulled in deep repose,
 Would bless thy spell that robs him of his woes.
 Each tender clond that flits before thy shrine,
 Dims but to make thy beauty more divine;
 'Then wherefore wilt thou flee? does pain, too, steep
 Thy heart, and leave thee but the wish to weep?
 Are thy fair sisters fallen from their sphere,
 They who rejoiced thee in thy young career?
 Yes, they are fallen from heaven; and thou, mild power!
 Dost oft retire to mourn them in thy bower;
 The secret cell, where Joy is doomed to pay
 A long reversion for that yesterday,

Which, deeply shrouded in Oblivion's pail,
Nor Morn awakens, nor can Heaven recall.
Yes, fleeting messenger! by Fate's decree,
Sick, care, and sadness, rule the night with thee;
And mine the lot to watch thy stately head
O'er the hushed living and unconscious dead,
Till to the vigilance of Grief they break
Their heavy bonds, and other semblance take
Than what the grave permits. Brave spirits!—ye
Who trod the thorny wilderness with me,
In painful pilgrimage, and braved the worst
Of ills, the lion's rage, the fever's thirst,—
What had ye done that, perish'd, ye should have
A garland only to adorn your grave (20)?
The bitterness of life ye know not now;
Each pang that racks the heart, and stamps the brow.
In the proud lap of high adventure cast,
Your first of storms and labours was your last;
Whilst I, by toil and pain unwasted, stand
On the far frontiers of an unknown land,
Launching on unpathed waters, where no sail
E'er in its ample canvass wooed the gale;
Where never Science shot one brightening ray,
And tribes lurk round to ambush and to slay.
Haply the woes which sunk you to the tomb
Were but the shadow of my woes to come!
Yet will I on;—though the hot Simoom's breath
Burn round my path, and blight the clime with death,
Still the light blossoms of the date behold,
Bowers whose ripe fruits are brightening into gold;
Still from these rocks their summer foliage break,
Though curls amid the boughs the gazing snake;
Trace by the sparkling river, or deep dell,
The airy fleetness of the dear gazelle;
Still on the morning wave the Lotos view,
Or white as snow, or purpling with its hue
The sunny stream; o'er which the west winds sigh,
And the wave worships as it glideth by.
Noon's silent radiance, eve-tide's murmuring horn,
Night's dewy march, and twilight-cinctured Morn,
Each in its train some charm to feeling bring;
The hum of bees, the wild bird's crimson wing,
Or passionate breath of winds, whose redolence
Seems borrowed from the white musk-rose which scents
Tunisian valleys; or the rich perfumes
Jurjura gales waft from the orange blooms (21).
Still may my keel along the Niger glide,
Till all uncurtained be the expansive tide;

Though there the angry Spirit of the Cape
 Transfer his curse, and rear his threatening shape—
 Though on its fatal wave, my latest groan,
 I heave in death, unheard, unwept, unknown (22): —
 Enough! that I can bear, and brave the weight
 Of peril, doubt, and dread, and can create
 In darkest hours some joy, however brief,
 To quell the active tyranny of grief."

NOTES.

Note (17) Page 400, Line 11, 12.

" Grateful as seem those verdant isles to lie,
 Girt by the burning sands of Araby."

The Oases of the Desert.

Note (18) Page 400, Line 26, 27.

" Here, spread from many a cliff, 'twixt earth and sky,
 The broad banana's leafy canopy."

The pisango, or banana, flourishes more generally in the regions of the western coast, than in the interior of the country; but I do not know that it is not indigenous in these parts. It was said by Mungo Park, that the cocoa-nut was not a native of the interior; yet the Narrative afterwards published of Adams's captivity at Tombuctoo, would induce the belief, that in some situations beyond the point which the former traveller reached in his first expedition, it has planted itself, and flourishes; as does, probably, also the banana. The *licentia poetica* will, at least, authorize its introduction here.

Note (19) Page 402, Line 1.

" The voice of hope to absent Beauty given."

I need offer no apology for inserting here a letter which this enterprising, but unfortunate, traveller addressed to his wife, previous to his leaving Sansanding. It is an interesting composition, and was the last which she received from him. It is supposed, that immediately after writing it, he set sail for the interior; since which time no tidings of him, from his own hand, have reached England. There is a tone of tender, yet subdued, melancholy in it, indicating somewhat of a mind weighed down by sadness, from the loss of his companions; and, perhaps, with discouragements, which he would not should be known; mingled with an amiable solicitude, "lest that his look of grief should reach her heart," which must endear him to our affections, and touch every heart of sensibility:—

" TO MRS. PARK.

" Sansanding, 19th November, 1805.

" It grieves me to the heart to write any thing that may give you uneasiness; but such is the will of Him who *doeth all things well!* Your brother Alexander, my dear friend, is no more! He died of the fever at Sansanding, on the morning of the 28th of October; for particulars I must refer you to your father.

"I am afraid that, impressed with a woman's fears, and the anxieties of a wife, you may be led to consider my situation as a great deal worse than it really is. It is true my dear friends, Mr. Anderson and George Scott, have both bid adieu to the things of this world; and the greater part of the soldiers have died on the march during the rainy season: but, you may believe me, I am in good health. The rains are completely over; another healthy season has commenced, so that there is no danger of sickness; and I have still a sufficient force to protect me from any insult in sailing down the river to the sea.

"We have already embarked all our things, and shall sail the moment I have finished this letter. I do not intend to stop or land any where, till we reach the coast; which, I suppose, will be some time in the end of January. We shall then embark in the first vessel for England. If we have to go round by the West Indies, the voyage will occupy three months longer; so that we expect to be in England on the 1st of May. The reason of our delay since we left the coast was the rainy season, which came on us during the journey; and almost all the soldiers became affected with the fever.

"I think it not unlikely but I shall be in England before you receive this. You may be sure that I feel happy at turning my face towards home. We this morning have done with all intercourse with the natives, and the sails are now hoisting for our departure to the coast."

Note (20) Page 403, Line 13, 14.

"What had ye done that, perished, ye should have
A garland only to adorn your grave?"

Speaking of the death of Walters, one of the party who accompanied him in his overland journey to the Niger, Mungo Park pathetically says: "We dug his grave with our swords in the howling wilderness, and a few withered branches were the only laurels that covered the tomb of the brave."

Note (21) Page 403, Line 42—46.

—————"The wild bird's crimson wing,
Or passionate breath of winds, whose redolence
Seems borrowed from the white musk-rose which scents
Tunisian valleys, or the rich perfumes
Jurjura winds breathe from her orange blooms."

The *Musophaga*, or plantain eater, is a beautiful and rare bird, found near the borders of the African rivers. It is of a fine violet colour, with a large patch of deep crimson on each wing. It is said to live chiefly on the fruit of the genus *Musa*, or plantain tree. "The valleys in North Africa are profuse of beauty and fragrance; besides the bay, the myrtle, the pomegranate, the olive, the jasmine, and oleander, which are common both to Africa and the south of Europe, we find here, in a truly wild state, the Aleppo pine, the red juniper, the date palm, the pistachia, the orange, and, superior even to the orange blossom in odour, the white musk-rose." (PINKERTON, vol. ii. p. 737.) Jurjura is the name of a chain of mountains, the loftiest in Barbary, running in a south-west direction in the province of Algiers, and connecting with Mount Atlas.

Note (22) Page 404, Line 3, 4.

"Though on its fatal wave, my latest groan
I heave in death, unheard, unwept, unknown."

"Though all the Europeans who are with me should die, and though I were myself half dead, I would still persevere; and if I could not succeed in the object of my journey, I would, at last, die on the Niger."—*Letter to Earl CAMDEN.*

[To be continued.]

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

The Unicorn discovered.—Major Latter, commanding in the rajah of Sikkim's territories, in the hilly country east of Nepaul, has addressed to adjutant-general Nicol a letter, in which he states that the unicorn, so long considered as a fabulous animal, actually exists at this moment in the interior of Thibet, where it is well known to the inhabitants. "This," says the major, "is a very curious fact, and it may be necessary to mention how the circumstance became known to me. In a Thibetian manuscript, containing the names of different animals, which I procured the other day from the hills, the unicorn is classed under the head of those whose hoofs are divided; it is called the one-horned *tso'po*. Upon inquiring what kind of animal it was, to our astonishment the person who brought me the manuscript described exactly the unicorn of the ancients; saying, that it was a native of the interior of Thibet, about the size of a *tattoo*, (a horse from twelve to thirteen hands high,) fierce and extremely wild; seldom, if ever, caught alive, but frequently shot; and that the flesh was used for food. The person who gave me this information, has repeatedly seen these animals, and eaten the flesh of them. They go together in herds, like our wild buffaloes, and are very frequently to be met with on the borders of the great Desert, about a month's journey from Lassa, in that part of the country inhabited by the wandering Tartars." This communication is accompanied by a drawing made by the messenger from recollection; it bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a boar-shaped tail, like that of the "*fera monoceros*," described by Pliny. From its herding together, as the unicorn of the Scriptures is said to do, as well as from the rest of the description, it is evident that it cannot be the rhinoceros, which is a solitary animal; besides, major Latter states, that in the Thibetian manuscript, the rhinoceros is described under the name of *Servo*, and classed with the elephant: "Neither," says he, "is it the wild horse, (well known in Thibet,) for that has also a different name, and is classed in the MS. with the animals which have the hoofs undivided. I have written," he subjoins, "to the Sachia Lama, requesting him to procure me a perfect skin of the animal, with the head, horn, and hoofs; but it will be a long time before I can get it down, for they are not to be met with nearer than a month's journey from Lassa."

Etna and Vesuvius.—A letter from Palermo says, that the academy of that city has sent some persons to Mount Etna, who affirm, that while they stood on the crater of that volcano, they heard from it the thundering of the late eruption of Mount Vesuvius; which gives room to conjecture, that these two volcanoes have some subterraneous connexion with each other.

Sagacity of a Dog.—A farmer near Albany, (in America) was lately attacked with insanity; and, in a fit of this dreadful malady, attempted to

put an end to his existence. Every precaution to prevent such a catastrophe was adopted by his afflicted family; but one morning he escaped from the house, taking with him a razor. His relations used every effort to discover him, but in vain. The dog of the unfortunate man quitted the house shortly after his master, and remained absent. This circumstance was regarded as a certain proof that the master was dead, and that the dog had remained by the body. At night, to the surprise and joy of the family, the two fugitives returned. The man, whose fit of insanity had left him, stated, that he was joined by his dog at the moment when he was about to cut his throat, when the faithful animal caught hold of his arm and prevented it. The same thing was repeated several times with success, and towards night, when his mental derangement had completely left him, the grateful master caressed his dog, and returned with him to cheer his desponding family.

Mermaid.—Some time since a mermaid arrived in the Thames, on board the Borneo, Ross, from Bencoolen; it is of the class denominated Mammalia, erroneously called mermaid, or maid of the sea; has since been deposited in the Surgeons' Museum; it is about eight feet in length, and bears a strong resemblance to the common seal. There is also a young female, of the same species, in the same museum. The fins terminate internally in a structure like the human hand; the breasts of the female are very prominent, and in suckling its young, not only this appearance, but their situation on the body, must cause that extraordinary phenomenon which has led to the popular belief. In other respects the face is far from looking like that of the human race, and the long hair is entirely wanted.

Botanic Garden at Glasgow.—A valuable assortment of succulent plants, consisting of 400 species, many of them extremely curious and rare, has recently been presented to the Botanic Garden at Glasgow, which was before one of the finest collections in the kingdom.

Improvement in Gunpowder.—M. Warnhagen has discovered that sawdust, especially of wood of the softest kinds, mixed with gunpowder in equal shares, triples the force of the powder. It is intended to be used for the blowing up of rocks.

Effect of Hot Water in Reviving Flowers.—If flowers, which have been twenty-four hours out of water, and are decayed, are plunged into hot water, as the water gradually cools they become quite fresh again. This fact, which many denied until they tried it, has long been familiar to those who live in the vicinity of hot springs; and who have remarked, that decayed flowers plunged into the waters of the springs, become again fresh and beautiful.

Hydrogen Gas.—Mr. Cooper has lately discovered a curious property in this gas. If the lips be applied to a gasometer for a short time, it has the singular effect of changing the voice. This is observed immediately the person who has inhaled the gas leaves the vessel; its effect, however, is for but a short time.

Straw Ropes Conductors of Electricity.—M. M. Capestolle, a French professor of chemistry, affirms, that a rope of straw will form an excellent conductor for lightning, and supply the place of metallic conductors.

Provisions rendered Incorruptible; Vessel not Submersible.—M. de Boucher, a Frenchman by birth, counsellor of state to his majesty the emperor of Russia, has discovered a method of rendering the provisions intended for victualling ships absolutely incorruptible. This discovery has been approved by the Economical Society, and by a committee of physicians. A gold medal has been decreed to him. The same gentleman has also presented to the Economical Society, the model of a vessel that cannot sink, which has been greatly commended by a practical ship-builder.

New Mode of Preservation from Drowning.—A writer in a Liverpool paper makes mention of the following very simple method of preserving persons in the water from drowning: Take a silk handkerchief, and placing it on the ground, place a hat in the centre, with the crown upwards in the ordinary position of wearing, and gather up the corners, giving them a twist to keep them more securely together. Any one may then venture into the water without being in any fear of the drowning person taking hold of him, as the quantity of air in the hat is sufficient to support two persons; or it might be advisable to place the corners of the handkerchief in the hands of the person drowning, who would thus be kept floating, and easily conveyed to the shore.

New Printing Press.—Mr. Hellfarth, a printer at Erfurt, has invented a press to print eight sheets at a time. This machine, which may be made of any size, supplies 7,000 copies of each sheet in twelve hours, making 56,000 sheets printed on both sides. The machine is put in motion by one horse; and three men are sufficient to supply it with sheets, and take them away. Each sheet perfects itself.

Luminous Direction Posts.—Mr. H. Harvey, of Wickham Keith, has prepared a model for direction posts, the letters being so painted as to be legible in the night time, and retaining that property for several years.

Perambulator.—Mr. Pritty has invented a machine for measuring distances with the greatest accuracy, and upon an entirely new principle. It may be affixed to a gig, or any other carriage, or to a wheel for running by hand. The distance is not marked by an index, like the hand of a clock on a circular superficies; but the number of miles, of furlongs, and of rods, is shown in a line, by proper figures, in their proper places. These figures are constantly changing of course, as the machine is moved either backward or forward. The machinery, which is so simple that it cannot be out of order for many years, will measure a distance of 100 miles before it recommences its work.

Nautical Improvements.—A simple mechanical apparatus, to impel boats instead of oars, has lately been employed on the Thames, and appears equally eligible for canal conveyance. It consists of the machinery of steam vessels, but the moving power is the hand applied to a windlass. Boats have been used on this principle with success, between London and Greenwich. The labour is less than that of oars, and the impulse of the boat through the water is much increased in swiftness. Though we consider this a very judicious mode of employing a rotatory motion to impel vessels on a small scale, it possesses no merit on the score of novelty, engravings of a similar apparatus being to be found in *Leopoldo Theatrum Machinarum*, and other scientific works of a very early period.

Roman Antiquities near Tynemouth.—A short time since the lower part of the horn of a deer of extraordinary size was dug up in the grounds at Campville, South Preston, near Tynemouth. Mr. Fenwick, the proprietor, had ordered a well to be filled up, first removing the walling stones. Considerably in the earth, near the stones, the remains of this large antler were found in the north-east angle of the Roman camp, called, in Brand, *Blake Chesters*, and referred to by Camden as one of the oblong squares (*Blake Chesters* being the principal) running in a zigzag style from *Segedunum* (Wallsend) to Tynemouth. Sacrifices of wild animals to the gods were frequently made in those stations; and some faint tradition yet remains of a temple to Diana, or some heathen deity, having stood at Middle Chirton, the western side of this camp, or chain of forts. The head of an ancient spear was recently dug up in the same site.

Relics of Charles I.—The sheet which received the head of Charles I.,

after his decapitation, is carefully preserved, along with the communion plate, in the church of Ashburnham, in Sussex; the blood, with which it has been almost entirely covered, now appears nearly black. The watch of the unfortunate monarch is also deposited with the linen, the movements of which are still perfect. These relics came into the possession of lord Ashburnham immediately after the death of the king.

The Statue of Memnon.—The Russian ambassador at the court of Rome, has received a letter from Sir A. Smith, an English traveller, who is at present at the Egyptian Thebes. He states, that he has himself examined the celebrated statue of Memnon, accompanied by a numerous escort. At six o'clock in the morning he heard very distinctly the sound so much spoken of in former times, and which had been generally treated as fabulous. "One may," he says, "assign to this phenomenon a thousand different causes, before it could be supposed to be simply the result of a certain arrangement of the stones." The statue of Memnon was overturned by an earthquake, and it is from the pedestal that this mysterious sound is emitted, of which the cause has never been ascertained, and which was denied merely because it was inexplicable.

British Antiquities.—In removing the library, and clearing away the floor and book-cases, that have long incumbered the Lady Chapel of Exeter Cathedral, a discovery has been made of two ancient tombs. The sculpture of both is early. They are placed in Gothic niches of much later date; and appear to be the lids only of sarcophagi, and to have been removed from some other station to that which they now occupy. The material is the Purbeck marble. The most ancient of them is ornamented with the figure of a prelate with a depressed mitre, a beard and mustachios; the two first fingers of the right hand pointing upwards, in the act of benediction; in the left hand is a crosier. In spandrels, above the head, are on each side cherubs. The feet of the figure and the crosier rest on two birds, which terminate in the centre with a single head, the face of which is human. The sides and ends are wrought into wide flutes, without fillets, like the fluting of the Doric column; the front is placed parallel with the niche, and the upper corner of the lid at the back inserted four or five inches into the wall. This tomb is on the north side of the chapel: the other is placed in a niche on the south side, immediately opposite. This has likewise the figure of a prelate, carved in good style, and in much higher relief than the former. The arms and hands are placed in easy and natural positions on the body, over the staff of the crosier; the head, or crook, is defaced. The mitre of this figure is of a more recent form than the other; the feet rest on a chimera, carved in a style of spirit and beauty that would do honour to a period of more refined art.

Cleopatra's Needle.—This celebrated monument of antiquity has been presented to his Britannic majesty, by the pacha of Egypt, and is expected to arrive shortly from Alexandria. It is intended to be set up in Waterloo Place, opposite Carlton Palace. The weight of the column is about 200 tons, the diameter at the pedestal is 7 feet. This magnificent column was obtained through the influence of S. Briggs, Esq., the British resident at Grand Cairo, with the pacha of Egypt.

Prevention of Contagion.—Gauze veils, on the principles of Davy's safety lamp, have been recommended by Mr. Bartlett, as preservatives from contagion. This is a point of so much importance to humanity, that we hope the efficacy of the recommendation will be tried by the most critical experiments.

Cheap Mode of Preserving Anatomical Preparations.—It has been usual to employ, for this purpose, spirits of wine, somewhat above proof, and

which costs 18 or 20s. a gallon. It has, however, been ascertained, by Mr. Cooke, of London, that a saturated solution of muriate of soda (common salt) answers the purpose equally well; and this solution, about three pounds of salt to the gallon, does not cost above 10d. per gallon. Mr. Cooke has received from the Society of Arts, for this discovery, the society's medal.

Sight Preservers.—A gentleman has invented a machine to take off the glare of white paper, or needle work; and which cools and softens the rays of light issuing from a lamp, or candle. It sheds a delicate tinge of green upon paper, or any other substance, placed within its influence; and renders print, however small, quite distinct by candlelight.

Spontaneous Separation of Warts.—In the New French Journal of Medicine, Dr. Cheneau relates the following singular case:—Numerous warty excrescences had long occupied the hands of a hysterical, highly susceptible lady, aged forty-four. On the night following the decease of her husband, an event by which she was deeply affected, they all separated, leaving the spots which they had occupied wrinkled, but without induration.

Succedaneum for Leeches.—M. Salandiere, physician, has invented an instrument to serve as a succedaneum for leeches. It possesses considerable advantages, measuring exactly the quantity of blood to be taken; causing the fluid to move with greater or less rapidity on a determinate scale, and producing an effect called by the physicians *resolving*, much superior to the leech. It has nothing to disgust, like those animals, excites little or no pain, and may be used in all countries, and at all seasons.

Sideographic Engraving.—The sideographic printing and engraving establishment of Messrs. Perkins, Fairman, and Heath, has been commenced in the house in Fleet Street, late Parker's glass manufactory; and, it is said, with every prospect of success. Already they have engaged to manufacture Bank notes, on their inimitable plan, for several Yorkshire, and other banks; and they are also preparing various engravings for popular books, all of which will have proof impressions, though tens of thousands are sold annually. Over and above these applications, they are making preparations to print cotton dresses, of greater beauty than ever were fabricated before. The merit of this invention consists in obtaining with great facility, from one engraving, any required number of plates, all of which are equal to the original, and by which millions of impressions may be produced; while, by the common process, one engraving produces only a few thousands. The process of multiplying engravings, etchings, or engine work, is as follows:—Steel blocks, or plates, of sufficient size to receive the intended engravings, have their surfaces softened, or decarbonated, and thereby rendered a better material for receiving all kinds of work, than even copper itself. After the intended engraving has been executed on the block, it is then hardened, with great care, by a new process, which prevents injury to the most delicate work. A cylinder of steel, previously softened, is then placed in the transferring press, and repeatedly passed over the engraved block, by which the engraving is transferred, in relief, to the periphery of the cylinder; the press having a vibrating motion, equalling that of the cylinder upon its periphery, by which new surfaces of the cylinder are presented, equal in extent to the engraving. This cylinder is then hardened, and employed to indent copper or steel plates with engravings identically the same with that upon the original block; and this may be repeated *ad infinitum*, as the original engraving will remain, from which other cylinders may be impressed if required. This invention promises to be of great advantage to some of our manufactures, particularly that of pottery, which may now be embellished

with beautiful engravings, so as to place the successful competition of other nations at a great distance. It may also be applied with great advantage to calico printing, by producing entire new patterns upon the cylinders from which they are printed, an object of great importance to our manufacturing interest; and to the production of highly finished engravings for all standard books; whilst, as a means of improving the taste of the rising generation, school books may be embellished with the best specimens of art, in place of the more humble wood-cuts that now adorn them. Engravings of greater size than can be transferred, are executed upon steel plates, which, when hardened, will print 200,000 perfect impressions.

Musical Invention.—M. Galin, a musical professor, has lately introduced, in Paris, a new instrument for teaching music, called the *meloplaste*. His method consists in making his pupils sing from a stave, without either clefs or notes, according to the movements of a portable rod. The *meloplaste* is now almost universally substituted for books of *Solfeggi*, which were formerly considered indispensable.

Polymorphoscope.—A small mirror, called by this name, is now made at Paris, which is said to reflect, not only the face of the lady who looks into it, but by means of painting, contrived in a curious manner, shows her in various kinds of dress and taste, so that she may see what becomes her best, and be guided accordingly in her choice.

Lithography.—This ingenious mode of multiplying graphic representations is, we are happy to find, making considerable progress in this country. A large and accurate chronological chart of the contemporary sovereigns of Europe, from 1060 to 1820, has been printed, which is supposed to be the largest and finest specimen of lithography that has yet appeared, and is entirely done on English stone.

New Bank Note Paper and Stamp.—Sir William Congreve has invented a new Bank note paper and stamp, to prevent forgery of country notes. The paper, which is called triple paper, is coloured *throughout* in the interior, but not on the surface, and forms a brilliant and indelible water-mark. Every note of this triple paper is dipped *three times*, and couched *twice*, as it is technically termed, instead of only *one* dipping and *one* couching, as in the ordinary paper. The price is one-fourth more than common paper.

Method of Playing on the Violin and Violoncello, at the same time.—Mr. James Watson, a blind musician from Dundee, has invented a method, by which he can play upon these two instruments at once, with the greatest facility and correctness. He plays on the violin in the usual manner, and on the violoncello by means of his feet. His right foot goes in a sort of shoe at the end of the bow, and in consequence of his right thigh being supported by a spring attached to the chair in which he sits, he has the full command of his foot, without suffering any fatigue. By means of his left foot, he acts upon a sort of lever, by which he shortens the strings with great facility. Mr. Watson has frequently played, in this manner, thirteen and fourteen hours in one day, without any extraordinary fatigue.

Improved Mode of Printing Copper-Plates.—A late number of the *Annales de Chimie*, treating on the progress of French industry, announces a discovery by M. Gonord, by the adoption of which engraved plates of a large atlas size may be adapted to an edition in octavo, without any reduction of the copper from whence the impression is obtained.

New Lamp.—A new lamp has been invented by Mr. Parker, of Argyle Street, which removes a general objection to the lamps now in use. It casts no shadow, and can increase its light on the lower or upper part of the apartment at pleasure. Its application is either for reading, or general illumination.

Dying Cloth in the Piece.—It is universally known, that when cloth is dyed in the piece, the colour only fixes itself on the two surfaces, and hardly penetrates the middle of the cloth, so that when it is cut, the inner part appears white, or, at most, very faintly coloured, which is an incontestible proof that it has been dyed in a piece. Some colours, the cochineal scarlet for example, can only be properly given to the cloth after it is manufactured, because the operations of carding, spinning, and fulling, would destroy the beauty of the dye: on this account, the cochineal scarlet is the dye which sinks the least into the texture of the cloth, and shows the white seam very distinctly. The count de la Boulaye Marsillon, director and professor in the school of the Gobelins, has contrived a very simple and ingenious process for remedying this inconvenience. He supposes that the water, with which the cloth is soaked before it is immersed in the dye-vat, resists the introduction of the colouring matter within its fibres, and compels it to remain and be fixed on the surface. The author of this invention proceeds then in the following manner: he fixes at the bottom of the boiler a kind of rolling press, the two cylinders of which are parallel to each other, and of course are as long as the breadth of the cloth to be dyed, and may be fixed at any requisite distance from each other, according to the thickness of the cloth. The cylinders are entirely immersed in the colour bath. At opposite extremities of the boiler are fixed two winches, the axes of which are parallel to those of the cylinder. The piece of cloth is then wound round one of the winches, and is wound off to the other, passing in its way through the cylinders of the rolling press, which are set so close to each other, as to press the cloth considerably. This operation is continued backwards and forwards, from one winch to the other, till the dye is of sufficient intensity. The effect produced by this contrivance is obvious; the pressure of the cylinder forces out of the cloth the water which it had imbibed, and the colouring matter being instantly presented to it, meets with no obstacle to its thorough penetration.

Improved Cooking Apparatus.—M. Lanare, director of the Athenæum of Languages, has invented an utensil, which he calls *autoclave*. M. Lanare engages to dress his dinner in less than half an hour, and lately made the experiment with complete success before a numerous company. He had put into the vessel a piece of meat, vegetables, and as much water as is necessary for a dish for five persons. The vessel was placed over a fire, which was kept up by some pieces of charcoal. In twenty-six minutes the vessel was taken off, and left a few minutes to cool; and the reporter affirms, that the broth was excellent, and the meat thoroughly done. It is not necessary to open the pot to skim it, so much as once during the boiling; for at the end of the operation, the scum is found at the bottom of the vessel, and does not mix with the broth. The advantage of this *autoclavian* cookery are, 1st. That the soup is excellent, which is very natural, because the apparatus is hermetically closed, and nothing therefore is lost. 2nd. That the produce is much increased by the quantity of jelly yielded by the bones. 3rd. That the cookery is far more expeditious than in the ordinary kettles, &c. This mode of cookery will be highly advantageous, to the poor in particular.

Smoke Burning.—We congratulate the public on the complete success, in every view of the subject, which has attended the trial of Messrs. Parkes' apparatus for consuming smoke at the steam boilers of Messrs. Horrockses and Co.'s factory, Preston. The adoption of the plan entirely removed the nuisance of smoke, and the experience of five weeks clearly proves, that a saving of fuel is effected more than sufficient to counterbalance the first cost of the alteration. It is well known to scientific manufacturers, that

the steam-engine upon which this experiment was made, has been supported upon as little, if not less, fuel than any other of equal power in the kingdom, upon the old principle; the result may, therefore, be deemed a full demonstration of the advantage of the plan, as a measure of economy. Messrs. Horrockses and Co. are proceeding to alter other engines upon Messrs. Parkes's plan; Messrs. Paley and Co. are also adopting it at their works, and there can be little doubt, but that, in a very short time, the town will be entirely freed from the nuisance which has heretofore proceeded from the numerous steam-engine chimneys within its precincts. We understand that an experiment is about to be made to effect the consumption of smoke arising from the heating of a bakehouse oven; and should this prove successful, a manufacturing town need no longer be enveloped in the gloom of an atmosphere impervious to the cheering rays of the sun.

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Four London Auxiliaries	324	4,138	48,862
Fifty-seven Country Unions and Societies ..	2,407	29,085	269,784
Union in Wales	160	310	14,683
Schools in the Isle of Man	46	314	2,861
Sabbath School Union for Scotland	676	1,918	44,683
Sunday School Society for Ireland	1,353	135,600
	<hr/>	<hr/>	<hr/>
	4,966	36,095	516,473
Increase last year	740	3,758	88,920

Protestant Society for the Protection of Religious Liberty.—The anniversary meeting of this society was held at the City of London Tavern, on

Saturday May 12th, Samuel Charles Whitbread, Esq., M.P., in the unavoidable absence of lord John Russell, M.P., in the chair. John Wilkes, Esq., one of the secretaries, in a most eloquent and forcible speech, gave a detail of the proceedings of the committee during the past year; from which it appeared that their interference had been highly useful and successful in a variety of cases, in which the rights of Protestant Dissenters had been infringed. Several recent instances were related of attempts to assess places of worship to the support of the poor, the church rate, and the house and window tax. Demands of mortuary fees, Easter dues, tolls on going to chapel, and the balloting ministers for the militia, were also stated, and properly commented on; as was the punishment in several cases of persons disturbing congregations of Dissenters, in the exercise of their worship, in places regularly certified according to law. Statements were then made of the illegal conduct of a clergyman in Devonshire, and another in Wilts, in declining to read the service of the church over the bodies of those who had not received the rite of baptism from episcopalian hands; and especially of the refusal of a vicar, in the county of Huntingdon, to marry a couple, because the bridegroom, being the son of a Baptist Dissenter, had never been baptized; with the applications to their several bishops, and the apologies which the clergymen had been compelled to make. Wishes were also expressed, that by the burial of Dissenters in their own cemeteries, they would diminish the vexations which so many clergymen continued to exert; and among these, the prohibition of a Berkshire vicar of the tolling of the parish bell at the funeral of the wife of a Dissenting minister, was particularly noticed. Amongst the resolutions unanimously passed by the meeting were the two following: "That this meeting deeply regret the continued aggressions of the clergy of the Established church on Protestant Dissenters, by renewing their refusals to read the burial service over their dead, and to celebrate their marriages, and by sanctioning many proceedings hostile, not only to their useful labours, but even to the toleration they are entitled to enjoy: but that they cheerfully acknowledge the courteous conduct of the bishops of Salisbury and Lincoln, who, at the request of the committee, interfered to restrain some clerical aggressions of which they complained."—"That, regarding Henry Brougham, Esq., M.P., as an eloquent, benevolent, and enlightened friend to civil and religious freedom, and obliged by his exertions to correct the abuse of educational charities, this meeting deplore that a bill should have been introduced by him to Parliament, as to the education of the poor, that would injuriously increase the power of the Established church, add largely to the load of the public burdens, augment the degradation and evils of which Dissenters complain, and lessen that general, extending, and beneficent instruction, which honourable zeal, and Christian philanthropy, abundantly supply; and that the committee for the ensuing year be directed strenuously to oppose the progress of the measure whenever revived."

Continental Society.—This society held its third anniversary meeting at Freemasons' Hall, on May 16th, sir Thomas Baring, Bart., president, in the chair. The report stated, that notwithstanding the smallness of its funds at home, and the prejudices with which it had to contend abroad, the society had various agents in its employ. Two of these are stationed at Paris, one of whom (M. Mejanel) was present at this meeting; two in the neighbourhood of Orleans; one on the banks of the Rhine; another in the Pays de Vaud; others near Amiens, in the valleys of Piedmont, in the vicinity of Noireau, Valenciennes, and Normain, with all whom they hold correspondence, and who are actively employed in the manner above stated. It is added, that the expenses of last year amounted to nearly £1000.;

whereas the stated subscriptions did not exceed £200. The rest had been made up by donations. The anniversary sermon was preached on the preceding evening at Blackfriars' Church, by the Rev. W. Marsh, of Colchester.

Baptist Missionary Society.—The public services connected with the twenty-ninth anniversary of this institution, commenced on Wednesday, the 20th of June, when the Rev. S. Crisp, of Bristol, preached at Great Queen Street Chapel, and the Rev. Joseph Ivimey at Sion Chapel. On the following day the meeting for business was held at Spa Fields Chapel, Joseph Guttridge, Esq., in the chair. From the statement of accounts, it appeared that the receipts of the society had amounted to more than £13,000., being considerably more than was received in any former year; but that the payments having been upwards of £17,000. there was a balance of about £3,500. due from the society. The collection at this and the other services connected with the society, amounted to nearly £400., exceeding what had ever been received at any previous anniversary.

Port of London Society.—July 19, the day of the coronation, the Port of London Society, and the Bethel Union Society, met on board the Floating Chapel on the Thames, to implore the blessing of Almighty God upon the monarch of these realms, then ratifying, in the solemn act of coronation, the compact made with his people. The assembly was composed of many seamen, masters of ships and their families, with many persons from the shore. At the commencement of the service, a letter from Leith was read, stating that the seamen of that port would assemble, at the same time, on board their Floating Chapel, for the same purpose. The Rev. Mr. Angas commenced with prayer, and the 100th Psalm being sung, the most comprehensive prayer by King Solomon at the dedication of the Temple was read in a very impressive manner. The Rev. G. Smith followed in prayer. The treasurer of the Port of London Society then read a letter from New York, stating the encouraging progress of the work of God among seamen at that port; and that, on the Sabbath preceding the date of the letter, the Mariners' Church, which would hold upwards of 1000 people, was crowded. It further stated, that ministers of all denominations, who preached Jesus Christ, and him crucified, as the only way of salvation, willingly gave their services to the people, and merged all minor differences of sentiment in the great purpose of urging sinners to flee from the wrath to come. The Rev. C. Hyatt then read the 67th Psalm; and the Rev. Mr. Jeffreys, missionary to the Island of Madagascar; lieutenant Nicholls, R. N., secretary of the Bethel Union Society; and captain Simpson, of the Juno, (on board of which ship the first prayer meeting for sailors was held on the River Thames,) engaged in prayer.

Church of England Tract Society.—By the report of this society, it appears that several new tracts have been published during the past year, and that the whole number of tracts distributed during that period are as follows :—

Sold	95,407
Distributed gratis.....	23,414

Total..... 118,821

In the statement of account, it appears that the society has received—

By subscriptions and donations.....	£236	2	9
By sale of tracts	160	14	6

Total..... £396 17 3
Disbursements.. 362 12 4

In the Report it is also stated, that, by one of the society's tracts, "four persons were awakened to serious attention."

Street Preaching.—THE KING, ON THE PROSECUTION OF SAMUEL NEWTON, against SAMUEL WALLER.—This was an indictment against Samuel Waller, a respectable cotton-spinner at Manchester, and a lay-preacher amongst the primitive Methodists; and the indictment charged, that he, the said Samuel Waller, on the 17th June last, in a certain public street and king's highway, in the parish of Ashton-under-Lyne, did unlawfully and injuriously cause and procure a great number of persons, to the number of 200 or more, to assemble together, and did, for a long space of time, to wit, for the space of two hours, obstruct the said public street, to the great damage and common nuisance of the liege subjects of our lord the king, and against the peace of our said lord the king, his crown, and dignity. The second count charged the defendant, with divers other persons, to the jurors unknown, with making a great noise, riot, tumult, and disturbance. The third count charged the like riot, &c. to be by shouting and singing, and wholly choking up and obstructing the street and highway.

The trial of this indictment came on at the Midsummer Quarter Sessions for the county of Lancaster, held by adjournment for the hundred of Salford, at the Sessions-house, Salford, adjoining Manchester, on Monday the 23d of July, before the Rev. W. R. Hay, clerk, vicar of Rochdale, Lancashire, and rector of Ackworth, in the county of York, chairman of the Court of Quarter Sessions for this hundred; James Norris, Esq., barrister at law, stipendiary magistrate of the town of Manchester and Salford; and Ralph Wright, Esq. Thomas Starkie, Esq. appeared as counsel for the prosecution; and Philip Courtenay, Esq. and James Baldwin Brown, Esq., L.L.D. for the defendant. The court was crowded by some of the most respectable inhabitants of Manchester, especially amongst the various denominations of Dissenters, several of whose ministers were also present.

Mr. Starkie stated the case to the jury, and gave the substance of the indictment as above. The defendant, he informed them, and persons of his class, had been in the habit, for some time past, of visiting Ashton-under-Lyne, and there holding forth in the public streets, to the great annoyance of the inhabitants of the town. On the day mentioned in the indictment, Mr. Newton, the constable of Ashton, finding the defendant (who was what is called a *Ranter*) roaring and making a great noise within about 20 yards of the church-door, approached him, cautioned him of the illegality of his proceedings, and ordered him to desist. This he refused, saying, Christ and his disciples did so, and he had a right to do it: that he was a licensed preacher, and considered it his duty to continue the service. "Now," said Mr. Starkie, "if any one will produce me a text from Scripture to support this practice, though it will not alter the law of the case, I will consent to an acquittal." The defendant, in consequence of his obstinate perseverance, was summoned to appear at Oldham, where he accordingly attended before the magistrates, on Thursday the 21st, and when bound over to take his trial at the present sessions, he refused to pay the expense of the recognizances. Thus he was made of opposition stuff throughout; but his (Mr. Starkie's) advice was, that if, in any future case, persons situated as the defendant was, refused to pay those fees to the magistrates' clerk, that he was authorized, by act of parliament, to demand, they should be left to draw their own recognizances themselves. Certainly the clerk was not called on to afford them the facilities of pen, ink, and paper, or to give his labour, and it was at their own peril if they drew their own recognizances wrong. The defendant in the present case stood upon his right, but though he would have the very able assistance of two of his learned friends who appeared for him, and

who, as his counsel, would, he was sure, do every thing that could be done, he hoped the verdict of the jury would be such as to convince him that neither he nor any other person, not even a minister of the church of England, if it were allowable to conceive that a clergyman could ever so far forget his duty, had a right to obstruct the public highway, ranting and roaring to the common nuisance of his Majesty's subjects, on pretence that he thought it his duty to do so. With respect to the law of the case, it was not a little remarkable, that it had been decided in that very court, nearly a century ago, and he had a record of it, with which he should shortly trouble the court and the jury. It was a narrative of the life of John Murlin, wherein it was stated, that, "at Oldham, about seven miles from Manchester, (a place famous for daring and desperate wickedness), we had heavy persecutions for a season; as I was going to preach in the street one Sabbath-day, two constables, with a great mob at their heels, took me into custody, for riotous behaviour, in singing a hymn *as the people were coming out of church.*" "The constables and their assistants were *special drunk*," (he, Mr. Starkie, supposed they were *special constables*), and began a quarrel, during which the parish clerk's son broke the drunken constable's head with his own staff. "The next day," says Murlin, "I was taken before a justice, and bound over to the Quarter Sessions; but I traversed, and had it tried at the Assizes; from thence it was sent back to the Sessions, where it was given against me."—He did not mean to deny the defendant's right to preach—he had a right to preach in proper places, and there let him rant and roar as he pleased; but this was a public nuisance. Would it be said that a mountebank, who might be as good a sort of person in his line, as the defendant was in his, had a right to set up a stage in the public street, and obstruct it by bringing together a numerous company? Why, a man had been indicted and convicted for making noises with a speaking trumpet—and that was surely a less nuisance than an obstruction to the street. He knew not what doctrine the defendant brewed, it might be very wholesome or very bad, it might be strong or small beer; he had no concern but with his conduct, none with his principles. He had recently seen a case reported in the papers, which occurred in London, where it appeared that a family were very much disturbed by noises which proceeded from a chapel. On inquiry, it was found that this place, which was used for worship on Sundays, was on other days the residence of a bear; he did not know indeed whether the bear was one of the congregation; however, he was a most unpleasant neighbour, for one day the poor woman of the house, opening the door of her cupboard, found his head in her provision warehouse. Legal proceedings were instituted, and the animal was accordingly removed. In like manner, he trusted the verdict of the jury would convince the defendant, that if he was determined to rant and roar, he must do it in proper places.

Samuel Newton stated, that he is deputy constable of Ashton. On Sunday the 17th of June, he went into the street—saw Samuel Waller standing on Jonathan Whisker's steps—there were other persons with him, he supposes 200 or more. They were about 20 yards from the gate of the churchyard. Whilst they were there, a hearse came from Droylsden with a funeral: the hearse came to the church a different way with the corpse, from what it usually would have done. Went to Waller, and told him his orders were from the constables and churchwardens to make him desist. Waller refused to do so. Got a summons for him to appear at Oldham on the 21st, when Waller said what he was doing was lawful. They sung, and made a great noise. The tunes were common song tunes, such as are sung by factory lads in the street. Before the magistrate, Waller said he would persist. The practice has been continued every Sunday since. Waller has not been

there: they come for opposition it appears; they are more than twice as numerous now as when Waller preached. Mr. Waller said he was a licensed teacher.

Examined by Mr. Courtenay.—Witness is a churchman; never was a Methodist; has often gone to Methodist chapels, but never was a member of their society; was not then a constable; now he is a man in office, thinks it his duty to go to the church of England. Samuel Waller did not stand himself in the public highway; was, in fact, on the steps of a door—Jonathan Whisker's he believes. Information was brought to him of the disturbance from the public-house opposite; a gentleman said, if it were not stopped, he would remove. Witness heard nothing offensive or wrong. They were singing to merry tunes; song tunes. Knows, in point of fact, that they were singing psalms or hymns. The words were given out by defendant. The Ranters have come in a double body since defendant was taken before the magistrates. Defendant has never been at the meetings since. Mr. France, the curate of Ashton, and the churchwardens, directed witness to give him notice the Sunday before, that if he did not remove, he would be taken up. Was sent for by the ostler of one of the inns to a gentleman, about getting the defendant away. There is a public-house opposite, where defendant stood, which was open; the gentleman who sent to him was not a publican. The hearse from Droylsden did not come the usual road; witness *supposed*, on account of the preaching. Re-examined by Mr. Starkie.—The hearse did come an indirect road. The noise was to the great disturbance of those who had to perform the ceremony of the interment; was sure it must be. Mr. Courtenay objected to this as new matter, and the inquiry was not pursued.

The chairman here said, It surely is not intended to deny that this is a nuisance.

Mr. Courtenay answered, that he certainly was prepared to deny it, and, he doubted not, with success.

James Ogden was then examined by Mr. Starkie, and stated, that he lives at Middleton; is not in any business.—Remembers Sunday the 17th of June. Was in the street on that day. Saw Samuel Waller preaching at Jonathan Whisker's door. There was much noise and rabble; about 200 or 300 people were assembled. Waller was preaching and singing. There was a great deal of shouting. They sung merry tunes. Sung like ballad-singers down the street. The street was crowded up. When the hearse came, Waller preached louder,—witness "*thout it reather hawkward.*" It was a great nuisance.

Cross-examined by Mr. Brown.—Is a member of the Established church. Is at present out of *employ*. Does not know Samuel Waller. Did not hear his words distinctly; he made no more noise than was necessary to make the people hear; made too much noise for witness. Remembers no other carriage passing but the hearse. If any carriage or horse had come, they *might* have made an opening, and very likely would. Heard them singing like lads in factories. Has no doubt but that they were singing psalms or hymns, though not to the tunes which he had been accustomed to at church. He saw nobody interrupted in passing, nor any vehicle.

Mr. Starkie.—That is my case.

Mr. Courtenay said, he rose to address the court and the jury on behalf of the defendant, under great anxiety and embarrassment; greater, indeed, he believed, than it had been his lot to feel with respect to any other case ever confided to his care. His anxiety, however, did not arise from any doubt as to the righteousness of his cause, for it was the cause of religious liberty; nor from any doubt as to the lawfulness of the conduct pursued by

his client, for that had been no infringement of the law. It arose from a sense of his own inability to sustain the great interests committed to his charge, and a fear lest the holy and Christian cause with which he was entrusted might suffer from the incompetency of its advocate. It was the cause of Protestant Dissenters which he advocated; and his client relied, and the Protestant Dissenters relied also, with full confidence on the verdict of the jury. Another source of difficulty arose from the opinion of the chairman, which had been, (he must be permitted to say, though he said it with due respect), prematurely and somewhat rashly thrown out at so early a period of the trial. He could not imitate the pleasantry which had been displayed by his learned friend, the counsel for the prosecution; for he was not sufficiently at ease to be sportive. He was ready to admit, that when the case was first presented to him, his opinion coincided with that which had been expressed by Mr. Starkie and the chairman, that the conduct of the defendant had been illegal; but that opinion had been removed by an investigation into the merits of the case, and he was confirmed in his present impressions by what they had heard that day. Mr. Starkie, in support of his view of the subject, had told them that the matter had been already decided, and he had quoted a case, which, he said, took place in that court about a hundred years ago. But that case had no legal weight; it was from no authentic record; and no lawyer could hear it read, without feeling that it cut its own throat. It stated, that the matter was sent to the assizes, and tried there, but that from thence it was sent back to the quarter sessions, where it was given against the preacher. Now this statement justified him in saying, that it was an ignorant and false representation of what took place, if it were not entirely a wicked invention of the enemy. Every lawyer knew that no such circumstances could possibly have occurred.

Mr. Starkie here said, a case might be removed by *certiorari* to the assizes, and afterwards sent back to be tried at the sessions.

Mr. Courtenay replied, he knew that very well, though it had seldom or ever been done of late years, but he inquired how a case, the trial of which took place at the assizes, could be sent down for new trial or judgment here? Another case much more in point might have been quoted by his learned friend, but he had very prudently forborne to do so, because he did not like it; it was not to his present purpose. This was that of Penn and Mead in the year 1670, as reported in the State Trials. It was an object at that period to put down the Quakers, and accordingly, William Penn, the celebrated leader of that body, and a friend of his named Mead, were brought to trial, not at the New Bailey in Manchester, but at the Old Bailey in London, on an indictment very similar to the present. The charge against these individuals was for riotously and tumultuously assembling in Gracechurch Street; and the conduct of the court, on the occasion of their trial, presented an example of tyranny, of which, fortunately, few instances existed. From that conduct, no doubt could be entertained of the hardship which the defendants would have suffered, if they had not been protected by a British jury, who, by finding an honest special verdict of "Guilty of speaking in Gracechurch Street," disappointed the court of their expected vengeance. This verdict the court refused to receive, and repeatedly sent the jury out to reconsider it; but, after being confined all night, they manfully returned in the morning, a general verdict of "Not guilty." For this, following up their arbitrary and tyrannical course, the court imposed a fine on the jury for alleged misconduct, and one of them (Bushell) refusing to pay his fine, was committed to prison. His case then became matter of judicial investigation. Bushell was brought up by writ of *habeas corpus* in the Court of Common Pleas, and promptly released. Looking to the evidence which had

been given in the present case as very similar to that given in the case of Penn and Mead, he felt satisfied, that, as was the course of the honest jury then, the jury now, as honest and independent he did not doubt, was not to be bamboozled into belief that this meeting was tumultuous. This prosecution, he hesitated not to say, was tyrannical and hypocritical. There was no law of the land, or of God, against preaching in the highway; but the object was to put down unpleasant doctrines. From the time of Penn and Mead to the present, no such prosecution had been attempted. Had not the practice of field preaching very much increased during the last century, and especially of late years? And was not the absence of all prosecution for it a strong proof that it was no offence? Was it to be left for the New Bailey, in the year 1821, to have a revival of the persecutions attempted a hundred and fifty years back? He had already stated, that his first impressions on the subject were those of the chairman. Those impressions had, however, been completely removed; but even if the conduct of his client had been wrong in law, he might give the go-by to the question for want of evidence. The second and third counts of the indictment charged riot, tumult, and disturbance. But as this was not supported by a tittle of evidence, the jury would have to confine their attention to the first count, viz. the charge of obstruction; and that obstruction amounted to nothing. What was it? Why, that persons were hearing his client preach; and that, according to one witness, there was a hearse, which, he *supposed*, turned another way in consequence. Could the jury lay their hands upon their hearts, and say, from this, that any obstruction existed? The other witness admitted, on his cross-examination by my learned friend who is with me as counsel for the defendant, that there was room on the other side of the street, and that if any carriage had come, the people would have given way. This was a prosecution at common law. It was admitted on all hands, that there was no statute, no positive law, which his client had infringed. The common law was the unwritten law of sense. It combined the purest reason with the purest justice. He had the authority of Chief Justice Hale, one of the first lawyers, the best judges, and the most excellent men, that ever adorned the bench, for saying, that Christianity was part and parcel of the common law. He called upon the jury, therefore, to pause and investigate, how that which our Saviour did, and instructed his apostles to do, could be a nuisance;—to pause and consider, how conduct which was sanctioned by his example, and enforced by his commands, could be a nuisance at common law. The common law being that whereof the memory of man runneth not to the contrary, it follows that a nuisance at common law can be no new nuisance; it must have been such always, at all times, and under all circumstances. But he had shown, that notwithstanding the great increase of field preaching within the last century, there was no instance of an indictment such as the present for one hundred and fifty years. It followed, therefore, and he had a right so to conclude, that, in the eye of the law, such preaching constituted no nuisance. With respect to the obstruction of the highway,—admitting, but admitting only for the sake of argument, that it had been proved, he would ask, whether assembling in the streets was at all times, and on all occasions, to be deemed a public nuisance? By way of illustration, he would state a case;—on Thursday last the king's highways in Manchester were obstructed, not by hundreds, but by thousands and tens of thousands; the passage of numerous carriages was, not supposed, but actually, prevented; and that for a great length of time. There was shouting and singing; and on that occasion, the reverend chairman and the other magistrates on the bench were present, and in those obstructions they bore a part. But who could doubt, that, if those magistrates had

been indicted for a nuisance in celebrating the day of the coronation, by some discontented individual, who, from political or other motives, felt himself annoyed by the shoutings and singing of those very loyal persons, the jury would have expressed their abhorrence and detestation of it? And would they, could they say, that for Christians to assemble to praise God, under that canopy of heaven which God himself had spread, was a nuisance? Could they say that it was no nuisance to celebrate the coronation of George the Fourth, but was one to celebrate the praises of their Maker? Attend to the practice of our Saviour. "My learned friend," continued Mr. Courtenay, "triumphantly asks me for even a solitary text which authorizes the conduct pursued by my client, and says, that if I produce it he will abandon the charge against him. I will give him then not one, but several. In St. Matthew's Gospel, chapter x. verse 27, our Saviour expressly commands his disciples, 'What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.' And to whom, I would ask, were they to preach from the housetops, but to an audience (my friend may call them a shouting, ranting, roaring mob, if he pleased) assembled in the public streets? Again, we read, 'Go ye unto the highways and hedges.' And in the 16th chapter of Mark, and at the 15th verse, we have this express command of our Saviour to his disciples, 'Go ye unto all the world, and preach the Gospel to every creature.' And yet, for acting in obedience to this very clear and imperative direction, is my client now indicted as the violator of a law of which Christianity is the foundation and an integral part. My learned friend asks for the Scriptural warrant for field and for street preaching. I will give it him in the practice of our Saviour, as recorded in the 2d chapter of the Gospel according to St. Mark, and the 2d verse. 'And straightway many were gathered together, insomuch that there was no way to receive them, no, not so much as about the door; and he preached the word unto them;' i. e. obviously to persons gathered together, as was the case in the instance now before you, 'round a door in a public street.'" There were many other passages to the like effect in Scripture, he added, but he would not quote them, for he had already quoted enough. And what construction, he would ask his learned friend, or, what was more important, he would ask the jury, could be put upon those passages, but that of preaching to people in the highways? He asked them, as men and as Christians, upon their oaths, and it was only as Christians that even their oaths were binding, was that a nuisance? Did our Saviour encourage and promote nuisances? He hoped that the worthy and reverend chairman would not be offended with him for having called his opinion rash: he thought that he had now proved that it was so. But who was the invisible prosecutor? Why did he not come forward? The jury had seen Newton's flippancy; they had witnessed the manner in which he gave his evidence; and he asked them whether it was possible to doubt that he had given a colour to his testimony to suit his own views? He said the ostler had come to him from a gentleman, to request him to interfere. It was the only symptom of grace he had witnessed about the indictment, that the prosecutor was ashamed to show his face. He well knew, that there was no riot, tumult, or disturbance; that no person was alarmed or terrified. He (Mr. Courtenay) repeated that the prosecution was hypocritical. There was no law to prevent meetings of those whom they chose to call ranters and roarers; that there was no prosecutor proved it. The indictment attempted a juggle on the understandings and consciences of the jury, which, he hoped, they would have spirit to resist. He called upon them to separate what was proved from what was alleged. Like discerning men, they would distinguish between what was substantiated by evidence, and what was charged

in the indictment. If the jury considered it necessary for the question to be raised, in order that it might be fully discussed, they would give a special verdict; find only the facts, and not be entrapped to bring in a *lumping* verdict of guilty. Why a question so important to the rights of Protestant Dissenters should have been brought to trial in that court, he was at a loss to determine. He suspected, however, that the invisible prosecutor, judging of others by his own baseness, thought to succeed at the Quarter Sessions, when in a higher court he would have had no chance. He could conceive that a man so base as the wicked and hypocritical prosecutor in this odious case, might have speculated on the composition of the tribunal;—might have considered that the learned and reverend gentleman in the chair, brought up in the universities of orthodoxy, would possibly pollute the seat of justice by prejudices imbibed elsewhere. His client might have removed the case, but, relying on the impartiality of the chairman, he had full confidence in the jury. In their hands were the rights of Protestant Dissenters; at their hands he looked to receive protection: he should scorn to attain his ends by idle flattery; he hoped, and trusted, and believed, they were all honest and impartial men,—but if there was one amongst them, and but one, for he wanted not twelve for the purpose, though he had no doubt but he should have them, who felt that respect which a Christian ought to feel for the precepts of his Saviour, that man would die rather than find the defendant guilty, rather than give a verdict so inimical to the Gospel, and to the Saviour who preached it. The conduct of his client was no common-law nuisance, for it was impossible to pronounce that a nuisance which their very religion enjoined: with respect to obstruction, no evidence of that had been given, no one had said he meant to go that way, and could not. The driver of the hearse had not been called, nor had the undertaker, nor the mourners, nor the owner of the gig; and why not? because they had met with no obstruction, and therefore had nothing to complain of. The indictment charged the defendant with having caused and procured persons to stand in the highway, that meant commanding them to do so; but he had no power to command them. He was not in the highway himself; he was standing on the premises of a private individual; the people who were in the street might be amenable, if any nuisance were committed, but not his client, who did not commit the nuisance, and had no control over those who did, if any was committed, which, however, he denied. It was true, a bookseller was responsible if his servant sold libels. But there was a case reported, and to which he referred, in which a man was indicted for causing the distribution of hand-bills in the street, which was quashed by the King's Bench, on the ground that it was the person who actually distributed the hand-bills that should have been indicted, and not the man who set him there. He was, therefore, entitled to an acquittal upon evidence. But he asked their verdict upon higher grounds: he asked it from them as Christians, in favour of one who had done only what had been done by that Saviour to whom, and to whose religion, we owe every thing which makes us better than the rest of mankind. He observed in conclusion, that he relied with perfect confidence in their honesty and firmness.

The defendant's counsel thought it unnecessary to call any witnesses, and, therefore, declined doing so, although several of the most respectable people in Manchester were in attendance to speak to the high character which he bore.

The chairman, in addressing the jury, said, that a case not in itself important, had been made so by the manner in which it had been mixed up with other matters. The rights of Dissenters were not, in any way, in issue. The jury had only to ask themselves, whether the assembling of 2

or 300 persons in *public day*, and in the public streets, was, or was not, a nuisance. They had nothing to do with the horrid case which had been cited by Mr. Courtenay; but, perhaps, it might be in some degree owing to that, amongst other things, that a law was subsequently passed, according to which, by the simple registration of a place, persons might be admitted to preach there, provided it were done with decency and propriety. Every person, therefore, whatever might be his religious sentiments, might assemble in a *private*, decent manner, either to preach, or to hear others. But he put it to the jury to say, whether 2 or 300 persons standing in the public street, was or was not a nuisance. With respect to the obstruction, it was proved that a hearse had gone another way in consequence of it; and the witness Ogden said, that carriages could not pass, without going on the flags on the other side of the street. For 2 or 300 persons to remain assembled in that way for a long time, must be a nuisance to the liege subjects of the king. Christianity had nothing to do with the question; they had only to ask themselves, whether the conduct of the defendant was a nuisance or not; and he had no difficulty, or hesitation, in saying, that in law it was one.

The defendant's counsel here reminded the chairman, that there was no proof of an actual obstruction; but he told them that he should not require such proof, but leave it to the common sense of the jury, whether such an assemblage must not necessarily be an obstruction.

After the jury had consulted some time, the chairman intimated, that if they were not likely soon to agree, they had better retire into their own room; when the foreman, Mr. Anthony, said, they were all agreed but one man. The chairman replied, that it was not usual to inquire into the state of opinions amongst the jury.

At a subsequent period, the jury inquired through their foreman, whether they might deliver a special verdict. Mr. Courtenay repeated the inquiry. The court said not; the chairman adding, that he had never known a special verdict delivered at a quarter sessions. Both the defendant's counsel expressing their surprise that such an opinion should be entertained, were about to address the court upon the subject, when the assistant to the clerk of the peace mentioned an instance of a special verdict in this very court of quarter sessions, in a boundary case. On being appealed to by the chairman for his opinion, Mr. Starkie, the counsel for the prosecution, stated, that the jury might find specially; and in this opinion were the counsel at the table, not engaged in the cause. The court then instructed the jury accordingly; shortly after which, having deliberated about fifty minutes, they returned a verdict of guilty of obstructing the king's highway, in the parish of Ashton-under-Lyne; that being, in fact, a general verdict of guilty, on the first count of the indictment.

The chairman, addressing the jury, then said, As this case, from some cause or other, seems to have excited more interest than belongs to it, and there has been some difference of opinion in the jury, I cannot help saying that your verdict is agreeable to justice, and the law of the land. He then inquired whether, after the verdict which had been given, as he took for granted that the prosecution was not instituted with a view to a vindictive punishment, any compromise could take place, by the defendant entering into sureties not again to offend in like manner.

Mr. Courtenay said, that the conduct of his client had been guided by what he conceived to be his duty, and as his view of that was not altered by the verdict which had been given, his counsel were instructed not to apply for any mitigation of the sentence which the court might think proper to pronounce.

Mr. Starkie then said, that he should address the court in aggravation of punishment, and he hoped they would pass such a judgment as would put a stop to the outrages they had witnessed to-day; that they would remember the ungracious and unchristian attack which had been made on the prosecution, and prevent for the future the nuisances they had heard that day.

Mr. Courtenay, with some warmth, said, it was the first time in his life, that he had heard the conduct of counsel made matter of aggravation against his client; and that, for himself, he was quite ready to defend his conduct, either in that court, or elsewhere.

Mr. Starkie replied, that he meant no personal attack on the learned gentleman, but he had been made an instrument in the hands of others.

Mr. Waller (the defendant) intimated a wish to address the court, which, after some hesitation, was acceded to, not as matter of right, as he had been heard by his counsel, but in accordance to their request on his behalf. After consulting them, however, Mr. Courtenay said in his behalf, that what he principally wished to explain was, that in asking for no mitigation, he acted according to what he thought his duty, and that it was not his wish personally to offend the court: to which the chairman assented.

Mr. Starkie then said, he hoped the sentence of the court would be such as to convince the prisoner that he had no right, on pretence of duty, to interrupt a Christian congregation in one of its most solemn services.

The defendant denied that he had done this.

The magistrates then retired for a few minutes. On their return, the reverend chairman ordered that the defendant should be put to the bar, and addressed him to the following effect: "Samuel Waller, you have been convicted of the offence charged in the indictment against you, by a jury who have taken no ordinary pains, and have done themselves great honour by their attention and discernment. The prosecution has been mixed up with other matters quite unconnected with it; but the simple question is, whether you or any other person have a right to be a nuisance. The interests of Dissenters have no more to do with the case than high treason has. A great deal has been said about an invisible prosecutor, but it is evident the prosecution has been ordered by the churchwardens for the protection of the parish; and you were not summoned before the magistrates, until pains had been taken to make you desist. You speak of your duty, but when any one continues to hold their own opinion against a jury and the law, it looks like obstinacy. The sentence which we are about to pass upon you is not meant to be vindictive, but to show that individual opinion is not to be set up against the law. I feel it right again to compliment the jury for the care and attention they have displayed. The sentence of the court is, that you be imprisoned in this House of Correction for the space of three months, and that you give security, yourself in £50. and two sureties in £25. each, to keep the peace towards all his majesty's subjects, and be of good behaviour for two years, to be computed from the expiration of your imprisonment; and that you be further imprisoned until these securities be given."

Mr. Waller then left the court for the gaol, in custody of one of the turnkeys. We have since learnt, that the first two nights after his conviction, he was put into a double-bedded cell, with two convicted misdemeanants, who (we mention it to their honour) voluntarily slept together, that he might have a bed to himself. On Wednesday, through the interposition of some of his friends, his situation was ameliorated; but, on Friday afternoon, he still continued ill in bed, from the anxiety and suffering caused by his previous confinement. We are also informed, from

good authority, notwithstanding the contrary was so evident to the Rev. Mr. Hay, that neither the churchwardens nor head constable of Ashton-under-Lyne sanctioned the prosecution of Mr. Waller; and that, even before his trial, they refused Newton's application to be allowed his expenses. It is stated also to have been positively ascertained, that Newton *was* formerly a member of the Methodists' Society.

We close our report of this trial, which has excited great interest throughout the kingdom, with the very pertinent remarks of a correspondent in one of the Manchester newspapers (the Guardian) who appears to have been present on the occasion: "When the court was preparing to pass sentence, and the defendant was ordered to the bar, to which criminals of different descriptions had been brought during the proceedings of the day, I was occupied in conjecturing what would be the difference between the sentence pronounced on Mr. Waller, and that on a prisoner who had appeared there a little while before. A woman and her daughter were indicted for singing, on the race-ground, songs of the most horribly obscene nature; so bad indeed, that the worthy chairman, who had by accident heard some of them at the time the women were committed, evinced a great and becoming horror, and with much propriety ordered them immediately to be destroyed. These women pleaded guilty, and the elder of them, for committing this flagrant offence against good morals and the peace of society, and for bringing up her daughter in the same shocking course, was sentenced, by the same reverend magistrate," observes the editor in another part of the paper, "to three months imprisonment in the House of Correction, and the younger of them to an imprisonment of one month. No one would charge this sentence with undue severity. While I was contrasting the two cases in my mind, the court pronounced sentence on Mr. Waller, viz. Three months imprisonment in the House of Correction, and then to find securities for good behaviour for two years!! This surely requires no comment."

OBITUARY.

NAPOLÉON BUONAPARTE.—This extraordinary man was the second son of Carlo Buonaparte, a lawyer at Ajaccio, in Corsica, and of Letitia, his wife, a young and beautiful woman of the family of Ramolini, whom he espoused in 1767; and by whom he had five sons and three daughters, all of them raised, by the subject of this brief notice, from a rank comparatively obscure, to wield the sceptre of dominion over mighty states, and to rank, in fortune and in title, with the proudest and the richest of the earth. He himself was born on the 15th of August, 1769, at the house of his father; who after having resigned the gown of the civilian for the sword of the soldier, and distinguished himself by his talents and bravery under the banners of his friend Paoli, in the arduous struggle made by that gallant patriot for his country's freedom, had submitted himself to the new order of things, was much noticed by the count de Marboeuf, the French governor, and nominated a member of the deputation of the Corsican nobility to their new sovereign, Louis XV. At or about the time of the birth of his son Napoleon, he was judge lateral, or assessor of the tribunal of his native town,—a situation which he did not hold many years; for having gone to Montpellier for the benefit of his health, he died there of a cancer in his stomach, at the early age of thirty-nine. The patron of the father extended his favour to his family, and by his instrumentality young Napoleon was sent to France, where M. de Marboeuf, a prelate, and brother to the governor of Corsica, procured his admission into the military academy of

Brienne; whence he was removed, in 1784, to that of Paris, as a scholar on the royal foundation. He there distinguished himself greatly by his application to the mathematics and military exercises, though his exclusive devotion to them prevented his progress in other branches of literature; so much so, indeed, that he is said never to have acquired a grammatical knowledge even of his own language, or rather of that of his adopted country. In 1785, he was appointed to a second lieutenancy in the artillery regiment of La Fere. Four years afterwards he obtained a captain's commission; and, in 1798, distinguished himself by his superior skill in directing the batteries, whilst in command of the artillery at Toulon: and two years after was nominated to the command of the army of La Vendée, but declined the appointment. He had then just established a strong claim to the confidence at least of the ruling powers, by commanding, as general of brigade, the corps which defended the convention, and defeated the insurrectionary Parisians. Barras then was, and for some time had been, his patron; and the tie by which they were connected was strengthened, in March, 1796, by Buonaparte marrying, at the recommendation of his friend, Josephine de Beauharnois, widow of the count de Beauharnois, who was guillotined four days before Robespierre, his wife being then also in prison, whence she was soon liberated by the interference of Barras, and became his mistress. Three days after the formation of a connexion more advantageous than honourable, Buonaparte left his bride at Nice, to assume, at the age of twenty-six, the command of the army of Italy, at the head of which, in about six weeks, he won the battles of Montenotte, Millesimo, Dego, and Mondovi; effected the splendid but sanguinary passage of the bridge of Lodi, in which he exhibited great personal courage; made himself master of Piedmont and the Milanese, and compelled the king of Sardinia to sign a treaty of peace with the French Republic in his own capital. In the course of the same year he fought nine other battles with the Austrians and Neapolitans, commanded by generals Wurmser and Alvinzi; captured Mantua, and forced the Pope, the king of Naples, and the minor Italian states, to purchase safety by a peace involving great sacrifices of their territories. Early in 1797, he penetrated through Friuli into Germany, and advanced to within thirty leagues of Vienna; but finding that the archduke Charles had collected a very large force to oppose his progress, he deemed it politic to resort to negotiation, to prevent the risk of a defeat; and, consequently, on the 16th of April, signed preliminary articles of peace with Austria at Leoben; which being afterwards ratified by the definitive treaty of Campo Formio, left the French republicans in possession of the Netherlands, and of some other of their conquests; and established a republic in Italy; Trieste and Venice having recently been captured by the French army. He was next appointed, by the directory, general in chief of the expedition which they either intended, or pretended, it is doubtful which, to despatch from their shores for the invasion and subjugation of England; but he shortly afterwards actually embarked on one as disastrous as that, we doubt not, would have proved if persevered in, if not quite as chimerical — sailing from Toulon, on the 19th of May, 1798, in a fleet of thirteen ships of the line, nearly as many frigates and corvettes, at the head of 40,000 men, the flower of the French army, to conquer Egypt. How miserably he failed in the execution of this mighty project, a favourite creation, it is said, of his own active mind and insatiable ambition, Aboukir, Alexandria, and Acre, can tell; for there his fleet and his army were annihilated by the valour of British warriors. He himself waited not, however, to witness the final destruction of his hopes; but having received intelligence of the reverses which the French arms had sustained in Italy

and Germany, and of the consequent critical state of affairs at home, he secretly abandoned his army to their fate; and, on the 23d of August, sailed from Egypt with a few officers who were devoted to his interests; and after narrowly escaping capture by the English fleet, reached Paris, where, with the assistance of Abbé Sieyès, Murat, his brother Lucien, and though last, not least, the bayonets of his grenadiers, he dissolved the conventional government of France, and established in its stead a consular one, of which he was the head; Cambacères and Le Brun, his colleagues, being little better than mere pageants of state. November the 10th, 1799, was the precise period at which, as first consul, this extraordinary man, at little more than thirty years of age, assumed to himself the government of France. This situation was not likely, however, to be an easy or an inactive one; towards the end of April, in the following year, Buonaparte, at the head of a large and well appointed army, left Paris for Italy: by unprecedented exertions, indicative of the boldness of his character, and the strength of his genius, crossed the Alps by Mount St. Bernard;—after several minor victories, completely defeated the Austrian army under general Melas at Marengo,—and forced that general to purchase the safety of the remnant of his army by abandoning Italy to his victor. This decisive battle, and the no less brilliant victory of Hohenlinden, enabled the French consul to dictate the terms of peace to Austria, as he did in the preliminaries signed at Paris in June, 1800; and the definitive treaty of Luneville, concluded on the 9th of February following. By these treaties the Cisalpine republic, comprehending the greater part of Italy, was placed under the power of Buonaparte, who was recognized nominally as its protector, though actually as its head. In the following year, the signature of definitive articles of peace with England at Amiens paved the way for his election to the consulate for life; but this step towards the establishment of his dynasty on the throne of France, in lieu of the ancient and royal house of Bourbon, was not submitted to without some opposition. Plots were formed, or said to be formed, against him; and, under pretence of having engaged in them, the duc d'Enghien, son of the duke of Bourbon, was shot by his order in the castle of Vincennes; whilst of his old companions in arms, Moreau and Pichegru were effectually prevented from opposing his ambitious views, to which they were known to be inimical; the former by being exiled to America, the latter by strangulation in prison, it was said by his own hands, though there is the strongest ground to suspect that others were employed, to prevent his being further troublesome. Georges, a Vendean leader of great spirit and ability, with eleven of his companions, were, about the same time, executed; and the two counts de Polignac, with several other persons of rank, were sent into perpetual exile. Soon after this clearance, Napoleon was elevated to the throne of France, then declared imperial; and, on the 2d of December, 1804, was crowned in the church of Notre Dame, by pope Pius VII.,—at that time virtually, as he soon afterwards became actually his prisoner,—by the title of Napoleon I. His new title was recognized by the emperors of Austria and Russia, and by the kings of Spain, Prussia, and Denmark; England and Sweden being the only considerable powers who refused to acknowledge it. With these countries he was already involved again in war, and on his return from Italy, after his proclamation there as king, he revived on a very grand scale the old farce of invading England; and even proceeded so far in the apparent execution of this threat, as to assemble at Boulogne an army of 200,000 men, and an immense flotilla, to transport them to the British shores. The battle of Trafalgar, dearly purchased to England, by the death of the gallant Nelson, soon destroyed, however, the vain hopes of the French, and of their boastful leader, whose

"Delenda est Carthago" was rapidly exchanged for a very different note. His vast preparations for our overthrow soon received another, and as it proved, a more propitious direction; and transporting the troops with great celebrity from the shores of the English Channel to the banks of the Danube, four battles, and the cowardly, if not traitorous, surrender of general Mack at Ulm, in less than two months after the commencement of hostilities against Austria, put him in possession of the capital of her dominions. It suited, however, neither with the natural energy of his character, nor his immediate views of aggrandisement, that he should rest upon his conquests; he, therefore, followed the emperor of Germany into Moravia, where he had been joined by the emperor of Russia, at the head of a very large army; and, on the 2d of December, 1805, their combined forces were defeated by the victorious Napoleon, in a well contested, but decisive, battle, fought on the plains of Austerlitz. Immediately after this defeat, Francis II. personally sued for peace, which was granted by his conqueror, in the treaty of Presburg; by which the title of the French monarch to the kingdom of Italy was recognized, as was also his possession of Venice, Tuscany, Parma, Placentia, and Genoa. Eleven days before he had concluded, at Vienna, a treaty with Prussia, ceding to him the Grand Duchy of Berg, which he bestowed upon Murat. Arriving now by rapid strides to the height of his grandeur, in the summer of the following year he elevated three of his brothers to the thrones of kingdoms which the arms of France had acquired since the commencement of her revolutionary war; giving the crown of Naples to Joseph, that of Holland to Louis, and creating for Jerome the new kingdom of Westphalia. Shortly afterwards he formed that union of the smaller states of Germany, under the name of the confederation of the Rhine, which gave him as its chief that preponderating influence in Germany, which had long belonged to the house of Austria. Nor were its energies long suffered to lie dormant, for they were soon directed against the king of Prussia, who found, when it was too late, that the sacrifice he had made at Vienna had but purchased for him a hollow truce, whilst it gave to his vigilant opponent the opportunity of consolidating and increasing his forces for a fresh attack. That attack was rapidly made, and was as speedily successful. Whilst the plenipotentiaries of the two powers were still negotiating at Paris, Napoleon had placed himself at the head of his army; and, on the 4th of October, three days after their deliberations were broken off, such was the celerity of his movements, that he had reached Wurtzburgh with 150,000 troops in his train. Ten days after, the battle of Jena was fought, which decided the fate of the Prussian monarchy; and in less than a month all its states were in possession of the French. On the 19th of November following, in the intoxicating hour of victory, and the plenitude of a power which he conceived to be omnipotent, he issued from the capital of his subdued enemy the famous Berlin decree, by which, without a single ship or boat off her ports, he vauntingly declared England to be in a state of blockade; in the hope, by ruining her trade with the continent, not only to humble her pride, but to cripple her means of continuing an opposition to his ambitious projects, which had been as vigorous as it was incessant. Wintering on the banks of the Vistula, the Russians, with a large force which they had collected in the neighbourhood, attacked him at Pultusk and at Thorn, at both which places he was exposed to considerable losses; whilst at the latter his army was only extricated from entire ruin by the skill and activity of the brave, devoted, but unfortunate, Ney. With the return of spring his affairs assumed, however, their wonted smiling aspect; and after some partial successes, Napoleon, on the 14th of June, 1807, attacked the Russians at Friedland;

and after a vigorous and sanguinary contest of sixteen hours completely defeated them, with the loss of 20,000 killed, as many wounded, eighty pieces of cannon, and a large quantity of arms and ammunition, sent from England for the use of the allies. Retreating after this severe defeat to the banks of the Niemen, the Russians were followed by their conqueror, who arrived at Tilsit just as the royal fugitives, the emperor of Russia and king of Prussia, had escaped from the town, by burning the bridge. Losing no time in such a critical juncture of their affairs, the allied sovereigns solicited an armistice, which was granted at a meeting of the two emperors on a raft in the river; and soon completed by the treaty of Tilsit, signed on the 7th of July: and containing, amongst its most prominent features, an accession on the part of Russia and Prussia to what was called the continental system, by which their ports were closed against the English trade. Having thus settled to his satisfaction, at least for the present, the affairs of the northern, he turned his attention to those of the southern states of Europe; and in an evil hour for himself, but a happy one, in its results at least, for the world, by a forced abdication of Charles IV., and his son Ferdinand, whom he imprisoned in France, made a vacancy on the throne of Spain for his brother Joseph, whom he removed to fill it from that of Naples. His next usurpation was that of the ecclesiastical states, which, on pretence that the pope had always refused to declare war against England, he annexed, by one of his *sic volo's sic jubeo's*, to the imperial crown of France. These usurpations, at length, opened the eyes, and roused the energies of the powers of Europe; and whilst the patriotic Spaniards and Portuguese—for he had invaded Portugal also, with the avowed intention of subjecting her territories to the French dominion; because she would not join the general confederation against England, her ancient and her best ally—assisted by British troops, vigorously, and at length most successfully, opposed the progress of the army of 80,000 men, with which he had invaded their country—the Austrians flew again to arms; and he lost no time in taking the field against them. Such, indeed, was the rapidity of his movements, and the continued tide of his success, that after fighting six battles, in all of which he was victor, within five weeks of the declaration of hostilities by the emperor Francis, he was a second time the triumphant master of his capital. This terminated not, however, the scene of bloodshed; for on the 21st of May, a most sanguinary battle, lasting for two days without interruption, was fought at Essling: and after a terrible slaughter, and an immense loss on both sides, the archduke Charles, the Austrian commander, compelled his assailant to retreat to the island of Lobau. Not profiting, however, as he might have done, by this success, the French army, after receiving a considerable reinforcement, attacked him again on the 5th and 6th of July, at Wagram, where they obtained a decisive victory; which led, on the 12th of the same month, to a suspension of arms, and, on the 14th of October, to a definitive treaty of peace, signed at Vienna. So crippled were the resources of the house of Austria by this disastrous campaign, and so humbled its pride by a second dictation of peace in its capital, that the emperor, as its head, accepted the overtures of his upstart victor for an alliance with his family, which, honourable under no circumstances, must have been rendered doubly unpalatable to the father and the monarch, from its being preceded by the causeless divorce of the empress Josephine, to make way for the archduchess Maria Louisa, daughter of the emperor Francis, as wife of the conqueror of her father, and the bitterest enemy of her family and her country. The marriage took place on the 2d of April, 1810; and, on the 20th of March following, the young empress was delivered of a son, baptized

by the name of Napoleon Francis Charles Joseph, and created, by his father, king of Rome. Sometime previous to an event which would, he flattered himself, establish his new dynasty on the throne of France, he had united to that kingdom the provinces situated on the left bank of the Rhine, Holland, whose crown he stripped from the brow of his brother, with as little hesitation or ceremony as he had placed it there, the Hanseatic cities of Bremen, Hamburg, and Lubeck, a part of the kingdom of Westphalia, and the Valais. But it was not in such extensions of empire to satisfy the insatiable appetite for glory and dominion of this ambitious man. Austria and Prussia were humbled, if not subdued; but Russia, possessed of inexhaustible resources, was still powerful, and ready to take the field against him whenever opportunity should offer. He determined, therefore, to anticipate what he conceived, and perhaps rightly conceived, to be her purpose; and placing himself at the head of an immense army on the Vistula, he advanced into Poland, entered Russia, and boldly, and, as the event proved, most rashly, pushed on to Moscow, in the midst of the inclemencies of a winter season, in so bleak and dreary a northern clime. The ancient capital of this vast empire was reduced to ashes, but whether by the Russians or the French, or by both, is a matter of some doubt; and the invading army remained encamped in its smoking ruins, exposed to every privation which a cold and barren region, and an active enemy, enured to its hardships, cutting off in every direction their supplies, could create, for a period of thirty-five days. Hundreds and thousands perished by frost and famine; and, harassed night and day by troops of the enemy, well calculated for such a service, the remainder of the French army commenced a disastrous retreat, preceded by their emperor and chief, who made a rapid flight to Paris, where he arrived in the night; and disclosing in a bulletin, the next day, the immense extent of his losses, presented to the senate a decree for raising by conscription a new army of 350,000 men, which were without hesitation placed at his disposal. Prussia had, in the mean while, joined the victorious Russian troops; and soon afterwards the emperor of Austria, who had acted as mediator for some time in vain, declared in favour of the allies against his son-in-law. After the formation of this powerful confederation against him, the raising of the siege of Dresden was nearly the last time that victory smiled upon his arms—three weeks after, the sanguinary, but decisive, battle of Leipsic was fought, in which he lost upwards of 120,000 men killed, wounded, and prisoners; and experienced also the immediate defection of the Saxons, Bavarians, and Westphalians, and the rest of the German contingent troops, who went over to the allies. Truly then did he exclaim, "Within the last year all Europe marched with me, now all Europe is leagued against me;" and it was a league against which he could not stand. Three hundred thousand more troops were subjected to his commands by the senate, but the legislative body accompanied the confirmation of this grant by a very intelligible hint, that it was essential to the salvation of the country to conclude a peace. On the 4th of July, 1814, the allied army crossed the Rhine; and carried the terrors of war into a country which, for the last twenty years, had mercilessly ravaged nearly every state in Europe; and, experiencing a few trifling checks, but gaining several brilliant victories over their former victor, headed by the emperors of Austria and Russia, and the king of Prussia, they entered by capitulation the capital of France. The emperor of that capital and nation was then at Fontainebleau, at the head of but 50,000 troops, and 200 pieces of cannon, the remains of the vast armies which he had levied for this eventful strife, but who had perished by thousands, and tens of thousands, and hundreds of thousands, the victims

of his ambition and his pride. Eleven days after, a treaty was concluded, in virtue of which Buonaparte abdicated the crown of France for himself and his family; but, retaining the empty title of emperor, was suffered to retire to Elba, and hold, with a revenue of two millions of livres, the sovereignty of that barren and insignificant island. This event was rapidly followed by the restoration of Louis XVIII., as head of the house of Bourbon, to the throne of his ancestors; on which he remained peaceably seated until, on the 1st of March, 1815, not only all France, but the whole of Europe, was thrown into consternation, by the sudden reappearance of Napoleon in France, where he was received with open arms. Having secretly purchased feluccas at Genoa, ammunition at Naples, and arms at Algiers, this bold adventurer set sail on the night of the 27th of February, in the midst of a grand fête given to his little court, and, with no more than 1200 soldiers in his train, landed at Juan, in Provence, whence he proceeded by forced marches to Grenoble and Lyons; and, joined every where on his way by hundreds and thousands of his old companions in arms, he marched through the heart of France, without drawing a sword; and, on the 20th day after landing on its shores, reascended the throne of the Bourbons. He sat not there, however, long; the allies were on the alert, and immediately took the field against him at the head of immense armies, commanded by able and lately victorious generals. He fought but three battles for his throne: successfully in the partial ones of Fleurus and of Ligny; but attacking, on the 18th of June, the allied army, under the command of the duke of Wellington, his hopes were crushed for ever in the decisive and well-fought battle of Waterloo. He fled from this fatal field to Paris, but he was coldly received there as a fugitive, without men or means to support his cause. A second time, therefore, did he abandon his crown, and abdicate his throne, but vainly attempted to do so in favour of his son. Followed up closely by the victorious allies, with a few, and but a few, faithful adherents, after a vain attempt to escape the vigilance of the English cruisers, and reach the shores of America, he surrendered himself off Rochfort, on the 15th of July, 1815, to captain Maitland of the *Bellerophon*; delivering himself up, as he declared at the time, to the English government as the most implacable, but the most generous of his enemies. His wish to land in England was not gratified, but by arrangement with the allied powers he was, on the 2d of August following, sent off to St. Helena, as the safest place of custody that could be found for him. There he has continued ever since, dissatisfied of course with his lot, though every indulgence seems to have been allowed him that was consistent with due vigilance to prevent his escape. Want of the exercise to which he had been accustomed,—for he refused to avail himself of the range that was allowed him to its full extent, because there were restrictions necessarily attached to its enjoyment—and the gradual extinction of all hope of deliverance, for a long period most sanguinely entertained,—accelerated, in all probability, the progress of a disorder to which he had an hereditary tendency. In the latter end of January, in the present year, he transmitted a complaint, through count Montholon, of a want of money, arising from a cessation of his usual remittances. To prevent in future this disagreeable circumstance, without imposing upon himself the necessity of accepting those supplies which were offered him through the commercial house of B. and H., without his knowing who gave the command to them for the advance, or from whom they received the money, he ordered it to be proposed to the governor to advance him monthly £500., which the duke of Leuchtenberg would repay to the English government through Mr. Baring. He desired, at the same time, that instead of the two priests living with him, of Dr.

Antommachi, counts Bertrand and Montholon, he should be supplied with other society. As his family lived in Italy, and could not well judge what kind of men would be agreeable to him, he left the selection of them to the king of France, and to those of the king's ministers who had formerly served under him, and knew his habits and wants,—such as M. M. Pasquier, Segur, Daru, and Latour-Maubourg, or M. de Cazes, who had been his own and his mother's private secretary. With regard to a priest, he desired a man of knowledge and experience, a learned divine, capable of discussing religious subjects, able to answer his questions, to resolve his doubts, and to instruct him in the sacred Scriptures, a man of between 40 and 50 years of age, and a well-grounded scholar. 'Although,' said he, 'I feel my strength decay, I am not yet so prostrate as to take refuge in spiritual remedies. But when this happens, I must have another spiritual guide besides the two who at present attend me, one of whom has not yet shaken off the dust of the schools. Voltaire himself, in the view of death, threw himself into the arms of religion; and who knows but that I may acquire a taste for the subject, and become pious?' As physician, he wished a man like Courvoisier; but he declared that he would receive with confidence any one selected for him by Bourdois, Eymery, Larrey, Dubois, or Desgenettes. Of those who were to come in room of counts Bertrand and Montholon, he required one to be a general (the most agreeable to him was Drouot;) but in no case an officer who had served against him. The other might be either a secular person, or a *ci-devant* priest; but in all cases, one of his former council or chamberlains, a man of education and talents, such as Caulaincourt, Savary, Segur, Montesquieu, Daru, Drouot, Turenne, Denon, or Arnault. The proposed money arrangement was undertaken by the governor. Sometime afterwards, Buonaparte said, that the priest who was to be sent to him must be one who adhered to the concordat of 1802, such as M. Duvoisier, late bishop of Nantes. No change was, however, made in his establishment or attendants; whether there would have been, had he lived, must of course, in some measure, have depended on the willingness of any of the individuals to whom he referred to become his voluntary companion in captivity. He grew gradually worse however in health, and, after an illness of six weeks, departed this life on Saturday the 5th of May, at six o'clock in the morning. During the first four weeks of his illness, it did not assume any very dangerous appearance, though he appeared himself to be conscious that it would terminate fatally. He was only considered seriously ill the last fortnight, when he sent for Dr. Arnott, of the 20th regiment. Although every medical man was offered to attend, he declined farther assistance, and made count Montholon promise, in the event of his losing his senses, that no one else should be permitted in his room. He told Dr. Arnott he had perfect confidence in his abilities, but was convinced his complaint was incurable, and not to be discovered; he, however, expressed himself willing to submit to any treatment he wished. He stated, that his father died of the same disease at 36 years of age, and desired his body might be opened to ascertain the cause, in order that his son might take precautions to guard against it as much as possible. The effects of Buonaparte's illness on his frame, as described by an officer who had frequent opportunities of seeing him during the period of his indisposition, were so powerful as nearly to reduce him to a skeleton, and to obliterate all traces of his former features. He may be said to have died rather heroically than otherwise, as the pain arising from the disease must have been very acute, and he never uttered a complaint. He refused medicine as useless, and stated, a month previous to his death, that he should never rise from his bed again. At that period he also said, that he was confident he knew better than the surgeons what his disease was; and that it was the

same that his father died of. The pain that it gave him, he-described as if a knife had been run into his body, and broken short off, the wound closing externally afterwards. It is said that he gave directions about his affairs and papers till five or six hours before he died, having retained his senses till that period. A few hours previous to his decease, he gradually drew his hands from his sides, and clasped them over his breast, as if offering up a prayer at the same time. He then released them, and they fell into their former position. During the latter part of his illness his eyes were constantly fixed on the full length portrait of his son, which was hung up, by his request, at the foot of his bed; and it seems his attachment to the child was very great. The last words of Buonaparte have not yet been recorded; they were uttered in a state of delirium, but still show what was working in his mind:—‘*Mon fils*’ were the first words, and afterwards he murmured what seemed to the hearers to be ‘*Tête d’armées.*’ He shortly afterwards said ‘France,’ and never spoke again. His dissolution was so calm and serene, that not a sigh escaped him, or any intimation to the by-standers that it was so near. As it was the expressed wish of the deceased, that his body should be opened, and as it was also most desirable to the authorities at St. Helena that the true seat of his disease should be ascertained, the opening took place at two o’clock the day after his death. There were present his own surgeon, who operated, the surgeon of the admiral’s ship, and five other surgeons; the deputy-adjutant-general, and brigade-major, with Bertrand and Montholon. When the chest was opened, the liver was found to be perfectly sound, with not a mark of disease about it. The French surgeon even cut it through with his dissecting knife, and all the surgeons who were present agreed that ‘no liver complaint’ had ever existed. But when they proceeded to the examination of the stomach, all the surgeons instantly called out, ‘There is the seat of the disease.’ It was a ‘cancer of the stomach;’ the same disorder of which his father died; there was a hole in one part of it large enough to admit the point of a man’s finger. The medical men unanimously agreed that it could not have been produced by the climate, or by depression of mind, and that ‘he must have died,’ as Madame Bertrand exclaimed, when the appearance of his disorder was described to her, ‘had he been in the midst of his glory at Austerlitz.’ “I went,” says an eye-witness, “with the admiral to see his body, previous to the operation being performed. He looked more like one sleeping than dead; nor had he the least appearance of sickness. His nose and mouth I was particularly struck with, as being beautiful. The countenance was placid and serene; and there was something very noble and commanding in it. If I had not known his age, I should have judged him not more than forty. With regard to the lying in state of the body, and the general admission of the inhabitants of the island to view it, Sir Hudson Lowe left the matter entirely to the option of Bertrand and Montholon, who, however, both acquiesced in it, and even wished that it should be the case. Accordingly, in the afternoon of that day, soon after the examination of his body by the surgeons, he was dressed in his green uniform, with red facings, and all his stars and orders.” (A circumstance which appears to have given rise to the report, which is now ascertained not to be correct, that Buonaparte died in his military uniform.) An immense number of persons went to see him. “It was one of the most striking spectacles,” says one of them, “at which I had ever the fortune to be present. The view of his countenance, from which I felt it scarcely possible, even for an instant, to withdraw my eyes, gave me a sensation I cannot describe; but the impression it made on me will never be forgotten. His hands were as white as wax, and felt soft, though the chill of death was upon them. He was buried on the 9th, in *Sane Valley*, a spot selected by himself, with the

full military honours paid to a general of the first rank. His coffin was carried by grenadiers. Count Montholon and general Bertrand were the pall-bearers; madame Bertrand, with her family, following. Next came lady Lowe and her daughters in deep mourning; then the junior officers of the navy; the staff of the army; last, sir Hudson Lowe and the admiral brought up the rear. The 66th and 20th regiments, the artillery, volunteers, and marines, in all, full 3,000 men, were stationed on the surrounding hills, about half way up; and when the body was lowered into the grave, three rounds of eleven guns were fired by the artillery. His grave was about 14 feet deep, very wide at the top, but the lower part chambered to receive the coffin. One large stone covered the whole of the chamber. The remaining space was filled up with solid masonry, clamped with iron. Thus every precaution is taken to prevent the removal of the body, and it is believed to have been full as much by the desire of the French commissioners, as from the wish of the government of the island. The spot had previously been consecrated by his priest. The body is inclosed in three coffins, of mahogany, lead, and oak. His heart, which Bertrand and Montholon earnestly desired to take with them to Europe, was restored to the coffin, but it remains in a silver cup, filled with spirits. His stomach his surgeon was anxious to preserve, but that is also restored, and is in another silver cup." Another account from the island says,—“Inclosed with him in the coffin were a silver urn containing his heart, and another containing his stomach, and all the coins that were issued during his reign; together with a knife and fork, a spoon, and one plate, all of silver. I saw his heart before it was soldered up in the urn, which was permitted to me as a great favour. The pall at the funeral was of purple velvet, on which was placed the cloak or mantle and sword, which Buonaparte wore at the battle of Waterloo, and on the head of the coffin a cushion and crucifix.” The head and face of Buonaparte were immensely large in proportion to his body; they may with great propriety be said to be the only parts that could be reckoned fine; his face, fourteen hours after his death, was one of the most interesting that could be imagined, but from the extreme heat of the climate, the decay was so rapid, that shortly afterwards the features collapsed, and at the time that he was laid in state, after his having been opened, the countenance had undergone a total alteration. His body was altogether mean; bones very small, and very little muscle; he was very fat, even at the time of his death. On opening him, his heart was found very small and feeble, and loaded with fat; his liver was large, and one of his kidneys reversed. It seems that he would have died much sooner if the liver had not forced itself into the hole in his stomach, and hindered the aliment from escaping; but except from a slight irritation, naturally to be expected at this part of the liver, as it was in contact with the diseased quarter, it was completely sound and healthy, and did not show the least symptoms of the complaint, which he was stated by Mr. O'Meara to suffer under. His hand was rather effeminate, but beautiful. The wounds on his body were as follow:—A small wound on the head, received from the halbert of an English sergeant at Toulon; one above the knee by a spent ball, received at Ratisbon; and one near the ankle, a deep musket-ball graze that he received in Italy. His cranium did not give the satisfaction to the craniologists that was anticipated. A great deal of trouble was taken by Drs. Mitchell and Burton to have a cast of his face and cranium; but unfortunately, the quality of the gypsum, which was only to be procured from the island, was such as rendered all their attempts fruitless. A short time previous to his death, he scratched an N. with a pen-knife on a snuff-box, which he presented to Dr. Arnott for his attendance on him, and has left the above gentleman 500 Napoleons.

—It appears that Buonaparte, during his whole confinement at St. Helena, never allowed any of his suite to relax in those attentions and duties that he had formerly exacted as emperor. He always dined alone; no one was allowed to sit in his presence; and to ensure the impossibility, he took care to have but *one chair* in his room. Indeed, from all accounts, Bertrand, Montholon, and the rest of his suite, had no sinecure in their retreat with the emperor, and they have at least proved their fidelity, in their continuing with him until his death. It is now ascertained, from the acknowledgment of Bertrand, that the book called *The Thirty-one Days*, was the production of Buonaparte himself. The effects at St. Helena are said to be left to Bertrand and Montholon: they are very valuable, consisting chiefly of plate and the finest Sève China; a most beautiful antique cameo snuff-box, given to him by the Pope, he has left to lady Holland, with a slip of paper in it written by himself, in acknowledgment of her kindness; but the rest of Buonaparte's will was kept a secret at St. Helena. An officer's guard was appointed to watch over his grave. Drawings were taken by captain Marryat, of the spot where he lies buried, and also of the procession to his funeral, which have since been published; an English officer, after having attended his funeral, paid a visit to his residence, and was shown his wardrobe by Marchand, his valet, and a more shabby set-out he never beheld, of old coats, hats, and pantaloons; that a midshipman on shore would hardly condescend to wear. But Marchand said, it was quite an undertaking to make him put on any thing new, and then, after wearing it an hour, he would throw it off, and put on the old again. Of the character of such a man, it is of course impossible to give any thing like a view, within the limits of a mere obituary. The following sketch appeared in the *Constitutionnel*, a Parisian newspaper, and perhaps, on the whole, is as just as could be expected from his admirers:—"The death of a man who has exercised great influence in the destiny of the people, is an event which gives birth to numerous recollections, and may furnish materials for important reflections. Few conquerors have had a fame so extended as Napoleon Buonaparte. The noise of his name filled all Europe, and was heard to the extremities of Asia. Placed, by the force of events, at the head of a great nation, wearied by a long anarchy, the heir of a revolution which had exalted every good and evil passion, he was elevated as much by the energy of his own will, as by the feebleness of parties, to the supreme power, placed France in a state of permanent war, substituted the illusion of glory for the real benefits of liberty, and identifying himself with the national independence, drew from the apprehensions of a foreign yoke the principal instrument of a boundless authority. Napoleon had an entire faith in fortune. It was his belief that an insurmountable fatality governed his destiny. This error has been common to several eminent persons; and almost all those who have entertained it have experienced, after the most signal success, the greatest reverse. They left not sufficient scope to the counsels of wisdom; the fruits of fifty victories have been destroyed, perhaps, in one unfortunate day—of this, Pultowa and Waterloo are memorable instances. We may speak freely. For a length of time he has been unconnected with all the questions agitated among us. Napoleon necessarily made a strong impression on the minds and imaginations of mankind. A soldier, who, by the force of genius alone, raises himself above his contemporaries, who gives tranquillity to a disturbed society, and dictates his laws to sovereigns, appears in the world a wonderful personage, and the earth is silent before him. History, an impartial judge, will confess Napoleon has rendered singular services to social order. The promulgation of those codes by which we are to this day governed, notwithstanding the many imperfections of the penal code, is a benefit which will not be lost for

generations to come; a part of Europe is already in possession of it. We will not speak of that astonishing military glory which is admitted without dispute. The improvements in the internal administration, the public works, the settlement of the finances, present more durable titles to admiration and respect. In fine, Buonaparte is dead. Truth should sit upon his tomb: and let us not be diffident in saying, that the prisoner of St. Helena will be reckoned amongst great men." Ambition, we would add, was certainly his ruling passion; and to this he sacrificed the lives of his fellow-creatures, with a profusion and recklessness almost without parallel in history. He was not cruel or vindictive, or generous or merciful, from the impulse of feeling, but to answer some purpose connected with his plans of personal aggrandisement; for in all he did, he had an end, and an important end to answer. Dating in his genius; determined even to obstinacy in his purposes, he was rather fitted to be borne on the tide of victory, than to contend with misfortune and defeat. Principle, religious or moral, he seems to have had none: if he ever thought of what was right, it was only in connexion with what was expedient, and that he uniformly pursued. A disciple of Mahomet in Egypt; in France he was a Catholic by profession; in heart, there is reason to fear, an infidel. His death-bed seems to have exhibited what a pagan historian would term the heroism of a great man; but the Christian looks in vain to the closing scene of his existence for the indications of that holy calm which attends the peaceful exit of the righteous, or of the hopes triumphing over, though mingled with the fears of the penitent, who found mercy of the Lord even at the eleventh hour. The hero, the conqueror, the emperor, the captive has passed to his account;—he had his opportunity of repentance and reflection given him; earnestly do we wish that he may have availed himself of it. To God we are certain that, for a great portion of his life, he did not live;—happy will it be for him if in God, through the abundant merits of a Saviour, he should have died. Yet who would not say of the humblest believer, rather than of this man, though one of the mightiest of the earth, Let me die the death of the righteous, and let my last days be like his!

CHARLES ALFRED STOTHARD, Esq., F.A.S.—This ingenious artist, cut off in a moment from society and from his friends, in the prime of life,—the full vigour of health, and whilst the fairest prospects were unfolding before him,—was the eldest surviving son of Thomas Stothard, Esq., R.A.; the celebrated historical painter, who, by his being accidentally shot by a school-fellow, was deprived, some years since, of his eldest son. He was born on the 5th of July 1787, and exhibited, at an early age, a very strong propensity to study, and a genius for drawing, which was very naturally encouraged by his father, who, on his leaving school, entered him as a student in the Royal Academy, where he greatly distinguished himself by the taste and accuracy with which he copied the antique sculptures in that school of art. The direction of his talents to the channel in which they obtained for him a deservedly high reputation, was, however, more immediately a recommendation from his father, whom he accompanied to Burleigh, whilst engaged in decorating the staircase of that magnificent mansion, to fill up his time by making drawings of the monuments in the neighbouring churches, as useful authorities in the designing of costume. This gave the first bias to his mind in favour of antiquarian researches and illustrations; and though for a while he determined to become an historical painter, an attachment which he formed to the lady whom he afterwards married, induced him, as a more probable means of obtaining a sufficient maintenance to justify his marrying, to return to this less beaten track to fortune and to fame; and with such an

inherent to diligence and activity, he soon became celebrated for the care and fidelity with which he delineated objects of national antiquities, a branch of his art to which he afterwards principally and almost exclusively devoted his attention. In illustration of it, he published nine numbers of a most interesting work, "The Monumental Effigies of Great Britain." Through the patronage of Sir Joseph Banks and Mr. Lysons, by the latter of whom he was extensively employed to make drawings illustrative of that great national work the *Magna Britannia*, he was appointed to the honourable post of historical draughtsman to the Society of Antiquaries, of which he soon after became a fellow. Under the direction of the Society, he made three excursions in 1816, 1817, and 1818, to France, to take drawings of the famous tapestry deposited at Bayeux; and in the abbey of Fontevraud and L'Espan in Normandy, converted, the one into a prison, the other to a barn, discovered several interesting monumental effigies of our royal race of Plantagenets, which his accurate drawings were the means of recovering from oblivion, and his representations to our government, the cause of wresting their remains, exposed to daily dilapidation, from final destruction. On the last of these interesting excursions he was accompanied by his wife, the only daughter of John Kemp, Esq. of the New Kent Road, to whom, after a long attachment, he was married in 1818. To her lively pen the public are indebted for an interesting narrative of their journey, illustrated by some of the most tasteful productions of her husband's pencil. In 1819, he laid before the Society, by whom he had been employed, the result of his laborious investigations, in a paper highly honourable to his discrimination, in which, in opposition to the doubts of the Abbé de la Rue, he proved, from historical evidence, the antiquity of the Bayeux tapestry to be that generally assigned to it, the era immediately succeeding the conquest. This ingenious treatise was printed in the 19th volume of the *Archæologia*, and engravings of the very accurate and beautiful drawings which it illustrates are now publishing by the Society. In the autumn of that year, he executed for them a series of exquisitely finished drawings of the paintings then recently discovered in the Painted Chamber, at Westminster, in which he exhibited a very ingenious recovery of the long lost art of raising gold embossed on the surface of the material, as may be seen in the splendid illuminations of ancient manuscripts. Whilst engaged in this work, he had nearly met with the same fate which afterwards befel him, by all but falling from the top of one of the highest scaffolds, on which he fearlessly had taken his stand. In the spring of the present year, he visited Devonshire to make drawings for the illustration of his friend Mr. Lysons's account of that county, in the regular series of the *Magna Britannia*; and there, whilst engaged in copying the stained glass of the east window of Bere Ferris church, on Monday the 9th of May, suddenly terminated his active life by a fall from a ladder, when he was killed upon the spot by a concussion of the brain against the monument of an ancient knight. Thus did he receive his death-blow from one of those very effigies that had so long been the favourite object of his pursuit; and, still more singular to relate, the fall which terminated the career of the artist, literally snapt in twain the pencil which he held in his hand. He has left behind him a large collection for a work on seals; very extensive and valuable materials for an illustration of the age of Elizabeth; and also several drawings in his best style, to accompany a yet unpublished account, by his wife, of a tour in the Netherlands, undertaken in the autumn of 1820, for the benefit of her health.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Sept. 2, 1820. At Jebo, in Chinese Tartary, Kea King, emperor of China. According to the Peking gazette, "his Imperial Majesty, on the 25th of the 7th moon, departed to wander among the immortals." The monarch whose dissolution is thus singularly announced, was the 14th son of Kien-Lung of the Ta-tsing dynasty; and, at the time of his death, was in the 61st year of his age, and the 25th of his reign, which, on the whole, was a better and more peaceful one than those of the preceding dynasty of Ming. Perhaps, however, this is not saying much for him; for he seems to have been capricious, fond of drink, distrustful, superstitious, much under the influence of his favourites, addicted to persecution in matters of religion, though not otherwise so great an oppressor as from so absolute a monarch, with such propensities, might reasonably be expected.—April 6. At Fellowship-hall, in St. David's, Jamaica, Margaret Darley, a free black woman, at the advanced age of 180, retaining all her faculties to the last.—14. At his house in Gloucester Place, major James, author of the "Military Dictionary," the "Regimental Companion," and other miscellaneous works.—May. At his country house, near Berlin, the celebrated Prussian naturalist Achard, the discoverer of the process of making sugar from beet-root.—At Frankfort, where he had lived in retirement for the last 16 years, of apoplexy, prince Charles of Hesse Rothenberg, better known in France by the name of Charles Hesse. This republican prince was for a long time one of the editors of the "Journal des Hommes Libres," in which his articles were signed *Kiat Laz*.—8. At Schwerin, aged 86, H.R.H. Duke Adolphus Frederic, of Mecklenburg, youngest son of the reigning duke.—13. At New York, rev. David Williamson, a native of Fifeshire, Scotland, and upwards of 30 years pastor of the associate congregation at Whitehaven, Cumberland, 58.—17. At Frankfort, at a very advanced age, M. Alopeus, formerly Prussian ambassador to several courts.—In Campbell county, Virginia, America, age 121, Mr. Chas. Layne, sen. At the period of gen. Braddock's defeat, Mr. Layne was 55 years of age, and was exempt from military duty on that alarming occasion. He has left a widow, aged 110 years, and a numerous and respectable family, down to the third and fourth generation. He was a subject of four British sovereigns, and a citizen of the United States for nearly 48 years. Until within a few years, he enjoyed all his faculties, with vigorous bodily health.—19. In Paris, marshal duc de Coigny, peer of France, chevalier of the royal orders, and commander of the military order of St. Louis, governor of the invalids, and of Fontainebleau.—M. Camille Jourdan, member of the French chamber of deputies.—22. At Hanover, in his 82d year, M. Foder, privy-counsellor of justice, well known in the literary world.—23. In Tenterden street, Robert Darling Willis, M.D.—27. In his 27th year, Hon. Morton Eden, barrister at law, brother to Lord Auckland.—June. On board the Duke of Kent packet, on his passage from Lisbon to Falmouth, right hon. Lord Clifford.—At Strasburg, M. Levrault, rector of the academy in that city, member of the council general, the council of prefecture, and of the legion of honour.—At Padua, Antonio Colalto, ancient professor of mathematics in the university.—In the department of the Brescia, Angelo Anelli de Desensano, who was bred an advocate, but quitted his profession for the study of literature; he was the author of several dramatic pieces.—1. At his house in Spring-garden, the right hon. John Dalrymple, sixth earl of Stair. His lordship, having left no issue, is succeeded by John George, son of general William Dalrymple, deceased.—2. At Vienna, senator count Antonio Maria Capo d'Istria, father of the

Russian secretary of state.—4. In Edward Street, Portman Square, sir George Douglas, bart., of Springwood Park, Roxburghshire, which county he represented in several successive parliaments. He is succeeded by his only son, James.—11. At Brussels, the ex-conventionalist Quirette. He was one of the four deputies who, with Bournonville, the minister at war, went, on the 3d of April 1793, to the head-quarters of Dumourier, to arrest that general, and take him to Paris to be tried, but who were themselves arrested and delivered by Dumourier to the Austrian general Clairfait, and were kept in prison in Germany for two years and a half, until they were exchanged for the duchess d'Angouleme, in 1795.—18. In his 80th year, James Carmichael Smith, M.D., and physician extraordinary to his late majesty. He was author or editor of the following medical works: "An Account of the Effects of Swinging as a Remedy in Pulmonary Consumption," 8vo. 1787. "The Works of the late Dr. William Stark," 4to. 1788. "A Description of the Jail Distemper, as it appeared among the Spanish Prisoners at Winchester in 1780, with an Account of the Means employed to cure the Contagion to which it gave rise." For the discovery of a remedy for that contagion, in the use of three mineral acids of great efficacy, Dr. Smith received a parliamentary reward, after a fruitless opposition from Dr. John Johnstone, of Kidderminster, who, on very vague grounds, claimed the discovery for his father, as it was afterwards claimed also for the French nation by M. Chaptal, who states it to have been first practised by Guyton de Morveau, in 1773. These claims drew from Dr. Smith two controversial pamphlets, "A Letter to William Wilberforce, Esq., on a Pamphlet by Dr. Johnstone," 8vo. 1806; and "Remarks on the Report of M. Chaptal, with an Examination of the Claim of M. Guyton de Morveau, to the Discovery of the Power of the Mineral Acid Gas on Contagion," 8vo. He also printed "The Effects of Nitrous Vapour in Preventing and Destroying Contagion, ascertained; with an Introduction respecting the Nature of the Contagion, which gives Rise to the Jail or Hospital Fever," 8vo. "A Treatise on Hydrocephalus or Dropsy of the Brain," 8vo. 1814.—20. At Paris, prince Maurice de Broglie, bishop of Ghent.—22. In Bevis Marks, aged 74, Daniel Jacob de Castro, esq., for 36 years chancellor of the Spanish and Portuguese nation.—23. At Paris, cardinal de la Luzerne, 85.—The duchess dowager of Orleans, after a long and painful illness. She leaves to the duke of Orleans two millions and a half francs, or upwards of £100,000 per annum.—July. Suddenly, in France, on his return from Rome, rev. Charles Plowden, provincial of the order of Jesuits, at Stonyhurst, in Lancashire, of an aneurism of the heart, 78.—Fortane Dufau, a native of St. Domingo, an historical painter, and a pupil of David.—8. At his house in York Place, Portman Square, lieutenant-general Robert Nicholson, H.E.I.C.S.—4. Richard Cosway, esq. R.A.—5. At his house in Portland Place, Charles Thomson, esq., one of the masters in Chancery, who put an end to his existence in a fit of insanity.—8. At Havre de Grace, rear-admiral the hon. Francis Parington Gardner, 47.—9. At his house in Cleveland Row, sir John W. Compton, D.C.L., late judge of the Vice Admiralty Court at Barbadoes, and fellow of Trinity Hall, Cambridge.—13. At his apartments at the London coffeehouse, Ludgate Hill, within the rules of the Fleet prison, in his 85th year, sir Watkin Lewes, knt., father of the court of aldermen, and also for many years one of the representatives in parliament of the city of London.—17. In the 77th year of his age, John Newby, esq., 38 years secretary to the Marine Society.—21. At the library, in Redcross Street, founded by the rev. Daniel Williams, D.D., the rev. Thomas Morgan, LL.D., aged 86, librarian of that institution, and a large contributor to Rees's Cyclopaedia, Aiken's Biographical Dictionary, &c. He formerly compiled

also the literary department of the *Annual Register*.—August 1. At his house in Charles Street, Berkeley Square, the right hon. lord Suffield. His lordship dying without issue, is succeeded in his titles and estates by his brother, the hon. Edward Harbord.

Ecclesiastical Preferments.—Very rev. Arthur H. Kenny, D.D.,^f dean of Achenry, St. Olave's, Southwark, R.—Rev. Dr. Rudge, evening lecturer of St. Sepulchre's, London.—Rev. Edwin Colman Tyson, B.A., second mathematical master of Christ's hospital.

BEDFORDSHIRE.

Death.—At Woburn, the rev. E. H. Whinfield.

BERKSHIRE.

Death.—August 5. At Wokingham, in the 77th year of his age, the rev. William Bremner, many years curate of that place, and master of Lucas hospital.

BUCKINGHAMSHIRE.

Death.—July 2. At the rectory house, Milton Keynes, rev. Lambton Lorraine.

CAMBRIDGESHIRE.

Death.—June 18. Charles Hague, Mus. D., professor of music in the University of Cambridge since 1799.

Ecclesiastical Preferments.—Rev. James Wood, D.D., master of St. John's College, deanery of Ely.—Rev. J. Halliwell, Fellow of Christ's College, lecturer of Great St. Andrew's, Cambridge.

University Intelligence.—Rev. W. French, M.A., fellow and tutor of Pembroke, has been appointed, by the bishop of Ely, master of Jesus College.

CORNWALL.

Ecclesiastical Preferments.—Rev. Walter Gee, B.D., fellow and tutor of Sidney Sussex College, Week St. Mary, R.—Rev. G. T. Plummer, A.B., Northill, R.—Rev. W. A. Morgan, Tremere, P.C.

DERBYSHIRE.

Deaths.—July 29. Aged 90, rev. Francis Gisborne, R. of Staveley.—At Somershal, Herbert, rev. S. Jackson.

Ecclesiastical Preferments.—Rev. J. Chamberlayne, master of Etwell hospital.—Rev. M. Witt, second master of Repton school.

DEVONSHIRE.

Deaths.—May. A man named Mortimer, at Collumpton, of voluntary starvation. He had a small property, by which he had been supported for some years; but finding he was likely to outlive it, as it was reduced to about £150, and feeling the apprehension of want more than the natural love of life, he came to the resolution of ending his days by starvation. To effect this dreadful purpose, he took nothing but water for a month before he died; at the end of three weeks, his body was wasted to a skeleton, and a medical gentleman was called in, who advised him to take some nourishment, but this he refused, and even discontinued the use of water. In this way he subsisted another week, when nature yielded the contest.—June. Rev. George Hawker, in the 25th year of his age, having but a few days before taken possession of the valuable vicarage of Tamerton, at which time he was in full health.—Abel Wake, esq. He has bequeathed £3000 to the episcopal school for boys at Exeter; £3000 to the same establishment for girls; £3000 to the school of St. John's hospital, in that city; and a handsome legacy to the Devon and Exeter hospital. He has also left £2500 to the London hospital, and £2000 each to the asylum for the deaf and dumb in the Kent road, and that for the blind in St. George's

Fields; the same sum to the society for the relief of prisoners confined for small debts, and £1000 to the Westminster asylum.—*July*. Rev. T. Blackhall.

Ecclesiastical Preferments.—Rev. G. Hawker, B.A., Tamerton, V.—Rev. W. Hames, B.A., Clayford, R.—Rev. W. Buckland, B.D., professor of mineralogy in the University of Oxford, Templeton, R.—Rev. P. F. Clay, Eggesford and Chawleigh, R.R.—Rev. Charles Boyles, Tamerton, V.

New Church.—A new church has lately been opened at West Teggmouth.

DORSETSHIRE.

Death.—Rev. John Munden, LL.D., R. of Beer Hacket and Corscombe.

Ecclesiastical Preferments.—Rev. H. Walter Haselbury Bryan, R.—Rev. G. Chard, Blandford, R.

DURHAM.

Death.—*July*. At Moorhouses, Anne Rule, 100.

ESSEX.

Deaths.—*June 4*. In his 29th year, rev. Samuel Jackson, M.A., of Balliol College, Oxford, eldest son of J. Jackson, esq. of Great Easton.—16. At his parsonage house, Langdon hills, in his 70th year, rev. John Moore, LL.B., for many years R. of that parish, and of St. Michael's Bassishaw, London, one of the minor canons of St. Paul's, priest of his majesty's chapel royal, lecturer of St. Sepulchre's, London, and late one of the examiners of Merchant tailors' school.

Ecclesiastical Preferment.—Rev. J. C. Rice, A.M., Rawreth, R.

GLOUCESTERSHIRE.

Death.—*July 22*. At Cheltenham, sir Thomas Maryon Wilson, bart., of Charlton-house, Kent, 47.

Ecclesiastical Preferment.—Rev. H. Baylis, M.A., R. of St. Mary de Crypt, to hold Mapleton, with Ebrington annexed, V.

Ordination.—*April 19*. Rev. G. B. Drayton, over the Baptist church at Gloucester.

HAMPSHIRE.

Deaths.—*June 10*. At Romsey, in her 34th year, after an illness of four days, Rebecca, the wife of John Reynolds Beddome, esq., and youngest daughter of the rev. Robert Winter, D.D., pastor of the Independent church in New Court, London.—14. At Tichborne house, in his 65th year, sir Henry Tichborne, bart.—*July 2*. Sir Thomas Champneys, bart., who is succeeded in his title and estates by his only surviving son, Thomas Symmer Champneys, esq., of Orchardleigh Park, Somerset.—31. From a sudden inflammatory complaint, rev. Andrew Lawrence, brother of sir Thomas Lawrence, P.R.A., chaplain to the royal hospital at Haslar, and V. of Long parish.

Ordination.—*May 29*. Rev. W. Brand, late of Castle Donnington, over the general Baptist church in Clarence Street, Portsmouth.

HEREFORDSHIRE.

Death.—*May 13*. At Kingsland, rev. Richard Davies Evans, M.A., R. of that parish, and a prebendary of Hereford.

Ecclesiastical Preferment.—Rev. Harry Lee, a prebendal stall in Hereford Cathedral.

HERTFORDSHIRE.

Deaths.—*May 31*. At Cheshunt Park, aged 79, Oliver Cromwell, great grandson of Henry Cromwell, lord deputy of Ireland, fourth son of the protector. This gentleman was formerly a respectable solicitor in Essex Street, Strand, and clerk to St. Thomas's Hospital; but has left no male issue behind him. His Memoirs of his great-great grandfather, the pro-

ceptor, recently published, are, we doubt not, known to most of our readers.

—June 28. Rev. W. Hautayne, thirty-four years R. of Elstree.

Ecclesiastical Preferment.—Rev. J. V. Stewart, Gilsdon, R.

HUNTINGDONSHIRE.

Death.—July 11. Rev. Henry Grace Sperling, R. of Papworth St. Agnes.

Ecclesiastical Preferment.—Rev. Thomas Garbett, a minor canon in Peterborough Cathedral.

KENT.

Deaths.—June. At Lydd vicarage, rev. W. P. Warburton, late fellow of Jesus College, Cambridge, 60.—14. Rev. D. Ibbotson, M.A., R. of Halstead.—July 17. At Hearne Bay, after a few days' illness, rev. B. F. Dornford, M.A., curate of Swaycliffe and Reculvers.

Ecclesiastical Preferments.—Rev. W. Miller, Bapchild, V.—Rev. J. Sampson, B.D., Halstead, R.—Rev. Edward Heawood, head master of Dartford grammar school.—Rev. W. P. Jones, M.A., master of the King's School, Canterbury.

LANCASHIRE.

Deaths.—July. Rev. S. Steel, formerly of Liverpool.—28. Mr. Robert Fairclough, of Fylde Plumptre, near Kirkham, aged 102 years and 6 months. He was a thatcher by trade, and had a retentive memory.

Ecclesiastical Preferment.—Rev. Mr. Dent, Cockerham, V.

Philanthropic Intelligence.—A charitable institution was established, on the 20th of June, at Preston, under the immediate patronage of several of the most active magistrates of the county, for the reception and reform of offenders liberated from confinement in the gaol, and different houses of correction in this county.

LINCOLNSHIRE.

Deaths.—July. At Lauby, rev. G. Gray, V. of Aylsby and Martin.—Rev. J. Colebank, of Sutterton, formerly curate of Algakirk and Fosdyke.—At North Somercotes, rev. J. Meyers, 78.—Rev. T. H. Wayitt, D.D., V. of Pinchbeck.

Ecclesiastical Preferments.—Rev. E. Fane, R. of Fulbeck, prebendal stall of Clifton, in Lincoln Cathedral.—Rev. Isham Case, of Bury, Quarrington, R.—Rev. T. Wright, chaplain to lord Somerville, Steeple and East Claydon, R.R.—Rev. Mr. Wayitt, lecturer of Boston, valuable living of Pinchbeck.

MIDDLESEX.

Deaths.—June 10. At Southgate, in his 40th year, Charles Pasley, esq., late major E. I. C. S., and chargé d'affaires at the court of Persia.—24. At his seat, Pinner Grove, aged 74, sir Francis Milman, M.D., F.R.S., late president of the Royal College of Physicians, and physician to their late majesties, and to the royal household. He was the author of "*Animadversiones de Naturâ Hydropis ejusque Curatione*," 8vo. 1799; and of a treatise "*On the Source of the Scurvy and Putrid Fever*," 8vo. 1782.—July 6. At his apartments in Chelsea Hospital, aged 76, Thomas Keate, esq., surgeon to that establishment for upwards of thirty years, surgeon to the king, and late surgeon-general to the army. He was the author of a small, but very valuable treatise on Gun Shot Wounds, and also of "*Cases of the Hydrocele, with Observations on a peculiar Method of Treating that Disease*," 8vo. 1788; "*Observations on the Fifth Report of the Commissioners of Military Inquiry*," 4to. 1806; "*Observations on the Proceedings and Report of the Medical Board appointed to examine the State of the Army Depot in the Isle of Wight*," 1809, 8vo.

MONMOUTHSHIRE.

Ecclesiastical Preferment.—Rev. James Coles, chaplain to the earl of Tankerville, Michaelstone Viddw, R.

NORFOLK.

Death.—*July.* Rev. M. Carthew, M.A., V. of Makeshall, &c.

Ecclesiastical Preferments.—Rev. W. Collett, jun., B.A., St. Mary Sur-
lingham, V., with St. Saviour's annexed.—Rev. C. Grant, West Babbam, V.

NORTHAMPTONSHIRE.

Death.—*July.* At Plumpton, rev. T. Watts.

NOTTINGHAMSHIRE.

Deaths.—*May.* At Hecknall Torkard, John Spray, aged 71; and on the following morning, Mary, his wife, aged 69. From their great attachment to each other, they were called the "two doves;" they were never known to quarrel, nor ever went out on business, but in each other's company. They were buried in the same grave.—*July.* Rev. H. Byron, R. of Merston.—At Southwell, rev. W. Beecher, prebendary of the collegiate church there.

SHROPSHIRE.

Death.—*July.* Rev. D. Evans, V. of Ruyton, and of the eleven towns.

SOMERSETSHIRE.

Deaths.—*May 13.* At Bristol, in the 79th year of his age, rev. Thomas Ford, D.C.L., late vicar of Melton Mowbray, Leicestershire, which living he resigned ten years ago, on retiring to his native city, from compassion to the case of the present incumbent, who has ten children, and for whom the next presentation was purchased by his brother, more than 20 years since. Dr. Ford was the author of three single Sermons on Public Occasions, but was better known for his extraordinary attachment to, and skill in church music. On the Sunday preceding that on which he died, he preached his last sermon; and in it, after an allusion to the race of some of his hearers being almost run, emphatically exclaimed, *MINE IS!* He attended prayers, however, at Bristol Cathedral, on the Saturday morning following, but the next day was a corpse. When a young man, he was patronized by archbishop Secker, and was living in the family of that eminent prelate at the time of his death.—*June.* Rev. C. H. Sampson, D.D., minister of Laytonstone Chapel, Essex.—1. In Great Pulteney Street, Bath, the right hon. John Campbell, baron Cawdor.—11. At Batheaston, rev. Race Godfrey, D.D., nearly 30 years minister and chief proprietor of Kensington Chapel, Bath.—*July 10.* At Bath, in his 91st year, the rev. sir C. Wheller, bart., of Leamington Hastings, Warwickshire, and a prebendary of York.

Ecclesiastical Preferment.—Rev. C. M. Mount, to be minister of Christ Church, Bath.

STAFFORDSHIRE.

Death.—*July.* At Coven Heath, Mr. S. Taylor, 102.

SUFFOLK.

Deaths.—*June 28.* At his house, on the common quay at Ipswich, Mr. George Frost, well known in this county as an ardent admirer, and close and accurate imitator of the landscapes of Gainsborough.—*July.* At Walpole, rev. R. Wearing, upwards of 40 years a dissenting minister in this county.

Ecclesiastical Preferments.—Rev. J. T. Nottidge, M.A., St. Helena, and St. Clement's, Ipswich.—Rev. C. B. Smith, Wingfield, P. C.

SURREY.

Deaths.—*April 17.* At Camberwell, in full-possession of all her faculties,

Elizabeth Honsler, aged 105 years, 56 of which she had been maintained in the work-house of that parish.—May 28. At Wimbledon, rev. Joshua Ruddock, M.A., V. of Hitchin.—July 8. At Sunderstead, rev. Atwell Wiggell.—13. At the Mansion-house Cottage, Camberwell, rev. William Smith, A.M., 78.—17. At East Sheen, rev. Peter Gandolphy, of Portman Street, Portman Square. This gentleman was a Roman Catholic clergyman, well known to the public, by the very active part which he took in the controversy that has for many years prevailed relative to the justice and propriety of emancipating the professors of the religion of which he was a priest, from the civil disabilities to which they are subjected.—26. At his house, Clapham Common, after a severe illness, Richard Rothwell, esq., of Cheapside, alderman of the ward of Cheap.

Ecclesiastical Preferment.—Rev. H. J. Ridley, M.A., chaplain to the lord chancellor, and prebendary of Bristol, to hold Abinger R. with that of Newdigate.

SUSSEX.

Death.—May 25. At the Hocks, near Lewes, rev. sir Henry Poole, bart., of Poole, Cheshire.

Ecclesiastical Preferment.—Rev. Hugh Pearson, D.D., chaplain in ordinary to his majesty's household at Brighton.

WILTSHIRE.

Ecclesiastical Preferment.—Rev. J. H. Hodgson, B.A., Idmilton, V.

WORCESTERSHIRE.

Death.—July. Rev. T. Blackhall, V. of Tardebig.

Ecclesiastical Preferments.—Rev. T. Price, M.A., Bredact, R.—Rev. C. Copner, M.A., St. Peter, Worcester, V.—Rev. J. Lynes, M.A., Elmley Lovett, R.—Rev. H. Gwyther, Yardley, V.

YORKSHIRE.

Deaths.—May. Rev. John Preston, of Flasby Hall, 68.—July 29. At York, aged 77, Mrs. Catherine Cappe, relict of the rev. N. Cappe. She was well known to the public, by the various productions of her pen.

Ecclesiastical Preferments.—Rev. W. H. Dixon, Wilson, V., and Cawood, P. C.—Rev. Rouen Cooke, LL.B., Worsbrough, V.—Rev. J. H. Todd, A.M., Sittlington, R.; patron, the earl of Bridgwater.—Rev. R. Forest, senior vicar, choral sub-chanter of York Cathedral.—Rev. J. Richardson, one of the vicars choral of the Cathedral, lecturer at York Castle.

Philanthropic Intelligence.—By the decisions of the Chancery Court, the revenue of two schools, one at Richworth, near Halifax, and the other at Dewsbury, is now swelled from £500 to nearly £8000 a-year! and it is expected, that the number of scholars to partake of the benefits will be increased in the same proportion.

WALES.

Deaths.—June 7. At Covetreend, near Bridgend, Glamorganshire, David Phelps, 102. He had lived in the family of Mr. Trehern, as house steward, 76 years.—21. At Llanvihagel Court, near Abergavenny, Hugh Powell, esq., treasurer of St. Bartholomew's Hospital, London.—July. At Aberystwith, rev. J. H. Lilwell.

Ecclesiastical Preferments.—Rev. Samuel Davies, jun., Oystermouth, Glamorganshire, P. C.—Rev. Richard Rice Venables, D.D., Newchurch, R. Radnorshire.

SCOTLAND.

Deaths.—Feb. 11. At Edinburgh, the right hon. Anne Abercromby, baroness Abercromby of Aboukir, &c. She is succeeded in her title by her

deceased, by her late husband, the gallant Sir Ralph Abercromby, K.B.; George, now baron Abercromby.—*June 2.* At Glasgow, Mr. John Cross, teacher of mathematics; superintendant of the Glasgow Observatory.—*10.* At Rosshall, N. B. William Munro, gardener there since 1747. He attained, at least, to the age of 104; yet, in spite of this extraordinary longevity, he reserved the full use of all his faculties, and was able to walk about till within a short period of his death.—*20.* At Cremarty, rev. Alexander Macleod, minister of the Gaelic church.

IRELAND.

Deaths.—*June 3.* At his seat, near Clonmel, sir Thomas Osborn, bart.—*15.* At Castlelacken, co. of Mayo, right hon. James Cuff, baron Tyrawly; who is succeeded in his estates by his son, colonel James Cuff, M. P. for Tralee; but the title becomes extinct.—*20.* At Colblow, co. of Dublin, Denis George, esq., late a baron of the Exchequer in Ireland.—*July.* At Ashford, co. of Waterford, aged 111, Anne Bryan, leaving a posterity of 160 persons, children, grandchildren, and great-grandchildren.—At his vicarage, Collen, aged 83, rev. Daniel Augustus Beaufort, LL.D., M.R.I.A., R. of Navan, co. of Meath, and V. of Callon, co. of Louth. He was the compiler of the well known "Civil and Ecclesiastical Map of Ireland," and of the Memoir accompanying it, a new edition of which he was occupied in preparing in the last year of his active life. Within a few years of his death, he rebuilt the churches in both his parishes, in a style that does equal credit to his liberality, his zeal, and his architectural taste. He was one of the first proposers of the Royal Irish Academy, and actively assisted in the formation and regulation of that useful institution, of which he became one of the earliest members. To the establishment and improvement of the Sunday schools in Dublin, he contributed essentially by his personal exertions, and constant attendance, during his residence in the Irish metropolis. He was also one of the original founders of the Association for the Encouragement of Virtue. During the course of a life unusually long, and never idle, this exemplary clergyman did little for himself, much for others, nothing for money, scarcely any thing for fame, much for his country, and still more for virtue and religion. His parishioners, who owe him so much, propose erecting a monument to his memory.—At Tullibracky, rev. J. Harte.—At Athlone, rev. R. Dunlop.

SUMMARY OF MISSIONARY PROCEEDINGS.

SINCE our last summary, the first stone of the Missionary College at Calcutta, attached to the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, has been laid with the full ceremonials usually observed in such cases, by the bishop of the diocese, in presence of the archdeacon, and clergy, and several persons of rank in the civil service of the Company.

From the East Indies the BAPTIST MISSION continue to receive encouraging intelligence. Mr. Thompson, the active missionary, who lately undertook a journey from Delhi to Loudiana, gave, at the latter place, to the muhurrut of the Sikhs, whom he found surrounded by his disciples, and expounding to them one of their sacred books, a copy of the Punjabee Gospels, which the old man most thankfully received. Many of the Sikhs and Gossaes of the neighbouring villages repaired also to the missionary's residence, for copies of the Scriptures, and for religious conversation, which

will, we hope, be made useful to them. The females at Serampore have lately formed a small society, for the support of native schools for the children of their own sex; an object to which we rejoice to know, that the attention of the religious public, and particularly the female part of it, has lately been, and still is, very actively directed. A letter of Mr. Ward's to Miss Hope, of Liverpool, upon this interesting subject, has, we have reason to know, been extracted from his Farewell Letters, and printed for separate distribution in some parts of the north of England, to encourage the formation of auxiliary societies for this express purpose; an end which we are happy to find, that they have been very instrumental in accomplishing. Effective agents for carrying into execution this benevolent design, are also now on their way to India; as, independent of the wives of the missionaries already there, and of others now going out, the British and Foreign School Society has sent a lady to India, under the protection of Mr. Ward, for this express purpose. The missionaries at Serampore proceed prosperously in their arduous, but most important, work of translating the oracles of God into the various languages of the East. For versions of the New Testament in the Assamese and Multanee, they have deservedly received the premium of £500. offered by the British and Foreign Bible Society, for the first thousand copies of the New Testament in a language of India, in which it had not before appeared; and other versions are announced as nearly ready to be presented, for a similar well-earned remuneration. But, for the particulars of their astonishing progress in their mighty work, we refer our readers to the following abstract of their seventh memoir on translations—a document which we very earnestly recommend to their attentive consideration:—

“ Concise View of the Translations of the Holy Scriptures, extracted from the Seventh Memoir, dated Serampore, Dec. 1820*.

“ 1. In Bengalee, the fifth edition of the New Testament, containing 5,000 copies, which was printed off about three years ago, is nearly exhausted; and of the different parts of the Old, scarcely a single copy has been left for some time past. The continual demand for this version, therefore, has rendered it necessary to print a new edition of the whole Scriptures. This edition, which will form the sixth edition of the New Testament, and the third of the Psalms, and some other parts of the Old Testament, will consist of 4000 copies, and of the New Testament 2000 extra, the demand being so very great. By using a new fount of types, of a reduced size, and printing in double columns, on a large octavo page, the brethren hope to bring the whole five volumes into one volume of about 1300 pages, royal octavo, or two very moderate volumes; and the New Testament into a neat duodecimo, of about 400 pages.

“ 2. In the Sungskrit, the last volume of the Old Testament was printed off above two years ago. The first edition of the New Testament is quite exhausted, and the numerous calls for the Scriptures in this language by the *literati* of India, have induced the brethren to put to press a second edition of the whole Scriptures. This will likewise be printed in double columns, in the large octavo size, and the whole Scriptures be comprised in one volume. It will consist of 2000 copies, with an extra number of 2000 New Testaments.

“ 3. In the Hindee, also, the last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being

* This very interesting Memoir may be had of Holdsworth, St. Paul's Churchyard; Whittemore, and Hamilton, Paternoster Row. Price, to non-subscribers, 1s.

nearly exhausted, and Mr. Chamberlain having prepared another version of the New Testament in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren have resolved in this edition to print his version of the New Testament, instead of their own, as a comparison of independent versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous version in this widely extended language. Of this edition of the New Testament, which is more than half through the press, they are printing 2000 copies.

" 4. In the Orissa language the whole Scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this version still increasing, the brethren have prepared a second edition, which is now more than half through the press. It consists of 4000 copies.

" 5. The last volume of the Old Testament, in the Mahratta language, was published many months ago, so that a version of the whole Scriptures in that language is now completed. Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition, in a duodecimo size.

" In these five languages the whole of the Scriptures are now published, and in circulation; in the last four of them *second* editions of the New Testament are in the press; and in the first, the Bengalee, begun twenty-six years ago, the *sixth* edition of the New Testament. In the following ten languages the New Testament is published, or nearly so; and in some of them the Pentateuch, and other parts of the Old Testament: —

" 1. In the Chinese language, the translation of the Old Testament was completed several years ago. In addition to the New Testament, the Pentateuch, the Hagiographa, and the Prophetic Books, are now printed off. The historical books, which will complete the whole Scriptures, are in the press, and will, probably, be published before the end of the ensuing year.

" 2. In the Shikh language, besides the New Testament, the Pentateuch and the historical books are printed off; and the Hagiographa is advanced as far as the middle of the book of Job. So strong, however, has been the desire of this nation for the New Testament, that the whole edition is nearly distributed; and a second edition will, probably, be called for before the Old Testament is wholly published. Excepting the Mugs on the borders of Arracan, no one of the nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued.

" 3. In the Pushtoo, or Affghan language, the nation supposed by some to be descended from the ten tribes, the New Testament has been printed off. The Pentateuch is also advanced at press as far as the book of Leviticus.

" 4. In the Telinga, or Teloo goo language, the New Testament was published two years ago, and the Pentateuch is printed as far as the book of Leviticus. This translation, however, when the Pentateuch is finished, the brethren intend to resign to the Madras Auxiliary Bible Society.

" 5. In the Kunkuna language, the New Testament was completed above eighteen months ago; and the Pentateuch is advanced at press as far as the book of Numbers. As this province comes immediately under the care of the Bombay Bible Society, it is intended, on the completion of the Pentateuch at press, to relinquish this translation to them.

" 6. In the Wuch, or Mooltanee language, the New Testament has been

printed off these eighteen months, in its own character. But, as the opportunities for distributing this version have been exceedingly limited; and they have little prospect of establishing a mission in that province, they have dismissed the pundit, and discontinued the translation, till these circumstances, with those of a pecuniary nature, shall be more favourable.

" 7. In the Assam language, also, the New Testament has been printed off nearly two years; and the vicinity of this country to Bengal, rendering it highly desirable to proceed with the translation, an edition of the Old Testament has been put to press, in the large octavo size, in double columns, which will very considerably lessen the expense, the character being similar to the Bengalee, both in form and size.

" 8. In the Gujuratee language, the New Testament is now happily brought through the press, thirteen years after retaining the first pundit in this language. It makes between 8 and 900 pages, and is printed in the Deva Naguree character. This translation the brethren intend to resign to their brethren from the London Missionary Society, who are now studying the language, that they may give their attention more fully to those in which no others are engaged.

" 9. In the Bikaner language, also, the New Testament is now finished at press. It contains 800 pages, and is printed in the Naguree character. This version was begun nearly seven years ago.

" 10. To these we may add the New Testament in the Kashmeer language, which version has been in hand nearly eight years, and will be finished at press in about a month. It is printed in a neat type of its own, as mentioned in a former memoir. In these ten languages the New Testament may be considered as being published.

" Besides these *fifteen* in which the New Testament is completed, there are *six* other languages in which it is brought more than half through the press. These are, the Karnata, the Nepal, the Harutee, the Marwar, the Bhughulkund, and the Oojein versions. About ten months more, they have reason to hope, will bring these through the press; and thus in twenty-one of the languages of India, and these by far the most extensive and important, the New Testament will be published. It is the intention of the brethren to relinquish the first of these, the Karnata, to the Madras Bible Society, on the New Testament being completed, that they may be better able to attend to the remaining languages in which no version is begun by any one besides.

" The remaining versions now in hand are the following ten, which are all in the press: —

" The Jumboo, Kanouj, and Khassee, printed as far as John; the Khoshul, Bhutuneer, Dogura, and Magudha, to Mark; and the Kumaon, Oudwal, and Munipoora, to Matthew.

" In these ten versions, therefore, a sufficient progress is made to render the completion of them in no way difficult.

" In comparing this memoir with the last, it will be seen, that in several of the languages mentioned therein the translation has been discontinued. To this the brethren have been constrained, by the low state of the translation fund, arising principally from the heavy expenses occasioned by new editions of the Sungskrit, the Bengalee, the Hindee, and the Orissa Scriptures, now in the press. In discontinuing these, however, they have been guided by a due consideration of the importance, and the distinctness, of the different languages in which they are engaged, as well as the ease with which pundits could be procured, should the public enable them to resume them again."

In the islands of the South Sea, the agents of the LONDON MISSIONARY

Seourry are labouring with great success, though in the midst of it two of them, Mr. Tissier, a preacher advanced in years, and too feeble to travel, but yet useful at his post; and Mr. Dicknell, the first person who offered his services to the society, have been summoned from their labours to their rest. At Otaheite the work of the Lord still prospers in the hands of his servants, and many of its savage inhabitants, but lately fierce in spirit as the tiger, have, under the influence of Divine grace, put on the meekness of the lamb. In the district of Atohuru, one of the two principal divisions of the people whom the missionaries agreed to supply on the Sabbath, have, of their own accord, removed nearer to the new settlement of Burder's-point, for the express purpose of enjoying the means of instruction on the week days also. Their chief has of late become very attentive, and is a promising candidate for baptism. The gospel of St. Matthew has been printed at this station, and the people received it in their native tongue with great eagerness; many of them, who could not obtain a copy, being much disappointed at their loss. In the island of Huaheine, an edition of 2000 copies of the gospel of St. Matthew has been distributed amongst the natives, who sought it with avidity, and received it with gratitude. The gospels of Mark and John, and the Acts of the Apostles, are also translated, and the Psalms are in hand. The first printed report of the proceedings of the mission established in this island has recently been received, and gives the encouraging intelligence of the congregation at Fare, where the missionaries reside, having considerably increased. It now amounts to between 3 and 400 persons. The number of scholars is proportionably augmented; those at three stations on the island amounting to between 12 and 13,000. A place of worship has since been finished, reported to be the best, neatest, and most commodious of any on the islands of the South Sea; and from fourteen to sixteen hundred persons have been collected in it at one time, without its being nearly full. Of these 55 have been baptized, and amongst them the two principal chiefs of the island; whilst 570 were, at the time of despatching the last accounts, candidates for that initiatory rite. Fourteen only had then been received into the full membership of the church, due and commendable caution being observed in admitting to the table of the Lord. The work of education still continued to prosper; so completely so, indeed, that in June of the last year, there were few persons on the island who could not read. Advances in civilization, proportionate to the spread of the Gospel, and the diffusion of education, were also daily made. Several of the natives have built for themselves very neat plastered dwellings, with doors and windows, and ere this have boarded their bed-rooms. Many acres of ground are enclosed, and stocked with articles of food of various kinds. Tools, paper, and writing utensils, are in great demand amongst them. The females especially are much improved in their habits and appearance; the cloth which they procure, instead of being bound negligently round them, is regularly made up into gowns; the wives of the missionaries having successfully bestowed great pains upon their instruction in needle-work, in which several of them have made considerable proficiency. In Eimeo, the congregation gradually increases; during the quarter immediately preceding the last communication to England, 192 adults, and 137 children, had been baptized; the former having also been formed into a church. The missionaries had recently taken a tour round the island, and were every where received with the most cordial expressions of delight; the people of the district to which they were advancing coming out to meet them, whilst those of the districts through which they had passed accompanied them through one or two others on their journey; so that their congregations were generally composed of the inhabitants of two or three districts at

a time. Every where the natives seemed to be very anxious in their inquiries as to the meaning of different parts of Scripture—the conduct which they ought to pursue—and in procuring the solution of cases of conscience. Two natives have been sent forth as catechists, and were gladly received at every place which they visited. In January of the last year, one of the missionaries accompanied these native teachers in a tour round the island, in which the gratifying scene was repeatedly exhibited of their closing the services by prayer for, and affecting addresses to their brethren. Two other native members of the church at Eimeo have offered their services as missionaries to Raivavai, whither the king purposes sending them as soon as a conveyance can be obtained. Mr. Marsden has lately spent two months in New Zealand, visiting its different tribes, both on the western and eastern sides of the Northern island; and, on his return to Paramatta, he reports that he found the natives every where hospitable and kind. He expresses, indeed, a sanguine hope, that the Gospel will soon dawn upon these benighted regions—a hope to which who will not respond Amen? From the interior of Africa intelligence has recently been received of a mixed nature. At Griqua town the church appears to be in a low state, no accessions having been lately made; whilst, on the other hand, some members have been necessarily excluded from its communion. Nothing, indeed, but the special outpouring of the Spirit, for which the friends of missions to the heathens incessantly should pray, seems, humanly speaking, likely to avail in the extensive diffusion of the Gospel amongst so wild and barbarous a race as the Bushmen; who, exhibiting in a most striking manner, that scriptural proof of being in a state of sin, that they are “without natural affection;” consider their parents, when unable to work, as unworthy to live; and, therefore, leave them without food in the bushes—turn them on a wild ox into the woods—or drag them into the fields to leave them there to be the prey of wolves. Civilization is, however, making some advances even amongst them, and agriculture is more and more cultivated. At Pacalts Dorp, this is still more strikingly the case; more wheat having been sown by the Hottentots than ever: though we regret to add, that drought, and storms, and blasts, have nearly destroyed their crops, and plants, and fruits; and reduced the congregation to a very destitute state, as far as temporal comforts are concerned. In spiritual things they appear, however, notwithstanding these untoward circumstances, to be making progress; several Hottentots, on whom for some years no impression seemed to be made, now exhibiting evident proofs of genuine conversion. In Lattakoo, pleasing indications of the commencement of the work of civilization, and, we hope, of that of religion in the heart, have lately presented themselves. A visit has been paid to that populous city by the Landdrost, of Graaf Ruscet; and since his return, Mateetbe, the king of that place, has given orders to his Botschuanna subjects, when they go a hunting, not to hurt the Bushmen, except those who came to take their cattle; and both he, and many of his chiefs, have desired Mr. Hamilton, the missionary resident amongst them, to inform the Landdrost, that in obedience to his wishes, they have determined to kill no more women or children of that race. In proof of the sincerity of their intention, he relates, that shortly after the visit of this officer, a party of Mateetbe’s people went out in pursuit of cattle stolen by some Bushmen, whom they found, but did not kill one of them. They took, indeed, a woman prisoner; and, instead of killing her, as had been their practice in similar cases, they brought her to town; kept her for two days, and then sent her home with several presents. Her tribe, surprised at this unwonted generosity in their deadly enemies, sent word that they would not take any more cattle from the Botsch-

wannas; and, adds the missionary, in concluding this interesting narrative, "we have had peace ever since." Shortly after this occurrence, the king of the Moshows sent to Mateebe, to assist him in making a *commandor*, a sudden incursion, somewhat resembling the forays of our border chiefs in olden time, upon a nation to the eastward; but he and his captains returned for answer, with one consent, that they had nothing to do with *commandors* now, as the word of God said it was not good. With such pleasing prospects opening around them, we wonder not that the society, by whose instrumentality these good signs of better things to come have been effected, are anxious to have a permanent and suitable establishment for the superintendence of their missions in Southern Africa, at the Cape; and we, consequently, most cordially approve of their confirmation of a purchase made by Dr. Philip of a spot of land at Cape Town, for the erection of a chapel and mission house; and earnestly do we hope that the appeal which they have made to the extra exertions of Christian liberality to supply the deficiency in the funds necessary for completing the projected erection, occasioned by the prudent limitation by the committee of their building grant to £500., will not be made in vain.

A most important field for missionary exertion has recently been opened at Madagascar. By a treaty concluded there in September of the last year, by Mr. Hastie, the commissioner of governor Farquhar, on behalf of the British government, with Rudama, king of the island, the slave trade, long carried on there to a most frightful extent, has been abolished, we hope, for ever, one of the equivalents for its abolition being an engagement on the part of our government, that twenty of the subjects of the king of Madagascar should be instructed in the most useful arts; ten at the Mauritius, and ten in England—a condition on which Rudama sets a higher value than on all the rest. Mr. Jones, the missionary of the London Society, now resides at the court of Rudama, who expresses, not only the greatest willingness, but the greatest anxiety, to receive into his dominions Protestant missionaries, (for Roman Catholics he has refused permission to come,) to instruct his subjects in the truths of the Christian religion. "If your government will instruct my people," said he to Mr. Hastie, "I am theirs for ever." This was a sentiment worthy of a king.

In Western Africa, the most pleasing success still continues to follow the labours of the CHURCH MISSIONARY SOCIETY. The negroes give satisfactory evidence of their having received the truth in the love of it, and of its bringing forth the fruits of a holy life. Docile, industrious—watchful of the dealings of Providence—attentive to the instructions of their teachers—fond of their Bibles, frequent in prayer, these new converts to the Gospel shame, by their conduct, many European professors, who must hereafter account for the use of a thousand times their advantages. The excellent governor of Sierra Leone, the benevolent and enlightened Mr. M'Carthy, still continues his patronage and protection to the agents of the society, and to their interesting flock; who will, we trust, be to them and to him a crown of rejoicing in the great day. The schools at the different stations are in a flourishing condition, and the children take great delight in attending them. Native teachers are now engaged in various parts in preaching the Gospel to their countrymen, and they evince great zeal in the service. The Rev. Mr. Johnson, accompanied by one of these teachers, and six native youths in the society's seminary, lately made a tour to the Banana islands, which have just been ceded to the British government by their native chiefs, of the family of the Caulkers, men possessing much superior knowledge, and views so much more enlightened than their fellows, that one of them has translated the book of Genesis, part of the Liturgy, and some hymns, into

the Sherboo language. The latter he has taken from the Olney collection, so that some of the pious strains of that venerable servant of God, the late Rev. John Newton, are now sung in their native tongue, by the inhabitants of those very regions in which he once assisted in carrying on the horrid traffic in human blood. The agents of the society in the East are increasingly active in the translation and distribution of the Scriptures. The New Testament is now printing at Surat, in Gujuratee, under the auspices, and with the assistance of the Bombay Bible Society. The Armenian Christians are anxiously endeavouring to supply themselves with the Scriptures in the Armenian, Arabic, and Syrian tongues; one of their archbishops, who has lately visited Bombay, not only gladly and thankfully receiving copies of them for distribution, but encouraging their perusal by the members of his church. Surat exhibited, indeed, the pleasing sight of the archdeacon and priest of that church accompanying one of the members of the Bombay committee of the Bible Society, to the house of the Armenian Christians of the city, to furnish such as were without the Scriptures at least with one copy of the New Testament, with which the Syrian churches in Travancore have also been abundantly supplied in the Syrian tongue; and the archbishop of Etz Mutzenon, on his departure from Bombay, was himself the bearer of others for the use of the Christians scattered through Persia, and the provinces of Turkey.

The missionary spirit is kindled, or we should rather say rekindled, in Switzerland. The anniversary of the BASLE MISSIONARY INSTITUTION, on the 20th of June last, was numerously attended; when the students, at their public examination, gave satisfactory proof of having made great progress in the doctrines of the Christian faith, in the Greek and Hebrew languages, in the Arabic of the Koran, and in English. The public meeting was closed by an affecting appeal from that excellent man, and most devoted Christian minister, La Roche. Four promising young men were afterwards set apart to missionary labours, and are already on their way to the Black Sea; in the countries on whose borders, or in whose neighbourhood, they are to labour; one of them proceeding, however, into the interior of Armenia. A Christian nobleman sent a thousand Swiss francs to the meeting, as a pure for the departing missionaries, as did a farmer of Alsace two hundred.

POLITICAL RETROSPECT.

SINCE the appearance of our last Number, the hand of death has again wrought important changes in our domestic politics. The ex-emperor of France, and the queen of England, are no more:—they have both passed to their great account, and have left behind them but the shadow of a name. If any thing could read a lesson, that must be attended to, on the instability of all human greatness, it surely would have been read in the little interest which the death of Buonaparte excited, not only in this country, but throughout Europe; whose dynasties were once changed at his nod—whose emperors and kings anxiously sought his friendship and alliance—whose armies fled before him—and whose immense population trembled at his name. Yet of him it might almost literally be said, that he died as the dog dieth:—an exile, a prisoner, his remains were deposited in one of the wildest spots of the most barren island of the ocean; and if any feeling were excited by his death, it was that of selfish joy at the recollection, that the sum could now be saved, which had for some years been expended on

keeping him like a lion or a tiger in safe custody. *Sic transit gloria mundi!* *Sic transit*, we may again exclaim, as we revert to the sudden removal of the queen of England. In the midst of life we are, indeed, in death;—but a few days since her majesty was asserting with a determination, on which, were she now alive, we should deem it our duty to make some remarks, her right to be crowned as queen consort of these realms; surrounded by all the pomp and splendour of the most gorgeous spectacle, perhaps, that in modern times, at least, the world has seen:—a few days more, and she was a corpse. In her grave we would wish to inter her faults, and deeply do we regret that the spirit of party would not suffer her remains to be transported in peace to the mausoleum of her ancestors at Brunswick, where she wished them to be deposited; but that her funeral procession should have been the cause of bloodshed, and the origin of feuds between the military and the people, which will not soon be allayed. Two individuals have, it appears, been shot by the soldiery; and it is highly proper that a legal inquiry should be instituted into the cause of their death. That inquiry is in progress, and whilst it is so, we should deem it highly indecorous in us to offer any remarks upon the *ex-parte* statements which have appeared in the papers. From the queen we turn to the king, who was crowned on the 19th of July, with as little interruption to the *éclat* of the imposing ceremony as, under the then existing circumstances, could have been expected. Shortly afterwards he left London for Dublin, and had nearly reached the latter metropolis, when intelligence of the death of his queen converted his public and triumphal into a private entrance.

Few things could, we conceive, have a greater tendency to confer a lasting benefit upon Ireland, than a visit of the sovereign to its shores, for the first time since England has held the dominion of that country; bearing thither the olive branch of peace, and not the scourge of war. The Irish, therefore, at all times a generous and an hospitable people, have been enthusiastic in their joy ever since it was announced that his majesty intended to honour their capital with his presence; and they have received him in a manner as gratifying to his feelings, as it has been merited by the anxiety he has evinced to render his stay amongst them, not only a source of pleasure to them for the moment, but permanently beneficial. This has been shown in the encouragement which he has afforded to their native manufactures, but still more strongly in his successful efforts to allay the animosities but too long subsisting between the Protestant and Catholic inhabitants of the country, who have joined heart and hand in giving to their common sovereign a cordial and united welcome to their land. Long, we trust, will harmony reign, where discord has so long held her triumphal sway; and that this may be the case, we would embrace the present moment of friendship, conviviality, and good humour, to urge upon our Protestant brethren the propriety and necessity of abolishing those Orange Lodges, whose processions have uniformly been the signal and the cause of the most lawless disorders, ending but too frequently in the loss of many lives; and of necessity laying the foundation of many a future, and a deadly feud. It is, we conceive, highly creditable to the duke of York, that as soon as he learned the real nature and objects of these institutions, he resolutely and deliberately resigned the office of president, which he had hastily accepted.

The sessions of parliament, brought to a close at a late period of the season, has certainly been an active one; and has embraced some topics of legislation and discussion, to which, though not the most prominently important of its proceedings, the peculiar principles which, as Christians, we advocate, induce us at least slightly to advert. The questions proposed by the bishop of Peterborough (Dr. Marsh) to the clergy of his diocese,

previous to licensing them; and to candidates for orders, before he ordained them; have, in our judgment at least, been very properly brought before parliament: for united as the church is with the state, and inseparable as are the temporal and spiritual interests of the former, whilst by law it is established, we cannot but deem it perfectly regular that the legislature should have an effectual control over the usurpations of the bishop, which, if unchecked, might by possibility altogether change the doctrines of the church, the integrity of whose articles it is their bounden duty to maintain. That those articles are Calvinistic has been asserted, and we think abundantly proved, by some of her ablest members, both amongst the laity and clergy, including with the latter not a few of the most devoted, learned, and orthodox, of her prelates. But this point we may, perhaps, discuss more at length on some future occasion, and in a different department of our Work; for be the articles and homilies of the church of England Calvinistic or Armenian, we cannot but view it as a very dangerous precedent for any bishop to found, on his own particular view and construction of them, a set of queries, which, if not answered to his satisfaction, will render nugatory and invalid subscription to the thirty-nine articles; the only test which either the law, or the rubric, requires. This would, indeed, be establishing any thing rather than that uniformity of faith and practice, on which the church of England prides herself; and might introduce as many creeds as there are dioceses. Every real friend to that church must, therefore, rejoice in the decided disapprobation of the bishop's novel procedure, expressed by the leading members of the House of Peers; both on the ministerial, and the opposition benches. Most cordially, at least, do we agree with the prudent admonition of the premier, to the right reverend bench, exhorting them not to draw tighter and closer the liberal construction of the thirty-nine articles; as by so doing they would violate the spirit of the church, and run a risk of excluding from its clergy those who had, at all times, been its most useful members, and sincere friends. Most earnestly did he recommend them, and as earnestly would we enforce that recommendation, could we hope that our exhortations might find their way to their palaces and their thrones—that they would, on these points, continue to exercise that forbearance, which, for centuries past, their predecessors have exercised with so much prudence, and so much advantage.

The friends of humanity have been vigilant and active in both houses, and, on the whole, successful; for beside directing the attention of the legislature to the horrid barbarity of suffering the burning of widows in India, an unchristian and idolatrous practice, which we, as a nation, undoubtedly have the power of preventing, if we have the will; the full concurrence of ministers has been obtained, to an address to his majesty, praying him to take more effectual means for procuring the co-operation of foreign powers in the entire abolition of the slave trade: a measure certainly most loudly called for, when it is considered, that within the short space of one year, no less than 60,000 slaves were taken from Africa; 18,000 of whom were imported into the Portuguese settlements alone: for though the mother country has by solemn treaty formally relinquished this iniquitous traffic, by a shameful evasion it is continued in her colonies; as is also the case, under similar circumstances, with those of Holland and of Spain. But of all the governments of the civilized world, that of France appears, in this respect, to be the most culpable; and we rejoice to find, that to them particularly will the remonstrance of our ministry be directed, we hope, not without effect.

The bill so properly introduced into the lower house by Mr. Martin, of Galway, for preventing cruelty to animals, has also, we are happy to learn,

passed into a law, after an opposition not very honourable to those engaged in it; and with exemptions, procured by their exertions, in favour of cock-fighting and bull-baiting, two brutal diversions, disgraceful to the English name and character; but which several of our legislators, in other respects most enlightened men, have been most unaccountably anxious to perpetuate and preserve. The voice of humanity has, however, prevailed over the cupidity of commercial speculation, though it could not over the love of barbarous sports, in procuring the rejection of the extra post bill, on the ground that the proposed speedier conveyance of letters could not be obtained without great cruelty to horses, in driving them at the furious rate of eleven miles in an hour, including stoppages — a rate at which, except in cases of extreme emergence, no animal should ever be driven.

France seems to be making rapid approximations to the constitutional freedom which this country has so long enjoyed. The censorship of the press has been rejected by the chamber of deputies; but whilst, as sincere friends to the diffusion of liberal sentiments throughout the world, we rejoice at this measure, we would not forget that there was a time when such a censorship was established by law in England. The abolition, for a period of near a hundred and fifty years, of such an intolerable restriction on the liberty of the press, whilst it teaches us gratitude for ourselves, should inspire us with hope for others.

These are still early days to expect that Spain should be in any thing like that settled state, which we yet trust, and fully anticipate, that her constitutional monarchy will, ere long, attain. A new penal code has been submitted to the Cortes; ameliorating, in some material points, the old one; yet containing some traces of bigotry and puerility, which we could wish it to have been without. Of the former description is the denunciation of the punishment of death by strangulation, by the pressure of an iron collar, against those who conspire to establish any religion differing from the Catholic. To the latter we may, perhaps, assign the seclusion of a wife, convicted of adultery, for as long a period as her husband wishes, provided it does not exceed ten years; though the same character scarcely can apply to the legal declaration of infamy pronounced against the husband, in the like case offending. It is highly creditable to the government, that very urgent representations have been made by them to the local authorities of the country, on the importance of establishing universities, schools, and charitable institutions, in the suppressed convents, which are to be repaired for these purposes at the public expense. The general diffusion of knowledge by these, and similar means, will soon, we doubt not, introduce into Spain more enlightened notions than those which the drones maintained in these convents were so active, and it is the only thing in which they were active, in promulgating. Their great patrons, the pope and his conclave, have just taken as effectual a step as could be desired, to shake the influence which they have long had in Spain, to a much greater extent than in any other transalpine country of Europe, by refusing to confirm the election of two bishops, on the ground that they took a part in the deliberations of the Cortes, hostile to the privileges and immunities of the ecclesiastical orders. The sitting of the Cortes has been peaceably and constitutionally terminated, by a speech from the throne; and it appears, that before they are assembled again, the extraordinary Cortes will be convoked, as the only means to set at rest the machinations of the disaffected. The establishment of peace and order in the Spanish provinces beyond the sea, is talked of in the king's speech as an object to which his attention will be primarily directed; though it would seem now to be so directed too late, as the time is, we suspect, rapidly approaching, when

Spain will have no provinces beyond the sea to govern, or to care for. Caraccas has surrendered to the patriot army, who, in all human probability, will soon be masters of most of the provinces of South America, still owing their allegiance to the Spanish crown.

The king of Portugal has returned from the Brazils to his European dominions, as a constitutional monarch; though we regret to notice, in the proceedings of the national Cortes, a tendency to depress the monarchical authority beneath its due weight in the three estates. The return of this monarch to Lisbon seems to have been, in some measure, accelerated by some disturbances in the Brazils, in consequence of the soldiers having been called in to disperse a meeting of electors convened to choose deputies to the Cortes; but who, instead of confining themselves to the business for which they were assembled, sent a deputation to the king, at midnight, requiring a provisional government, on the principles of the Spanish constitution, which was granted: but following up this step by other irregular proceedings, too evidently of a revolutionary tendency, the military fired into the Exchange, and killed and wounded many individuals, and apprehended several others. Tranquillity was soon restored, but the stagnation of all business proves that the public have no very strong faith in the stability of the present order of things.

The affairs of Greece and Turkey still remain in the unsettled and uncertain state in which we left them in our last, save that hostilities have been attended by greater atrocities, we fear upon both sides, and certainly upon that of the followers of the crescent, who have forcibly driven from Scio that excellent man, professor Bambas, of whom honourable mention has frequently been made in our Missionary Report; and have also broken up the school, formed upon the British system at Smyrna, by our benevolent countryman, William Allen, during his recent philanthropic tour. The savage execution of the venerable Greek patriarch, and of four bishops of his church, at Constantinople, seems to have excited great indignation in the provinces over which the creed of their church is spread; but it is extremely doubtful, whether the flame it has aroused will not, in the issue, be more destructive to themselves than their oppressors. The great European powers are said, however, to have remonstrated with the Porte upon the severity of its proceedings, not only against the Franks, but the Greeks; and it is not likely, if this course is persisted in, that Russia and Austria, at least, and especially the former, will stand by, quiet spectators of the destructive scene. The great danger to be feared from their interference, is the territorial aggrandizement of Russia—a power already, at the least, sufficiently large. Should this be attempted, as we trust it will not, the peace of Europe may be disturbed; and England again become a principal in an expensive, a lengthened, and, we fear, it would prove a general war.

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"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

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1822.

THE INVESTIGATOR.

JANUARY, 1822.

Biographical Sketch of William Hayley, Esq.

IN pursuance of our promise, we had intended to complete our Necrological Retrospect for the year 1820, by biographical sketches of Hayley and Young, two celebrated writers, removed, during that period, from their labours, which were generally calculated to promote the real interests of man; but the length to which the first of them has extended, compels us to defer the second to a future opportunity.

The subject of the present notice was born at Chichester, in October, 1745. His father was Thomas Hayley, esq. of Eartham, in Sussex, a son of Dr. Hayley, the learned dean of Chichester, and prebendary of Winchester, who died on the 12th of August, 1739; his mother, a daughter of colonel Yates, one of the members in parliament for the poet's native city. Losing his father in infancy, his mother supplied, by her kindness and attention, so severe a loss. She placed him, at an early age, in the grammar school at Kingston, in Surrey; but his health being extremely delicate, she soon took him home, and had him instructed in the rudiments of classical learning beneath the maternal roof. Thence he was removed, at a proper age, to Eton, where, as had been the case during his short stay at Kingston, he was more distinguished by his masters, and better known to his schoolfellows, for the benevolence of his temper, and the mildness of his engaging manners, than for any manifestation of extraordinary genius, or rapidity of improvement. From Eton he was sent to Trinity Hall, Cambridge, where, at the age of sixteen, he produced an ode, inserted in the congratulatory collection of his university, on the birth of the prince of Wales, our present sovereign. This early production of his muse evinced not any very superior poetical talent, though, perhaps, fully equal to most of its associates, especially to those written by collegians, who were, like himself, under-graduates. While at the university, he devoted also a considerable portion of his time to the frequent exercise of the pencil, having, at the recommendation of Mr. Steevens, the learned editor of Shakspeare, who was just

quitting the university as Hayley was about to enter it, engaged as his drawing-master, on coming to reside in college, Mr. Bretherton, a painter of some talent, under whose instructions he learnt to draw landscapes and figures, from nature and from art, with considerable taste and accuracy; and, indeed, through the friendly lessons of Meyer, the miniature painter, with whom he contracted a close intimacy, soon surpassed and instructed his first master in the management of water colours. Having afterwards executed several drawings, and some pictures on ivory from Titian, Corregio, Raphael, and other foreign masters, the poet ran some risk of being turned into a painter, though he candidly confesses, that his "exultation on such performances was like the exultation of a child, who fancies himself a great gardener, as soon as he has transplanted a few diminutive flowers*." But the love of literature, especially of poetry, was still his predominant passion; and in its favour he steadily resolved to devote no more time to the pencil than would enable him, as he advanced in life, to form a collection of miniature portraits of his particular friends, sketched by his own hand. But all hopes of realizing this pleasing prospect were destroyed by his having the misfortune to catch a severe cold while exposed, in an open boat, to the blight of a bitter easterly wind, when accompanying his friend Meyer to visit captain Cook, the navigator, on board the *Resolution*, then lying in the Thames; the consequence of which was a violent and obstinate inflammation in the eyes, productive of long and severe suffering, and compelling him to renounce his drawing, which he never resumed, but to copy two bold sketches of Matlock scenery by his friend Wright, of Derby. The delight which he had taken in the art naturally induced him to cultivate the acquaintance of its professors, with several of whom he formed an intimate friendship. From this period he applied himself principally to the study of the Greek, Latin, French, Italian, Spanish, and English poets, and to critical writers on the art, to which he had determined to devote himself, with less of natural genius for its cultivation than has fallen to the lot of many, who have gained a much humbler name in the list of the Muses' votaries. Certain it is, that no man ever laboured more assiduously to supply by study, the deficiencies of genius; but his attention was unhappily directed to a pursuit in which, of all others, art, unassisted by nature, can do the least. His studies were, in

* Hayley's *Life of Romney*, p. 67.

all probability, for some time interrupted by his marriage, on the 23d of October, 1769, to Miss Ball, a daughter of the Rev. Thomas Ball, then dean of Chichester, with whom he settled in the metropolis, where he occasionally indulged his love of poetry; but suffered none of his productions to go beyond the friendly circle, including in it some names even of poets and critics of celebrity, whose approbation could not induce him to submit them to the public eye. Ill suited by constitution or by taste for the bustle of London, or the gaiety of fashionable life, after a five years' trial, he retired to his country seat at Eartham, which he afterwards made his principal residence. Wishing to embellish this retreat with the portraits of some of his friends, Meyer recommended him to the ingenious but eccentric painter, Romney, with whom Mr. Hayley soon formed a very close intimacy. At Eartham, amidst scenery on which he gazed with the eye of a painter, this artist regularly passed a part of every autumn, surrounded by all the comforts of a second home. Hayley warmly forwarded his interests and his views, introducing him to many of his distinguished friends, whose portraits he was engaged to paint. Here the poet cultivated his talent with assiduity, and passed some of the hours not devoted to the study of his art—for with him poetry always was a study—in the harmless amusements of rural life. He gradually made up his mind, however, to venture before the public, as a candidate for the laurel which he, no doubt, thought himself entitled to wear; as he certainly had taken all due pains to deserve it; and choosing a subject which had, at least, the charms of novelty, in 1778 published, anonymously, "A Poetical Epistle to an eminent Painter" (Romney), which was deservedly well received, as the versification was extremely harmonious; the criticism, generally speaking, just and liberal; the diction spirited, and in some parts impassioned. Artists censured, indeed, and no doubt justly, many of the minuter critiques of the poet, and some of the reviewers of the day very justly charged the poem with that redundancy of expression and sickly sweetness of versification, which are the reigning and incurable faults of all this author's metrical productions. Its success was, nevertheless, so decided, that at the solicitation of his friends he removed again to London, to cultivate with greater facilities his poetical talents, and to enjoy the benefit of literary society, into which he of course would enter with every advantage that an independent fortune, an excellent disposition, and fascinating manners, could give. Of those advantages he also undoubtedly derived the

4 *Biographical Sketch of William Hayley, Esq.*

full benefit in the critical journals of the day, which from the moment of his appearance as a writer, and with an unanimity not very frequently met with amongst rival reviews, cried him up as one of the first poets, if not the very first, of his age. On the appearance of the next production of his muse, an "Epistle to a Friend on the Death of John Thornton, esq." published in 1779, it is asked, for instance, by the critic of the *Gentleman's Magazine*, whether any one could "have imputed a work, distinguished by such uncommon pathos, elegance, and fancy, to any other poet of the age;" and an occasional piece, having claim to no higher praise than that of being very smooth in its versification, and displaying some elegance of encomium, is characterized as "one of the first of literary performances*." A writer thus encouraged and flattered, with no engagements to interfere with the pursuit of his choice, was not likely to be idle long; and accordingly, in the same year, he produced an "Ode inscribed to John Howard, esq." which, though received with their usual gratitude and laudatory compliments by the reviewers, is unquestionably a very meagre and tame performance. Lyric poetry, at least, was never Hayley's forte; and the subject selected for his first flight was far, very far, above the powers of a writer who could close it with such lines as these: —

" May'st thou, in glory's hallowed blaze,
Approach th' eternal fount of praise,
With those who lead th' angelic van,
Those firm adherents to their Saviour's plan,
Who liv'd but to relieve the miseries of man."

In the year 1780 appeared his first poetical production of any very great length, in an "Essay on History, in Three Epistles to Edward Gibbon, esq." a work possessing considerable claims to public approbation, from the knowledge of the subject which it exhibited — the spirit with which the literary portraits of the historians introduced are executed — the justice of its criticism — and a vigour and nervousness of style not generally characteristic of its author's writings. It is, nevertheless, diffuse in many parts; and though, perhaps, the best of all Mr. Hayley's poems, has not that striking merit which we are warranted to expect from the surpassing excellence attributed to it by critics who assuredly were partial; though, for the credit of the tribe, we would fain hope that they were not venal. In noticing Hume, the author very

* Vol. i. p. 191, 2.

properly animadverted upon his metaphysical subtilties — his strong prejudices in favour of kingly prerogative, and his sceptical tendencies. We know not, however, how he could with any consistency, brand — as

“ Fierce polemics issuing from their den,
To stop *his* progress, and insult *his* pen,” —

those clerical and lay opponents of the infidelity so studiously, but yet so subtly, mixed up with all the historical writings of Gibbon, when he himself very deeply laments, though he as mildly censures, the same unhallowed propensities of his friend's productions. If religion is worth defending at all, it must be defended with spirit, and with firmness. If it be any thing — and we envy not either the judgment or the prospects of those who say that it is not — it is every thing; and its pretensions are too important — its interests too vital, to permit either the courtesies of politeness, or the partialities of friendship, to deter us from exposing, in the strongest language, the fallacies and the dangerous tendency of infidelity; whilst, if we believe him to be actuated by honest, though misguided motives, we spare the infidel. Compliment him, however, the Christian cannot; — the Christian dare not, at the expense of truth.

The next year gave birth to his “*Triumphs of Temper*,” the most popular of his poems; indeed, we may safely say, the only one that is, or, in all probability, ever will be so. In didactic poetry, had he confined himself to its cultivation, from his extensive knowledge — the care with which he had studied poetry as an art — and the marked preponderance of his judgment over his genius, he would probably have excelled, and gained for himself a high rank amongst writers of that class; though the highest, he was scarcely qualified to attain in any. But he was ambitious of trying his skill in all; and, therefore, in the present production, attempted to rival the celebrated mock heroic of Pope; and, by his admirers, is said fully to have succeeded in that attempt; but to that opinion the writer of the present article never can subscribe. It may, indeed, be from want of taste — they, in all probability, will say it must; that whilst he can read the *Rape of the Lock* again and again with increased delight, — after having perused this sickly and cumbrous imitation of its light and fairy strain, though it is styled by the leading critical journal of that day, an “*exquisite and enchanting poem*,” he closed it in the middle of an unsuccessful

attempt to wade through it a second time, with the feeling so well expressed by a noble satirist since :—

“Triumphant *then did* Temper’s triumphs shine,
At least, I’m sure, they triumphed over mine.”

So popular, however, had he now become as a poet, that in the following year he published a third edition of his *Epistle to Romney*, with some additions and alterations : nor did he forget, in the preface, to thank his friends, the liberal and impartial critics, who had so uniformly applauded the productions of his muse. Determined not to linger in gathering the laurels, which he had but to stretch out his hand to pluck,—from groves and sylphs, sylphids and fairies, the creatures of a fine fancy, too airy and too erratic for the management of his didactic muse, he returned to a path in which he was at least better calculated to shine ; and, in 1782, presented to the public his “*Essay on Epic Poetry* ;” a work which was received by his old friends, the reviewers, with their wonted extravagance of praise : and whilst they admitted, that “perhaps” it was “not so highly finished as some of his former performances,” they confidently predicted that, “like every thing else that he *had* published of that kind, the oftener it was read the more it *would* be admired.” This “*grano salis*” qualification is contained in the *Monthly Review**, but the most uniform of his admirers, the critics of the *Gentleman’s Magazine*, on the principle, we presume, that the last work of a favourite writer must be his best, describes this essay as “the most finished of his many excellent productions ;” and refer to passages (it is well they do so) which Dryden or Pope might have been proud to acknowledge ; a compliment, for which neither of those genuine masters of the lyre would have held themselves obliged. Nay, even this is not enough, though we should have thought it sufficient to satisfy the most voracious appetite for praise ; for they commence their review of the poem by gravely asserting, that they could “not bestow a higher eulogium, than to say that it is in every respect worthy of the name it bears ;” and they afterwards add, in the same fulsome strain, “although the poetical fame of Mr. Hayley was before so established as scarce to admit of any addition, this work, if possible, will augment it ; and makes us wish, that if his friend” (Mr. Mason, to whom the essay is addressed) “declines it, he would attempt the great desideratum which he so ably recommends ;—a national epic

* Vol. lxvii. p. 440.

poem —“ a task to which, we apprehend, no modern bard is more equal *.” But happily for his own reputation, though marvellously we must add, considering the unbounded flattery which he received, Mr. Hayley did not follow this injudicious advice, and add to the number of the Blackmores, the Pyes, the —, the —, the —; we could fill the blanks, but in mercy we forbear,—who, in aiming at a grand national epic, in the highest flight of the sublime, have sunk floundering to the very depths of the bathotically profound. This he certainly was not very unlikely to do, who, on the partial showing of his warmest friends, we had almost said his parasites, afraid almost to “ venture to hint at the least failure in his versification,” in describing the Neptune of Homer, intending to be serious, introduces such a burlesque as this : —

“ Nor feel his watery pomp their mind enlarge,
More than the pageants of my lord mayor’s barge.”

With such “ spots in the sun,” as his critic calls them, and such prosaic lines as —

“ In their false balance th’ injured Greek they raise,”

this poem is abundantly stocked; indeed throughout the whole its mediocrity is far, very far, beneath the lofty subject of its song. The notes, as is the case with all Mr. Hayley’s poems, exhibit a fund of learning, taste, and sound criticism; conveyed in a chaste and pleasing style, seldom to be met with amongst writers on such subjects, and rendering those parts of his productions unquestionably the best.

So seems not, however, to have thought the public three ages past, if we may judge from the odes, sonnets, and impromptus — elegies there was need for none, with which the periodicals thirty years ago are crammed. There we learn that “ Hayley was born to rival Pope,” — that he was “ Apollo’s favourite son,” “ born the Muses’ child;” — and that —

“ *Amidst the bards of modern date,
Sweet names of first renown!
Whose merits are exceeding great,
Said Hayley wears the crown.*”

So liberal, indeed, were his minor poetical cotemporaries with their praise, that one H. F. Carey addressed a sonnet to him on an excursion to Italy, which he never took; but to which the editor of the *Gentleman’s Magazine* † appended a

* Vol. lii. p. 347.

† Vol. lix. 553.

note, informing his readers, "that though founded on a mistake, the poem *was* too good to be lost." The latter information was at least required, for greater trash has seldom been printed than this notable sonnet on "great Albion's bard;" for whose safety more charges are given to Etesian breezes, Hygeia, and the gales, than Horace gives to the ship which carried Virgil—at least as rich a freight. Foremost amongst these poetical encomiasts was his countrywoman, Miss Seward, whom a kindred taste, and kindred faults, ranked amongst the most ardent admirers of Hayley's muse, which never was in her debt for complimentary effusions; but paid her praise for praise, and song for song.

His next production made its appearance in 1784, under the title of "Plays in Three Acts, written for a Private Theatre;" and though three of those plays exhibited the novel feature of comedies in rhyme, they were, as usual, most graciously received by the guardians of the public taste; who, refusing to concede their assent to their favourite author's bold assertion, that a comedy in rhyme might be still more entertaining than a comedy of equal merit in prose, give a specimen of their courtesy to a favourite writer, almost unique, we would fain hope, in its kind. "The comedies are in rhyme," say the Monthly Reviewers*,—"start not, reader! in rhyme—but such rhyme, so familiar, so easy, so flowing, that prose itself can scarcely appear more natural, more convenient for the purposes of dialogue, or the business of the drama."—"Rhyme, in the plays of Hayley," they afterwards observe, "may not only be endured, but applauded;" though they do add, by way of caveat against any other persons attempting to tread in the same novel and unnatural path, "let not an ordinary writer, captivated by his ease, be too eager to follow him." The article is closed by an expression of astonishment, that before these plays were given to the public in print, they were not exhibited on the boards of some of our established theatres. Tame undramatic tragedies, fitted but for closet perusal; and dialogues between vain-glorious poetasters and ignorant critics; footmen and ladies' maids; rakish Templars, and profound connoisseurs in old china, shells, and parrots; carried on in the sing-song measure of the New Bath Guide, with all its jingle, and not half its wit, calculated for the stage!—this is too gross a caricature upon sober criticism, to be treated otherwise than as a hoax or quiz, did not the

* Vol. lxx. p. 288.

uniform tenor of the remarks of these reviewers, upon every production of Hayley's pen, forbid such a supposition. Whoever takes the trouble to look at these plays, the comedies especially—few will, in these days, read them—will, we are satisfied, find our estimation of their merit much more correct, when we describe them as childish, if original in their plots; lame and ridiculous in nine instances out of ten in their attempts at wit; regularly cold where pathos is attempted; and objectionable, in no trifling degree, for the frequent indelicacy of their sentiments and allusions. Had they been performed, they would have been most deservedly hissed off the stage.

In the year 1785, Mr. Hayley gave to the public a work, in a very different walk of literature to any which he had hitherto trod; and which it would have been fortunate for his reputation had he never attempted, and for public morals, and public decency, had no succeeding writer endeavoured to imitate. We allude to "*A Philosophical, Historical, and Moral Essay on Old Maids; by a Friend to the Sisterhood:*" a work which, though published anonymously, was immediately on its appearance attributed, and attributed correctly, to his pen. Its real object it is difficult to ascertain. The author avowed his sole purpose in publishing the essay to be, "to promote the circulation of good will, and good humour, in bodies where they are frequently supposed to stagnate; and to effect this salutary and laudable design, sometimes with a very serious, and sometimes with a smiling countenance; but never by overstepping the line of modesty, and good manners." If such really was his object, he has either most miserably failed in its execution, or had a much less accurate idea of modesty than we should expect, from a man who had so high a reputation for correctness and decorum of conduct as he enjoyed, and, we believe, deservedly, through life; as the two last of the three volumes into which this essay is divided, exhibit almost a continued succession of extracts from the fathers, and other writers, which must tinge with the blush of shame the cheek of every modest woman, who may be tempted by the attractive title of the work, or the character of its author, to peruse them. For thus needlessly raking up from the oblivion into which they had fallen, passages which, if devotional, though bordering on the lascivious, in the days of their authors, must be indecent at the least, and that in the highest degree, in ours, and which, when referred to as matters of historical illustration, even by sceptical writers, have always been cited in

those dead languages in which they ought to rest—the humour, the elegance of style, the learning, the extraordinary depth of research, which unquestionably characterize this work, can offer no excuse. Nor is its indelicacy its only fault; for, singular as it may appear in a writer of Hayley's character and modes of thinking, there are many parts of it, if not nearly approximating impiety, at least going to the extreme verge of that very prevalent, but dangerous habit of treating revelation with levity, and making its style and characters butts for the shafts of unhallowed wit. Thus in the chapter entitled, "Conjectures concerning the existence of Old Maids before the Deluge;" we have a very licentious imitation of the phraseology of Scripture, purporting to be a translation from the book of the prophet Enoch, that long-lost portion of the apocryphal writings of the earlier heretics, which is said recently to have been discovered in the deserts of Abyssinia.

Nor are we disposed to view with more favour the Sermon to Old Maids, with which the essay closes, conceiving, as we do, that the mode which God has specially appointed for the promulgation of the Gospel, the mode which our Saviour sanctioned by his example, should not be profanely diverted into a mere source of mirth and merriment, harmless even though it should be, except in its tendency to bring a sacred institution down to the level of ordinary things. These objections were too palpable to escape the periodical critics of the day, who qualify their approbation of the work with some slight deduction upon this account. In a second critique upon it, furnished to the *Gentleman's Magazine* by one of its correspondents, it meets, however, with merited reprehension, though to that review a reply was inserted, bearing pretty strong internal evidence of proceeding from the pen of Mr. Hayley himself*. In the course of this year an uniform edition of the Poems and Plays of our author was printed in six volumes, small octavo, containing nothing new, except a complimentary ode to Madame de Genlis. In that edition he omitted "An Elegy on the ancient Greek model, addressed to Bishop Lowth, on occasion of a sermon preached by his lordship at St. James's," and containing a personal reflection on Dr. Price. This elegy was printed anonymously at Cambridge in 1779, and seems to have fallen almost still-born from the press, or, in the courteous phraseology of one of Mr. Hayley's critics †, "had

* *Gentleman's Magazine*, lxxii. 24.

† *Ib.* 994.

escaped the general notice of the curious," until some writer in a newspaper having, eight years after its publication, pointed it out as the production of a first-rate bard, it was somewhat anomalously reviewed among the minor publications of the day—abundantly be-praised of course, and most probably sold off the shelves of the bookseller, where it had long lain a dead weight upon his hands. Such is the mighty magic of a name!" A mighty magic, we may indeed exclaim, when we contrast the notice taken of this poem and of the avowed productions of its author's pen. The Monthly Review, at that time, and perhaps still, as respectable and as impartial as any, save where certain theological and political questions are concerned, termed it indeed, on its first appearance, "a truly liberal and manly performance*;" but the Critical, one of the foremost of Hayley's parasites, dismisses this unacknowledged, and therefore neglected offspring of his muse, in twelve lines, not one of which contains a syllable of praise. The difference in the reception of an acknowledged and an unacknowledged work of a writer who, somehow or other, *per fas aut nefas*, has gained himself a name, is, however, still more apparent when we refer to the cotemporary Reviews of an "Epistle to Admiral Keppel," published anonymously by Hayley, in the same year with his Epistle to Romney, and the Elegy just referred to, which epistle the Monthly Reviewers† coldly characterize, in an article of seven lines, as "a decent congratulation on the admiral's late honourable acquittal;" and the Critical unceremoniously dismiss, in two, as "a fanciful and not inanimate compliment‡." Mercy! what a tribute to the acknowledged talents of the first poet of the age, for whose productions these sage critics soon discovered that those of no other writer could, by any possibility, be mistaken. Again we exclaim, of what a mighty importance is a name!

In November, 1786, on the original suggestion of the Shakspeare Gallery, by the late alderman Boydell, whilst the poet was on a visit to his friend Romney, Mr. Hayley drew up the first sketch of this national project.

Through life he was a warm and genuine friend to constitutional liberty, and to the Whig principles which seated the present reigning family upon the throne. At the centenary commemoration of the revolution in 1788, he gave a public proof of his attachment to the cause which he privately supported, by producing, at the request of the Revolution Society, an ode, recited at their anniversary meeting, and

* Monthly Review, lxi. 336. † Vol. lx. 163. ‡ Vol. xlvii. 154.

afterwards printed under the title of "Occasional Stanzas," a description certainly much more appropriate to a piece which, in the course of nearly two hundred lines, exhibits not a solitary spark of lyric fire. On its publication, he appended to it a metrical epistle from queen Mary to king William, compared, by some of his critics, to the epistles of Ovid, and all but preferred to them, though characterized throughout by the prolixity and tardiness of Hayley's far humbler muse. It abounds with such couplets as —

" How to thy letter my *fond eyes* I glue,
Till tears of transport intercept their view ;"

couplets abundantly sufficient, we should imagine, to determine the degree of its resemblance to the poetry of the Augustan age. In July, 1790, Mr. Hayley and his friend, Romney, accompanied by the Rev. Thomas Carwardine, a friend of the latter, and afterwards of Cowper, paid a visit of a few weeks to doctor Warner, chaplain to lord Gower, when that nobleman was ambassador to Paris, at the commencement of the French revolution — whose dawn these tourists hailed with delight, "unconscious," to use the words of one of the party, "that the splendid vision was destined to sink in the most execrable horrors of barbarity and blood*." During their stay in the French metropolis, the strangers were kindly received by some of the first literary characters of the kingdom, amongst whom Madame de Genlis, to whom, it will be recollected, Hayley had addressed an ode, was foremost in her friendly attentions, and, after their departure, kept up for some years an epistolary correspondence with the subject of this memoir. On their return to England, Romney was delighted to find a new painting room prepared for him, which he had wished to be built, at his own expense, within the riding house at Eartham, which had previously served him for an occasional summer study. In the more convenient one now erected, and fitted for any season, both he and his liberal host hoped that he would execute many works of imagination, when he had gradually withdrawn, as he was then proposing to do, from the drudgery of his profession. He found it of great use to him for a few years, and began in it several of his master-pieces; but the rapid decline of his health forbade his deriving from it the benefit he had anticipated.

We are now led to estimate the character of Mr. Hayley

* Hayley's Life of Romney, p. 143.

as a writer in a very different department of literature to that of poetry, which he had hitherto almost exclusively cultivated. A splendid edition of the poems of Milton having been planned about the year 1790, the high, we might indeed say, the almost unrivalled, reputation enjoyed by our author amongst the poets of the day, pointed him out as the person best qualified to furnish a new life of this immortal bard, likely to give additional interest to the undertaking. He accordingly engaged in the task; but, soon after he had commenced its execution, accidentally learned, from an ill-natured letter in the newspapers, that a somewhat similar application had been made to the celebrated Cowper, with whom he was then unacquainted, for the superintendence of an edition projected by other booksellers. A natural desire to prevent even the appearance of rivalry, with which he had publicly been charged, led him to address the modest bard of Weston upon the subject, who, leaving, with his characteristic diffidence, the biography of Milton to his new correspondent, to pursue himself the more arduous duty of a commentator on his poems, gladly accepted the offer of friendship, which, in their interchange of letters upon the subject, was made to him; and thus incidentally was an intimacy commenced, which continued, without interruption, until the removal of Cowper by the stroke of death devolved upon Hayley the task of composing a biography of his friend, which will go further towards immortalizing his own name, than any other production of his pen, or than all of them combined. In May, 1792, he paid his first visit to Weston, where he was received by Cowper with all the warmth which we should expect from such a man towards an individual, with whom, to use his own impressive language, he had formed a friendship, that, he trusted, would last for life, and render them an example to all future poets*. It was as the two friends were returning from one of their morning rambles, after having passed some hours in social study and unreserved converse, that Cowper received the melancholy intelligence of Mrs. Unwin having been suddenly attacked, during their absence from the house, with a paralytic affection; an interruption to the regular current of his domestic enjoyments, which his highly nervous frame was ill calculated to bear, but whose untoward influence on his spirits the presence of so kind a friend softened in no slight degree. "It has happened well," writes the sensitive bard to his relation, lady Hesketh, on this melancholy occasion, an

* Hayley's *Life of Cowper*, iii. 392.

important epoch in his life, "that, of all men living, the man most qualified to assist and comfort me, is here, though, till within these few days, I never saw him, and, a few weeks since, had no expectation that I ever should. You have already guessed that I mean Hayley!—Hayley, who loves me as if he had known me from my cradle*." That love was, at any rate, fully returned by the heart which so affectingly describes its effects. In a letter to Hayley, written in June, 1792, Cowper thus gives vent to his affectionate feelings towards a friend, for whom he formed an attachment as lasting as it was ardent. "You are yourself a good, which I can never value enough; and, whether rich or poor in other respects, I shall always account myself better provided for than I deserve, with such a friend at my back as you. Let it please God to continue to me my William and Mary, and I will be more reasonable than to grumble†." By these familiar epithets, it must be almost needless to remind the reader, that the poet designates Hayley and Mrs. Unwin; in his correspondence with the former of whom, he frequently uses the endearing epithet of brother, as brethren they seem indeed to have been by adoption, though not even distant relatives by birth. "I love you with all my heart, and regret your absence continually.—I do nothing but scribble to you, and seem to have no relish for any other employment‡." Such were the terms of warm, and, in most other persons, it would seem, romantic attachment, in which, about this period, Cowper addressed a friend, who seems, from the letters of the author of the Task to his other correspondents, to have returned his affectionate esteem with equal warmth. "I account him," wrote Cowper to lady Hesketh, before he had any personal acquaintance with him, "the chief acquisition that my own verse has ever procured me. Brute should I be if I did not, for he promises me every assistance in his power||." "I received within my door," he tells the same lady a few weeks after they had met, "a man, but lately an entire stranger; and who now loves me as a brother, and forgets himself, to serve me§." Such friendship between men of similar pursuits,—so ardent, so free from jealousy and the mixture of every ungenerous or purely selfish feeling, is a sight as lovely as it is rare, especially, we regret to add, when men of letters are the parties to it. At the close of July, 1792, Hayley had the

* Hayley's Life of Cowper, iii. 399.

† Ib. p. 406.

‡ Ib. p. 407, 410.

|| Ib. p. 374.

§ Ib. p. 413.

satisfaction of receiving, beneath his hospitable roof at Eartham, Cowper, and the amiable woman for whom he entertained so warm, though singular an attachment. The air of Sussex benefited Mrs. Unwin, whilst the company of her host, the comforts of his elegant mansion, and the beauties of its delightful grounds, had a healing influence on the frame of Cowper, now rapidly wearing away by the continued weight of extraordinary mental depression, produced by a temperament nervous in the highest possible degree. The poets spent their mornings together in carefully revising Cowper's beautiful translations of the Latin and Italian poetry of Milton, and amused themselves after dinner in throwing together a rapid metrical version of Andriano's *Adamo*. But a still more pleasant occupation to both of them was to administer to the comforts of their venerable friend, to whom Cowper's attention exhibited, at all times in a singular combination, the fondness of a child for a parent — the respect of a lover for his mistress — and the affection of a husband to a wife, without conveying to the mind of any one even a momentary suspicion, that there was any thing improper in so unusual a connexion.

Cowper was delighted with the situation of Eartham, and the scenery around it, and paints it in such glowing colours, that, we are assured, our readers would rather have the description of Hayley's residence in his language than in ours. Of the pleasure grounds, which he styles "one of the most delightful in the world," he writes to one of his female correspondents*, "They occupy three sides of a hill," — "which," says he, in another letter†, "in Buckinghamshire might well pass for a mountain, lofty enough to command a view of the sea, which skirts the horizon to a length of many miles, with the Isle of Wight at the end of it; which may also be seen plainly," he tells another, "from the library in which we are writing." "The inland scene is equally beautiful, consisting of a large and deep valley, well cultivated, and inclosed by magnificent hills, all covered with wood. I had, for my part, no conception that a poet could be the owner of such a paradise. His house," he adds, "is as elegant as his scenes are charming." "Here," he tells his friend, Mr. Greathead, "we are as happy as it is in the power of terrestrial good to make us. It is almost a paradise in which we dwell; and our reception has been the kindest, that it was possible for friendship and hospitality to con-

* Hayley's *Life of Cowper*, iii. 436.

† *Ib.* 433.

trive. I have much to see and to enjoy," he adds, in concluding his letter, "before I can be perfectly apprized of all the delights of Eartham*." The charms of this pleasant spot were enhanced to the poet by the occasional society of some of Hayley's literary friends, who were invited to meet him there. In the number of these was Romney, who, during his stay, executed in crayons a portrait of Cowper, said not only to be the best likeness of the poet, but the happiest production of the painter's pencil. Romney himself considered it, indeed, the nearest approach he had ever made to a perfect representation of life and character. In this opinion Hayley also joined, representing, as he does, the resemblance to have been "so powerful, that spectators who contemplated the portrait with the original by its side, thought it hardly possible for any similitude to be more striking or more exact†." Nor was Cowper himself dissatisfied with the likeness, as is evident from his beautiful sonnet addressed to the artist; in which, speaking of the impression of the mind on the canvas, he says:—

"Thou hast so pencill'd mine, that though I own
The subject worthless, I have never known
The artist shining with superior grace."

Yet who does not recollect the exquisite touch of characteristic melancholy, with which he closes one of the most elegant compliments ever paid by any one:—

"But this I mark, that symptoms none of woe
In thy incomparable work appear:
Well! I am satisfied it should be so,
Since, on maturer thought, the cause is clear;
For in my looks what sorrow couldst thou see,
While I was Hayley's guest, and sat to thee?"

Sorrow, however, he did feel, even in circumstances in which he seems to have enjoyed more of happiness than fell to his lot; through a life rendered at times almost insupportable by nervous depression; so intense, as to have tempted him, it is but too well known, more than once to an act of suicide. His health continued to improve during his stay, and he slept as much in one night as he latterly had done in two; but still the great bane of his existence clung to him with little less than its wonted tenacity,—for nothing could shake off so constant, but unwelcome an intruder. "As to

* Hayley's Life of Cowper, iii. 434.

† Hayley's Life of Romney, 177, 8, 181, 2; Life of Cowper, iv. 25.

that gloominess of mind which I have had for these twenty years," he thus affectingly writes to lady Hesketh, after he had been at Eartham about three weeks, "it cleaves to me even here; and could I be translated to paradise, unless I left my body behind me, would cleave to me even there also*." After a stay of a fortnight longer, the change of air, and even the society of friends of tastes and habits the most congenial to his own, lost their effect; he abandoned the idea, which he seems at one time to have entertained, of seeking for a house in Sussex, and was anxious to get home. "This is, as I have already told you," he writes accordingly to lady Hesketh, "a delightful place; more beautiful scenery I have never beheld, nor expect to behold; but the charms of it, uncommon as they are, have not in the least alienated my affections from Weston. The genius of that place suits me better; it has an air of snug concealment, in which a disposition like mine feels peculiarly gratified; whereas here, I see from every window, woods like forests, and hills like mountains,—a wildness, in short, that rather increases my natural melancholy, and which, were it not for the agreeables I find within, would soon convince me, that mere change of place can avail me little†." Amongst those agreeables, for a while at least, was numbered Hurdis, the poet, who joined the party at the earnest solicitation both of Cowper and of Hayley, to endeavour, in their company, to divert his mind from the sorrow which the recent loss of a beloved sister had occasioned, and which seems to have extended itself to the sympathetic heart of the bard of Weston. Charlotte Smith, the celebrated novelist, a woman almost as unfortunate in her life as she was highly gifted in her mental powers, came over also to Eartham from Brighton, on purpose to enjoy the society of Cowper, who admired her talents, and felt for her misfortunes. The evening parties of this poetical group were enlivened by the fruits of this most fertile writer's morning studies, in the composition of the *Old Manor House*, one of the novels which she had then just begun. In the middle of September, this literary congress was broken up by Cowper's departure for Weston, leaving Eartham with a heavy heart, which, as appears from a letter to his host, written on the following day, soon relieved itself in tears. Their correspondence was regularly continued; and a plan was formed by Hayley, and, after some difficulties arising from his excessive modesty, acceded

* Hayley's *Life of Cowper*, iv. 8.

† *Ib.* 10.

to by Cowper, for the publication of a volume of the joint productions of the two poets, embellished by designs of Romney and of Hodges. To this confederacy Cowper was to have contributed "The Four Ages," and several minor pieces, which he had for some time been occupied, at his leisure hours, in correcting for the press, and which, with the exception of a small fragment, alone made their appearance before the public after his decease. In November, 1793, Hayley paid a second visit to Weston, whence Cowper was invited by lord Spencer to accompany his guest to Althorpe, to spend a few days there with Gibbon, with whom Hayley had lived on terms of intimacy since he had addressed to him his poetical essay on History,—was particularly esteemed by him*, and had the pleasure of receiving him as his guest at Eartham in the summer of this year. The shyness of the poet, and Mrs. Unwin's declining health, prevented, according to the representation of his biographer, the acceptance of this invitation. To these reasons, there is ground, however, for suspecting, that Cowper's known and marked aversion to the infidel principles of the historian ought in fairness to be added; for although their mutual friend expresses a very confident persuasion, that, "widely as they might differ on one important article, they were both able and willing to appreciate and enjoy the extraordinary mental powers and rare colloquial excellence of each other†," we must be allowed a doubt, whether the partiality of friendship, which unhappily led Mr. Hayley, on all occasions, to treat with too gentle a hand the scepticism of this celebrated writer, has not here misled him to the formation of a very false conclusion. For our parts, we cannot but feel satisfied, that neither Gibbon nor Cowper could have derived much gratification from a personal acquaintance. He who, in consoling the most intimate of his friends on the death of a beloved wife, in the midst of sorrows in which he deeply shared, could offer no better consolation than this,—“She is now at rest; and, if there be a future life, her mild virtues have surely entitled her to the reward of pure and perfect felicity‡,”—must have been any thing rather than a suitable companion for the pious poet, who, without the sure and certain hope of that future life, would indeed have been of all men the most miserable. On Hayley's return from lord

* Lord Sheffield's Life of Gibbon, prefixed to his Miscellaneous Works, vol. i. p. 286.

† Hayley's Life of Cowper, iv. 111.

‡ Letter from Gibbon to Lord Sheffield; Miscellaneous Works, i. 279.

Spencer's, whither he had been accompanied by Mr. Rose, one of Cowper's most intimate friends, and one early lost both to him and to the world, the two poets occupied themselves in rendering mutual assistance in the completion of the works in which they were then engaged,—Hayley, in the *Life of Milton*—Cowper, in revising his translation of Homer; a work for which he was anxious to have his friend's assistance during the whole of the winter. The kind invitation to the subject of this sketch, to remain for so long a time a guest at Weston, occupied in an agreeable office, for which, he assures us in his memoirs of his friend*, he “wanted not inclination,” was declined, partly, if not principally, in the hope that, in passing through London, he might render to Cowper a much more essential service, by quickening in the minds of his more powerful friends a seasonable attention to his interest and welfare. His fears were aroused by the then singular condition of the melancholy poet; in which, though he was in possession of all the powerful faculties of his mind, and the native tenderness of his heart, there was something so indescribable, as to lead to a well-founded apprehension, that, without some signal event in his favour to reanimate his spirits, they would gradually sink into hopeless dejection. In November, he accordingly left Buckinghamshire for London; his departure having been somewhat hastened by a slight attack,—so at least it at first seemed,—of epidemic fever, which raging with considerable virulence in the village of Weston, had affected both the poet and his guest; the latter so seriously, that he was laid up for some time in town, unable to do more towards the execution of his benevolent project than postponing the appearance of the edition of Milton, the preparations for which much agitated Cowper's mind; and making some advantageous arrangements for the publication of his Homer. But even these services had a beneficial, though but a temporary effect, upon a mind which, from the peculiar constitution of the body to which it was linked, often viewed as matters of the deepest moment what would to others have seemed but “trifles light as air.” For a time—though, alas! it was but too short—he resumed his literary pursuits with cheerfulness, and even talked of having a work of his embellished by the pencil of Lawrence, and made a companion to one of Hayley's, as an event which he anticipated with the utmost complacence; adding immediately, “I

* Hayley's *Life of Cowper*, vol. iv. p. 114.

cannot tell you what a relief I feel it, not to be pressed for Milton * :” a relief for which, as we have already stated, he was indebted to the exertions of his friend and anticipated coadjutor. This work was, in all probability, the *Four Ages*; a poem originally suggested to him by his neighbour, the rev. Mr. Buchanan, curate of Ravenstone, and to the composition of which he long looked forward with great delight, intending to devote himself to the task, when he had completed the revision of his *Homer*, but of which he never had sufficient health or spirits left to finish more than eight and thirty lines. From this period his mental depression rapidly gained ground upon him, and soon assumed very unequivocal marks of approaching, if not of actual insanity. These the kindness of Mr. Greathead communicated to Mr. Hayley, when, in April, 1794, the dejected poet refused food and medicine, and gave his friends reason to apprehend that his life could not long be expected. “ You, dear sir,” writes this excellent man and warm-hearted friend, after announcing these alarming symptoms, “ have already effectually expressed and proved the warmth of your friendship. I cannot think that any thing but your society would have been sufficient, during the infirmity under which his mind has long been oppressed, to have supported him against the shock of Mrs. Unwin’s paralytic attack. I am certain that nothing else could have prevailed upon him to undertake the journey to Eartham. You have succeeded where his other friends knew they could not; and where they apprehended no one could. How natural, therefore, nay, how reasonable, is it for them to look to you, as most likely to be instrumental, under the blessing of God, for relief in the present distressing and alarming crisis. It is, indeed, scarcely attemptable to ask any person to take such a journey, and involve himself in so melancholy a scene, with an uncertainty of the desired success, increased as the apparent difficulty is by dear Mr. Cowper’s aversion to all company, and by poor Mrs. Unwin’s mental and bodily infirmities. On these accounts, lady Hesketh dares not ask it of you, rejoiced as she would be at your arrival. Am I not, dear sir, a very presumptuous person, who, in the face of all opposition, dare this? I am emboldened by those two powerful supporters, conscience and experience. Was I at Eartham, I would certainly undertake the labour I presume to recommend, for the bare pos-

* Hayley’s *Life of Cowper*, vol. iv. 125.

sibility of restoring Mr. Cowper to himself, to his friends, to the public, and to God." On the receipt of a letter, as honourable to the writer as it was to the person to whom it was addressed, Hayley hastened to Weston, where his visit failed, however, in producing the effects anticipated from it. The poor hypochondriac — maniac we might rather say, but from the unwillingness which we feel to apply such a term to such a man, even in the wreck of one of the finest minds which the great Creator ever formed — was, to use the expression of his faithful friend, "too much overwhelmed by his oppressive malady, to show even the least glimmering of satisfaction at the appearance of a guest, whom he used to receive with the most lively expressions of affectionate delight*." In the hope of diverting the poet's melancholy, Hayley brought with him his son, a boy of fine talents and disposition, to whom Cowper was remarkably attached. In happier times he had amused himself with the lad's ingenious criticisms on some passages of his translation of Homer, in which he evinced a taste and judgment far beyond his years; and even in this disastrous moment, his gentle voice had more influence in charming away the dæmon by which he seemed possessed, than any other. But even that was fated soon to fail; and his unconquerable depression defeated the united efforts of his relatives and friends, to cheer his spirits and restore him to himself. Hayley's visit enabled lady Hesketh to leave the patient, to promote whose comfort she had generously devoted herself, for a few days, that she might have a personal conference with Doctor Willis, to whom lord Thurlow had particularly recommended his distressing case. His malady was, however, beyond an earthly physician's skill; and the only consolation which his friend received, before he was compelled, by the pressure of claims upon his time, likely to be productive of more benefit to others, and more satisfaction to himself, was the receipt of a letter from lord Spencer, announcing his majesty's most gracious intention to bestow upon Cowper a pension, sufficient in its amount to secure him an honourable competence for the remainder of his days. That pension was received for his use, but it came too late to be enjoyed.

Soon after his return to Sussex from so melancholy a scene, Mr. Hayley was actively engaged in endeavouring to ward off a repetition of it in the person of another valued friend. Romney, from excessive devotion to his favourite

* Hayley's Life of Cowper, vol. iv. p. 147, 8.

studies, and perhaps, in some measure, from the indulgence of eccentricities in his life and conduct, exhibited, about this time, symptoms of that hypochondriacal tendency which embittered the latter years of his existence; and to divert its approach, the poet and his son Thomas, the interesting youth already mentioned, took a journey with him into Hampshire, where they spent a short time most pleasantly with Doctor Warton, who had long been one of Hayley's friends and correspondents. This year had, indeed, made several breaches in the circle of our author's more intimate associations; for besides the afflictions of Cowper and of Romney, he had been suddenly deprived, at its commencement, of Gibbon, whom he had engaged to visit in the course of the spring at Lausanne.

In the midst of these distressing interruptions he pursued, however, his literary labours with success, and in the year 1795 gave the world the *Life of Milton*, on which he had been engaged for five years. It seems to have had the benefit of Cowper's revisal; for in writing to his friend, Mr. Hurdis, professor of poetry at Oxford, in November, 1793, referring to Hayley's second visit to Weston, he says, "He left me but a few days since, having spent somewhat more than a fortnight here; during which time we employed all our leisure hours in the revisal of his *Life of Milton*. It is now finished, and a very finished work it is; and one that will do great honour, I am persuaded, to the biographer, and the excellent man of injured memory who is the subject of it*." In this work he seems indeed to have been deeply interested; for he writes to its author, a few days after, "I am impatient for the appearance of it, because impatient to have the spotless credit of the great poet's character, as a man and a citizen, vindicated as it ought to be, and as it never will be again†." This satisfaction it is not likely that he ever enjoyed; for when the volume did appear, he was in the course of removal from his beloved retreat at Weston, to be placed under the care of his maternal relatives in Norfolk, whose kind attentions soothed, as well as any thing could soothe, the last years of his extraordinary life, and amongst whom that life was closed. His correspondence with the friend to whom he formerly wrote with such frequency and delight, had for some time ceased; and so completely was his existence treated as a blank, that in the dedication of the second edition of the work, for whose publication he was so

* Hayley's *Life of Cowper*, vol. iv. p. 120, 121.

† *Ib.* p. 126, 7.

anxious, its author speaks of him in terms but rarely, if ever used, but in application to the dead—though breathing of hopes, which he who gave expression to them could scarcely entertain. After mentioning the translations of Milton's Latin and Italian poems, with specimens of which the work was embellished, he affectingly adds, "For the honour of Milton, and for that of his most worthy interpreter, I hope that the whole of this most admirable performance may soon be imparted to the public, as I trust that returning health will happily restore its incomparable author to his suspended studies; an event that may affect the moral interest and the mental delight of all the world;—for rarely, very rarely indeed, has Heaven bestowed on any individual such an ample, such a variegated portion of true poetical genius; and never did it add greater purity of heart to that divine yet perilous talent, to guide and sanctify its execution. Those who are best acquainted with the writings and the virtues of my inestimable friend, must be most fervent in their hopes, that in the course and the close of his poetical career, he may resemble his great and favourite predecessors, Homer and Milton. Their spirits were illuminated in the decline of life by a fresh portion of poetical power; and if in their latter productions they rose not to the full force and splendour of their meridian glory, they yet enchanted mankind with the sweetness and serenity of their descending light*." The dedication from which this beautiful tribute to the talent of a friend, cast by the most melancholy malady into a temporary shade, is extracted, is addressed to Doctor Joseph Warton, and bears date at Eartham, on the 29th of October, 1795. The edition to which it was prefixed, was printed in the following year, the first having formed a part of the magnificent impression of Milton's works published by Messrs. Boydell. In the introduction to this work† he speaks again of Cowper in terms of the highest commendation and most affectionate friendship, though, as the sentiments are nearly the same as those contained in the dedication, we shall not transcribe the passage. To the merit of this, the first biographical production of Hayley's pen, what higher testimony could be borne than has already been quoted from the letters of Cowper; to which, however, we add that of Dr. Warton, a most accomplished scholar and enlightened critic, who, in acknowledging the honour of the dedication of the work to him, says, "I have read your life with equal pleasure, atten-

* Hayley's *Life of Milton*, 2d edit. p. xxii. xxiii.

† P. 3, 4.

tion, and information. You have candidly and completely vindicated our unrivalled bard *." The same favourable opinion was expressed by the reviewers, we believe, without exception, and, generally speaking, with more discrimination than they evinced in criticising the former productions of its author. By some, indeed, he was accused of too much warmth and illiberality in his reflections on Johnson's partial criticisms on the great object of his poetical idolatry; and though in this we are inclined to think he could scarcely err, we have traced in various parts of the memoir, especially in vindicating his subserviency to Cromwell, the effects of that partiality which a biographer scarcely can escape, when he writes *con amore*, as Hayley confessedly did, in delineating the character of Milton. Its author was also very fairly charged with giving way to a mean spirit of literary jealousy, in withholding from the Life of that great poet, by Dr. Symmons, the praise which it justly merited. With these slight exceptions, we cordially concur in all the praise which has justly been bestowed on this interesting and judicious life, as we also do, on the other hand, at least as fully, in the dissatisfaction expressed by most of the critical tribe of that day with the tameness of an Elegy on Sir William Jones, published by Mr. Hayley in the course of the same year, under the additional disadvantage of following that of Mr. Maurice, which in force and genius it fell far beneath, though even that is occasionally cumbrous and dull. Hayley's elegy disappointed even Miss Seward, whose nauseous extravagance of praise, in former cases, is calculated to excite nothing but disgust. "Many of the phrases," she truly says, "are oddly prosaic;"—and "the epithets applied to the deceased have often a coaxing effeminacy that would proceed better from a lover bewailing his mistress, or a parent his child, than from a celebrated literary character, paying tribute to the manes of congenial excellence†." It was perhaps the hearing, nearly for the first time, the language of truth employed in the criticism of any of his avowed productions, on occasion of the publication of this poem, that induced Mr. Hayley, for a longer period than usual, to refrain from presenting to the public any new production of his muse. In 1789, soon after his Revolution Ode had been received with somewhat less than their wonted courtesy by the reviewers, we learn from his incessant flatterer Miss Seward, who lived like him on praise, that the nonsense and malice of the public critics (though surely no one

* Woll's Life of Warton, 405.

† Seward's Letters, iv. 158.

had ever less reason to complain of their severity) seemed to have given him the same disgust to the idea of publishing; that sickened upon the spirit of this literary lady, and slackened all her nerves of poetic industry*. The repetition of a dose of wholesome reproof, so unpalatable to a man whose taste and appetite had been palled by the lusciousness of praise, was likely to renew this feeling; and accordingly we do not find him again making his appearance as an author until the year 1800, when he printed his *Essay on Sculpture*, addressed in an epistle to Flaxman, to whom his son had been for some years a pupil, with every promise of future excellence in the art which that great sculptor so successfully cultivated. His health had, however, been delicate from childhood; and a curvature of the spine, a most dangerous malady, whose symptoms had for some time been mistaken for a slight injury to the muscles of the breast, baffled all the anxious efforts of his affectionate parent, by change of air and the best medical advice, to prolong a life deservedly most dear to them, beyond his eighteenth year. He died in the month of June, 1800. The death of Mrs. Hayley, three years before, under peculiarly distressing circumstances, had materially affected her husband's spirits, heart, and, coupled with his own declining health, which never had been strong, rendered him the less able to struggle with a bereavement so severe. She was a woman endowed with powers of mind of so superior an order, that she was strongly suspected of having assisted her husband in the composition of his works—a detraction from their merits, to which most authors have been subjected who have had literary wives. She was in frequent correspondence with Miss Seward; but the only works she published were a translation of "*The Marchioness Lambert's Essays on Friendship and Old Age, with an Introductory Letter to William Melmoth, Esq.*" to which a sonnet by her husband was prefixed, and "*The Triumph of Acquaintance over Friendship, an Essay for the Times.*" The former was printed in 1780; the latter in 1796, the year previous to her death, which happened on the 8th of November, 1797. In the interval between the publication of his elegy on sir William Jones and the "*Essay on Sculpture*," their author had also sustained another loss, deeply affecting the feelings of a heart as susceptible of friendship as was his. On the 25th of April, 1800, Cowper's weary and shattered frame found rest and quiet in the grave. He had

* Seward's Letters, li. 272.

only written two short and sorrowful letters to Hayley since his removal into Norfolk; and that devoted friend was prevented the melancholy pleasure of seeing him once again in the flesh — their spirits have, we trust, long since, been reunited in a better and a happier world — by the dangerous illness and impending death of the darling child who soon followed the poet, by whom he had been distinguished in the budding of his talents, to the house appointed for all the living. Under such a pressure of accumulated distress, it is not to be expected that any man could write with his wonted force —

“Slow comes the verse which real grief inspires :
What mourner ever felt poetic fires ?”

With these lines of the poet, to the truth of which we cordially subscribe, in our recollection, we shall pass no harsher criticism upon the *Essay on Sculpture*, than that its versification is more prosaic and faulty than that of its author's other didactic poems, to which it is certainly inferior in all points but the notes, in which Mr. Hayley exhibited his wonted taste and learning. The epistolary correspondence of Miss Seward, in her criticisms upon this work, exhibits a singular and lamentable instance of the insincerity of praise from those who have not firmness or honesty enough to tell their friends the truth. To the author of the poem she writes, with an affectation but too frequently apparent in letters written for the public, and not for the correspondent, “The *Epistles on Sculpture* admirably widen the circle of your Encyclopedian muse, which enriches the literary fame of Britain with poetic celebration of the arts and sciences, traces their progress, and recalls the just claims of their professors from the oblivious shadows of time*.” She ventures, indeed, gently to hint at the too frequent recurrence of certain epithets in so *rich* a poem; yet within a fortnight she refers another correspondent to that same rich poem, as a proof that the genius of the author had rapidly declined from its meridian. Such is the sincerity of flatterers. By such Hayley was unfortunately surrounded, and they were the bane of his improvement in the tuneful art.

Happily, however, for his lasting reputation, circumstances over which he had little control, marked out for him a path of literature in which he was infinitely better calculated to shine. On the 19th of March, 1802, his friend

* Letters, iv. 302.

Romney died at Kendal, in the arms of a wife whom he had quitted for years without a cause, but who received him with kindness when he retired to the scenes of his youth, shattered in constitution and spirits, and wishing for nothing so anxiously as a faithful nurse. From that period, Hayley was actively engaged in collecting materials for biographical memoirs of this extraordinary artist, and of the amiable poet to whom he had introduced him, and whose life, though widely differing in some important respects, in a few of its leading features but too closely resembled his. Those of Cowper were first arranged and presented to the public, by whom, as it had been expected with impatience, it was received with merited approbation. We are far from thinking it free from faults; but notwithstanding some verbosity and affectation of style, a disposition uniformly to praise, and a frequent extravagance in the praise itself, we cannot but think this life of Cowper one of the most interesting pieces of biography in the English language. The memoirs of Romney were so much longer in preparation, that three intervening publications call for previous notice at our hands. The first is the "Triumph of Music," published in the year 1804, and completing its author's poetical commemorations of the sister arts. This is a singular performance; and though exhibiting very gratifying proofs of religion, which he had always defended in his works, (having, latterly at least, made a deep impression upon the poet's heart,) we cannot, upon that account, be blind to its literary defects. The versification is tamer and more hobbling than any of Mr. Hayley's former productions; and the novelty of the combination of lyrical and didactic poetry, ode, hymn, elegy, and sonnet, in one piece, is only exceeded by the completeness of its failure. "Rincurses de la verre" is indeed a much more correct description of its merits, than the unqualified praise bestowed upon it by another critic, by whom its pious tendency must have been considered a sufficient atonement for a thousand faults, or it never would have been praised by him as it is. Those faults attracted the attention of the literary giants of the north, critics of a very different description to those who had so liberally dealt to Mr. Hayley praises by the wholesale, whenever his name made its appearance on their table; and although the Edinburgh Reviewers are any thing rather than an oracle with us, we so completely coincide with their remarks on the general merits of our author's poetry, that we shall transcribe them into our pages, instead of clothing the

same sentiments in less powerful language of our own. "Fortune," say these critics very truly, "has her favourites in the republic of letters as well as in the aristocracy of wealth. Desert is sometimes left, we are afraid, to pine in obscurity, while mediocrity is occasionally promoted to a share of public notice and indulgence, which appears surprising, when its claims come to be fairly investigated. To the latter class we conceive the author of the poem before us to belong. His indefatigable industry during a long life, his character as a polite scholar, and his intimacy with men of the first literary eminence, are circumstances quite independent of the divine inspiration of genius; but in Mr. Hayley's case they have so well supplied the deficiency, that his name carries to the general ear a sort of classical sound. The charm dissolves, however, upon a near examination; and leaves us to discover, in all the productions of his muse, a decided and invariable mediocrity. There is scarcely any passage, in all his metrical compositions, which may not be reduced, by a few slight transpositions, to sober, sensible prose, without one distinguishable fragment of the scattered poet. Even in his earlier works, when the vigour of his fancy was unimpaired, there is a continual tameness of conception, and monotony of versification, that show he was not born for the higher flights of poetry." After paying a merited compliment to the general excellence of his notes — unhappily wanting to this poem, — they very justly add, "When Mr. Hayley refers us to a note, it is not an interruption, but a relief; and we gladly quit languid verse for agreeable prose *."

The opinion here expressed of the merits of this poem, accorded in substance with that of most of the critics of the day. Mr. Hayley had survived his reputation as a poet — a situation, in our esteem, infinitely more pitiable than that of never having enjoyed a reputation to survive. He published, however, in the following year, a volume of ballads, founded on anecdotes relating to animals; a work not by any means calculated to revive his fame, though fully equal in its merits to the modesty of its pretensions, which were those of a higher class of nursery rhymes.

In the year 1809, he gave to the public, in a quarto volume, ornamented with designs by Fladman, the long expected translation of Milton's Latin and Italian poems, with the fragments of commentary on *Paradise Lost*, by Cowper, for the benefit of whose orphan godson, a son

* *Edinburgh Review*, vi. 56.

of his friend, Rose, Mr. Hayley undertook the task of preparing them for the press, introducing them by some prefatory remarks, and adding a variety of notes, exhibiting, as usual, the extent and variety of his reading, and the correctness of his taste and judgment. The work was handsomely printed and ornamented, but unfortunately abounds with typographical errors, attributable in part to the incorrectness of a country press, and in part, we doubt not, to the failing eyesight of its benevolent editor, which, always so weak, from a strong tendency to internal inflammation, (for not the slightest external injury could be seen,) that it is wonderful how he wrote so much as he did, grew weaker as he advanced in age. In the following year, the *Life of Romney*, on which he had long been engaged, made its appearance; and may be very justly characterised, in the words of one of its author's most uniformly friendly critics, "one of the most ingenious and affectionate tributes ever paid to the memory of a departed friend*." Indeed, its chief fault is that it is too much so; that there is more of friendship and the friend, than of the artist and his works, of his heart than of his mind, his feelings than his actions, in its pages. The subject was not so attractive as the *Life of Cowper*; there is more of affectation, and more of self, in the shape of sonnets and other poems, hitched into a narrative with which they are seldom connected, too evidently for mere display, than in that admirable piece of biography: yet, notwithstanding these deductions, the *Life of Romney* is a work doing no discredit to its author's established reputation in this interesting walk of literature. And well would it have been for his general reputation as a writer, had this work been his last; but unhappily mistaking his forte to the close of life, he published, in 1811, "three plays, with a preface, including dramatic observations by lieut. gen. Burgoyne," through whose kind interference *Eudora*, one of the trio of tragedies, was represented on the stage, and was no sooner on than it was deservedly hooted off.

"Fir'd that the house rejects him, 'sdeath *he prints it*,
To shame the fools" —

The only persons whom it ought to have shamed, or whom in all probability it did shame, were, however, the author, and the few friends who still maintained his claim to great

* *Gentleman's Magazine*, lxxix. 1147.

excellence in the poetic art; in which the productions of more modern, and infinitely superior writers, had thrown him completely into the shade. Even these were daily diminishing in number and in zeal. The periodical critics spoke without reserve of his "lame and negligent versification"—his "many intervals of tame and feeble thought"—his "silver mixed with so much alloy, as to be in danger of passing for base metal, and requiring to be purified and repolished throughout." They unhesitatingly told him, that "he was trifling with his fame;" and, considering how they themselves had fed and pampered his disease, more candidly than kindly reminded him, "that many writers have perished of literary obesity;" very plainly hinting, that such would, probably, be his fate—and such, as a poet, it unquestionably has been. In old age, for he was now in his 65th year, he had yet to learn that most difficult of an author's tasks—how to destroy what ought to be destroyed. He would never otherwise have suffered those plays to see the light, whose dramatic demerits were so palpable, that even his profuse encomiast, Miss Seward, could not but discover and record them. "The Graces, not the Furies," it was no less truly than elegantly remarked by one of the critics of this last production of his pen*, "rocked his cradle; and he misses his destination, when he endeavours to delineate or to infuse the deeper passions." Even the Graces themselves, we are compelled to add, in the multiplicity of the literary labours of his long and active life, but too often forsook his side.

After the death of his beloved son, Mr. Hayley left for ever his delightful seat at Eartham; on the decoration of which he had spent a considerable sum of money; and where he had passed too many happy days with endeared connexions, now in the land of spirits, to be delightful more. His future residence was at Felpham, where he had built himself a small house, for the benefit of its vicinity to Bognor, whither the invalids of his family frequently went to bathe. Here his life, which had hitherto been passed in free and social intercourse with some of the first literary characters of the age, and with many distinguished also by their rank, was spent in retirement; and, with his familiar friends, he generally adopted the title and signature of the Hermit, a character, which, in comparison with his former habits and pursuits, was not inappropriate to his present ones. To the

* Monthly Review, lxxviii. 260.

close of his life, however, he kept up an occasional intercourse with the noblemen and gentlemen in his neighbourhood, with whom he had always lived on the most friendly terms; whilst his vicinity to Bognor enlivened his solitude during the bathing season, by visits from the principal summer residents at that fashionable place of resort. For some years he had suffered under a very distressing malady, to which men of literary habits, and sedentary lives, are peculiarly exposed; an attack of which terminated his existence, on the 9th of November, 1820, three days after he had completed his 75th year. His death was gradual, and without pain, the use of his faculties being continued to him to the last moment of his existence.

On his character as a writer we have already too fully and freely offered our remarks, as his productions came successively under our notice, to require any thing in the nature of a general summary here. The greater part of his poetry will, in all probability, die with him; at least it will be well for his reputation if it does so: his biographical compositions will survive, and survive advantageously to their author's fame, until the names of Milton, and Cowper, and Romney, shall be forgotten. Even of his prose compositions, grace and elegance are the characteristic features, rather than sublimity or strength—to which in none of his works did he ever attain. He published carefully what he does not seem to have written hastily; and polished his compositions often, until he became affected where he meant to be affecting.

He was unquestionably possessed of considerable learning, of which also he had the rare faculty of knowing how to make a proper use; rendering, as he uniformly did, his erudition auxiliary to the elegance of his style, and the correctness of his taste. In him learning wore its most attractive form—never a repulsive one, as in other writers it but too frequently has done. The best Greek, Latin, French, Italian, and Spanish writers, were of his familiar acquaintance; and he was well read in the fathers of the church, of whose productions few men, in the present day, know any thing but the names.

In politics he was a decided Whig: some of his Tory friends thought, indeed, that he verged too nearly on the wild notions of the democrats, or, in the phraseology of our own times, the radicals. His sentiments prevented not, however, his numbering amongst his intimate associates some of the leading characters of the opposite party; whence,

coupled with the general mildness of his character, we may fairly infer, that in the declaration of his opinions he was not violent or offensive. Lord Thurlow was his friend and correspondent, exchanging with him, after his retirement from public life, several letters on Greek literature—a topic at all times a favourite one with this great lawyer, and active statesman. The duke of Richmond, lord Spencer, the duchess of Devonshire, Burke, sir William and lady Hamilton, Gibbon, Cowper, Hurdis, Reynolds, Romney, Flaxman, Miss Seward, Charlotte Smith—these were some of his friends and associates in the meridian of his life; and the man who lived on terms of intimacy with persons of such different sentiments and characters, could not have been an unamiable companion.

He appears, indeed, to have been quite the reverse. His temper was mild and benevolent—his manner so peculiarly graceful and polite, that Miss Seward calls him the most dazzling and engaging of mankind. His house was at all times open to his friends, who were received beneath his roof with a hearty welcome, and entertained in a style of simple elegance, without profusion. To flattery he was not inaccessible; nor, if we may judge from the doses administered by Miss Seward, was he easily alarmed at its grossness. Speaking generally as little ill of any man, as author ever did of his brethren, he sometimes gave way to the spirit of literary jealousy to an extent which, on maturer reflection, his own good sense and natural candour must have induced him to condemn. His domestic life could not have been a happy one. Mrs. Hayley was not the most suitable companion he could have chosen. “She had,” says Miss Seward, who must have known her well, “a Gallic gaiety of spirit, which the infelicities of her destiny could but transiently, however violently, impede. The short paroxysm of anguish passed—the tide of vivacity returned, and bore down every thing before it*.” This was not a disposition calculated to make so gentle a spirit as the poet possessed, happy. Mrs. Hayley wanted discretion in the affairs of common life—was extravagant—a great talker—wished always to be in society, and consequently could not endure the solitude which her husband loved. Differing, therefore, in taste, inclination, and habit, so decidedly as to render their living together inconsistent with each other’s peace, they separated by consent, a year or two before her

* Letters, v. 22.

death; the liberal maintenance allowed his wife, entrenching very much upon Mr. Hayley's limited, though handsome income. Away from him, as she had done whilst with him, Mrs. Hayley was proud of her husband's talents; and always spoke in the highest terms of his virtues. The son whom he so fondly loved, was not hers; but the offspring, it would seem, of some improper connexion in the poet's earlier life, and for some time he is said to have sustained in the family the doubtful character of a *protégé*. This representation passed with the less remark, because the benevolence of Mr. Hayley's disposition had, many years before, induced him to adopt a friendless youth of genius, of the name of Howel, whom he himself instructed in French, geography, Italian, and fencing, after he had acquired a considerable share of classical learning at Westminster; and when his education was thus liberally completed, he procured a commission for him in the army, in which he behaved with great gallantry in the East Indies; but perished in his passage home, laden with honours he had well deserved.

Of Mr. Hayley's religious sentiments and character, it is difficult to speak as minutely as we could wish that we had the means of doing. His connexion with Gibbon naturally gave rise to a suspicion of his infidelity, which was strengthened by his continual absence from public worship. The latter circumstance, deeply as its example is to be deplored, was, however, occasioned entirely by the infirmity of his health, especially the severe complaint in his eyes, which was always aggravated by the slightest damp or vapour. But he read every Sunday the service of the church, to such of his domestics as were detained at home; and seldom, if ever, passed a day without perusing some portion of the Scriptures. He considered them, indeed, as he well expressed the sentiment in the concluding lines of his epitaph on Collins, to be the most precious of all compositions; and grounded his hope of justification on the death and merits of his Saviour. In a Bible which he had diligently perused for more than 60 years, he had transcribed from Tasso, the following beautiful lines as expressive of the sincerity of that faith, whose rich inheritance we earnestly hope that he has reaped:—

Da cui s' impara
La via di gir al ben perfetto e vero!
Fuggir l' ira di tempo e della morte.
Felice lui, che con sì fide scorte,
Mandando al ciel il suo gentil pensiero
Vive la sua vita soave e chiara.

Short Account of the Islands of Timor, Rotti, Savu, Solor, Ende, or Floris, and Sumba, or Sandal Wood Island, in the Indian Archipelago.

(Communicated by Sir THOMAS STAMFORD RAFFLES, Knt., Lieut.-Governor of Fort Marlborough, Bencoolen.)

TIMOR.

THE island of Timor, situated between the 8th and 11th degrees of south latitude, and the 123d and 127th of east longitude, is throughout a hilly country. Many of the hills are of a considerable height, and conical, but it is not known that any volcanos exist. The whole island is subject to frequent earthquakes, several generally occurring yearly, but more particularly in the months of November and December, at the change of the monsoon, and if the rains are late they are the more severe. The church and government-house of Coupang were thrown down by one in 1794, since which they have not been rebuilt. The valleys are generally very narrow, with steep sides, but in a few instances open into plains of a considerable extent: one of the largest is at the bottom of Coupang bay, and is certainly not less than ten miles square.

The rivers are all small, and so steep that there are not any of them navigable beyond the influence of the tide, which is seldom above four hundred yards, and the flattest not two miles. The rise of tide at full and change is about nine feet. There are several anchorages along the N.W. coast during the S.E. monsoon, but Delli and Coupang alone deserve the name of harbours. Delli harbour, situated on the N.E. part of the coast, is open to all winds from W.N.W. to E.N.E., but is perfectly defended from the sea by a reef of rocks (dry in some parts at low water), which extend across it, leaving only two narrow passages through them, one from the N.W. and a smaller one from the N.E. The first alone is capable of admitting large ships. A pilot establishment is kept up, and all vessels entering must pay pilotage. Coupang harbour is on the S.W. part of the coast; it is a large bay, about twelve miles wide at the mouth, and upwards of twenty deep; it is formed by the island of Semao to the S.W., and a point of Timor to the north.

Fort Concordia is situated on the south side of the bay, near the straits of Semao. At the distance of from one to three quarters of a mile off shore (the flagstaff of the fort

bearing from S. to S.W.), is found excellent anchorage in the easterly monsoon, in from ten to twelve fathoms of water; clear, muddy bottom. But as the bay is entirely open to the N.W., ships cannot lie there at that season, but are perfectly sheltered either on the north side of the bay, under a small island called Pulo Tekoos, or in the straits of Semao. The water shoals very gradually into the bottom of the bay; and the mud is so soft, that a ship going on shore there in a gale of wind would not receive any damage.

The Dutch and Portuguese between them claim the entire sovereignty of the island; Fort Concordia being the seat of government of the former, and Delli of the latter. The power of each at the present day is decreased so much, that their authority is only acknowledged by such of the chiefs as need their assistance against their more powerful neighbours; whilst the others are either in open rebellion against their respective governments, or in peaceful, but avowed, independence. The nominal boundary of the two governments cannot be formed by a line drawn in any direction, as some of the petty states near Delli are under the Dutch, whilst others near Coupang are under the Portuguese. It is however considered, that the whole of the country to the east of Delli belongs to the Portuguese; and the whole of the south coast, which has at present entirely thrown off its allegiance, properly belongs to the Dutch. Along the N.W. coast the two governments are completely mixed.

Gold is found in several of the rivers of Timor, both in lumps and dust; some of the lumps are large, weighing fully two ounces. Two of the most productive rivers are situated within the Dutch government; they take their rise near the centre of the island, in the emperor of Amacoona's country, and, taking opposite courses, one falls into the north, and the other into the south sea. The latter was seized about ten years ago by the rebel chief of Amanoobang, who has retained it ever since. From a superstitious motive, the natives have an unconquerable objection to any person's taking the gold from those rivers, and, except in very rare instances, do not ever touch it themselves. On those occasions they do not presume to touch it until they have sacrificed a human being to the deity of the river, and then take only a very small quantity, never using it in traffic. Copper is said to abound in the Philaran hills, situated near the centre of the N.W. side of the island, the chief of which acknowledges the authority of Coupang. The specimens

36. *Short Account of the Islands of Timor, Rotti, &c.*

procured are large lumps of native copper, imbedded in hard, white, shining stone, and, when dissolved in aqua fortis, do not leave any residue. These are the only metals known to exist; but, from the appearance of the country, it is not improbable iron may also be found: that it presents the finest and most interesting field for mineralogical inquiries of any island of equal extent in this sea, appears to be the case from every account that can be heard of it.

The natives are generally of a very dark colour, with frizzled, bushy hair; but less inclining to the Papuans than the natives of Ende. They are below the middle size, and rather slight in their figure: in countenance they more nearly resemble the South Sea islanders than any of the Malay tribes.

The dress of the men of the rank of peasant, and of the women of the same class, is a cloth only, without any *baju*. The rajahs generally wear *bajus* of silk, or chintz, with five or six handkerchiefs of different colours, wrapped loosely round their heads. Their ornaments chiefly consist of arm rings of gold, silver, or ivory, with feathers in their heads, generally made from the tail-feathers of the cock. The two latter may be worn by all descriptions of people, but the gold and silver ones only by the nobility, unless by the express permission of the sovereign, as a reward for some heroic exploit, such as procuring the head of an enemy in battle. The women wear arm and ankle rings of earthen ware, of much the same make and description as those worn by women in India.

There does not appear to be any regular system of laws in existence amongst them, not even traditionary; the will of the sovereign being, in most cases, attended to. Their punishments are very severe, being slavery for petty offences, and death for many crimes amongst the lower classes; but with those who are possessed of property, it is, in general, commuted to fines proportioned to the means of the delinquent; not having any fixed sum as an equivalent for the life of a man, as on Celebes and Sumbawa. Within the actual influence of the European government of Coupang, the same system of native laws are in use as at Macassar; and the court is formed by the native princes who are under the authority of government. Their sessions are superintended by the resident, who has properly a negative voice only in all their decisions; although at present, from a very unfair influence they appear to have obtained over the rajahs, they may be said, in all cases, to dictate the decision.

The religion of the island is pagan. Most of the princes,

however, profess Christianity; but are, at the same time, entirely guided by their pagan priests and customs. There does not appear to be a single convert to Islamism on the island. Their deities are represented by particular stones, or trees; and although the same stones or trees are generally worshipped by successive generations, instances are said to occur of their exchanging them. They style them *Nieto*, or evil spirits, considering the sun and moon as the good spirits, the latter as the superior. They conceive it to be impossible that their good spirits should occasion them any harm, and therefore deem it unnecessary to pray to them; but they pray to the *Nieto*, to avoid the evils they are otherwise liable to suffer. Sacrifices are common, generally of buffaloes, hogs, sheep, or fowls, and sometimes of a human being. An annual sacrifice of a virgin was made to the sharks and alligators, close to the town of Coupang, until the interference of the Dutch government put a stop to it, about thirty years ago. On the interment of a sovereign prince, a male slave is, to the present day, buried alive with him, to be ready to wait on him in the world to come: this took place immediately in the neighbourhood of Coupang, but has also been put a stop to; it still generally exists throughout the interior. They place great dependence on auguries, particularly from the entrails of animals, and indeed never embark in any undertaking without first obtaining a happy omen. On occasions which concern the state, a buffalo is generally slain; but on private account, commonly a chicken. The liver is the part chiefly attended to.

The domestic animals are horses, buffaloes, sheep, goats, hogs, dogs, and cats; the wild are buffaloes, deer, hogs, a species of large wild cat, and one kind of monkey, which are all eaten by the natives, except monkeys and cats. Fowls, ducks, and geese, are scarce, but may be procured both tame and wild.

The cultivation consists of rice, maize, millet, *kachang*, yams, sweet potatoes, and cotton. Rice is not commonly eaten by any class; the very hilly nature of the country appears unfavourable to its growth. Maize, therefore, is their principal article of food; but, except in uncommonly plentiful years, they are always obliged to depend for subsistence during one part of the year on the sugar of the *lontar* palm: in some parts of the island a species of the sago palm is found, and used as an article of food. A small quantity of potatoes are grown in Amarassie, about thirty miles from Coupang, but they are not cultivated in any

other part. The use of the plough is unknown on Timor; a wooden hoe, and sharp-pointed stick, are the only implements used in the hill cultivation: and in the preparation of their *sawa*, they turn a large drove of buffaloes in on it, and continue to drive them backwards and forwards until it is worked into a perfect pulp; this operation is repeated three times, with an interval of eight days between each, to allow the vegetable matter time to rot. The *paddy* is then sown as on Java. In collecting the crop, they never cut the straw, but draw the corn from the stock into a basket, by which a great quantity is certainly lost. This method, however, appears to answer very well, as the average annual crop from the plain of *Bow Bow* is upwards of seventy fold. Irrigation appears to be well understood, but is not carried to any great length, which, it is to be supposed, is owing to the thinness of the population. Cocoa-nut and areca palms are very scarce, but the *lontar* is abundant throughout the island. Small quantities of sugar cane are raised, but never for the purpose of making sugar. Fish can scarcely be considered as an article of subsistence, as very few of the natives will venture into a canoe; and almost the only method they have of taking them is building successive walls of stone, one without the other, in the influence of the tide, where the coast is flat enough to admit of it, so as to prevent the return of the fish with the tide as it falls.

The arms at present in use are principally muskets, a kind of very long *klewang*, and spears of iron or bamboo. Bows and arrows are used only by a very small proportion of the people in the interior. The loss of a head in battle is thought so much of, that in the event of a man's being so severely wounded as to be incapable of quitting the field, if the enemy at the same time press his friends so hard as to prevent them from assisting him, they immediately take off his head, that the enemy may not get possession of it: also obtaining the head of an enemy in battle is considered the most heroic exploit possible. This custom appears to bear a very strong resemblance to the North American one of scalping, as they constantly scalp their wounded friends, to prevent the enemy from doing so.

As the feudal system exists throughout, every man capable of bearing arms may be considered a soldier, being obliged at all times to attend the call of his feudal lord. But, from the best accounts that are procurable, the rebel prince Amanoobang seems to be the only one who has reduced any part of his subjects to a state of discipline; he has about

two thousand men who have been trained to fight on horseback, nearly resembling the *Pindaries* of India, and who are consequently more troublesome than any other species of troops to be heard of in these islands; often entering and plundering a district before it is known they are in the neighbourhood, and quitting it again with their plunder before any force can be collected to attack them. Their arms are muskets and *klewangs*. In consequence of a repetition of these attacks on the plain of *Bow Bow*, Mr. Hazart, acting resident of Timor, collected a force of about seven hundred of the natives of Timor, Rotti, and Savu, and, with twenty Amboinese soldiers and some burghers, made an attack on the country of Amanoobang. After four days' march he arrived at the enemy's batteries, and succeeded in carrying two of the smaller ones, but was at length obliged to retire from before the principal one with the loss of twenty-three natives and one Amboinese killed, and a great number of the natives wounded. The rajah had the prudence to retire from the fort at the beginning of the attack with about fifty horsemen, leaving one of his principal men to defend it, which he did most effectually. The hills of that part of the country are full of caverns, which have been taken possession of by Amanoobang, and converted into places of great strength, to which the women, children, and property are sent, on any rumour of an attack being made on him; a very few men being sufficient to defend them against a large force.

It is impossible to form any idea of the population. The inhabitants are said to be numerous in the interior and along the south coast, but very few villages are to be seen along the north coast, and those consist only of a few huts; it appears, however, the more general custom of the island not to form themselves into large communities, but to have one, two, or three houses by themselves.

The trade is considerable, particularly at Delli, where regulations to prevent the export of produce from the different small ports under its authority, are much stricter and better attended to than at Coupang. The imports are coarse blue and white cloth, large pattern chintzes, and handkerchiefs with much red in them, with a small quantity of fine chintzes; China silks, coarse and of gaudy patterns, China ware, coarse and green *payongs*, muskets and gunpowder; iron, coarse British cutlery, Macassar *parangs*, lead, &c. The exports are principally wax, sandal wood, earth, oil, and cattle; the last chiefly to the Isle of France and Am-

boina. The wax and sandal wood, in the Coupang market, are generally brought by the natives of Coupang from the south coast, in the months of December and January. The inhabitants of that part of the country are perfectly uncivilized, and do not acknowledge the authority of any European government. The method of trading with them is very singular, as they very seldom exchange words.

When the prows arrive off the coast, they land the articles they have for barter in small quantities at a time on the beach, when the natives immediately come down with the produce they have for sale, and place it opposite the goods from the prows, pointing to the articles, or description of articles, they wish to obtain in exchange for it. The trader then makes an offer, generally very small at first, which he increases by degrees, if not accepted, which the native notifies by a shake of the head, should the trader hesitate a moment about adding more to his offer; if it is considered sufficient by the native, he snatches it up and darts off with it into the jungle; leaving his own goods; or should he consider it too little, he seizes his own property and flies off with it with equal haste, never returning a second time to the same person. It is not easy to calculate the value of the entire annual trade of the island; but the fair annual trade of Coupang alone (which is not supposed to exceed one-fourth of the trade of the whole island), has, for the last five years, exceeded twelve hundred thousand Spanish dollars, by a reference made to the Farmer's books for that purpose.

ROTTI.

Rotti is the largest of the islands under the residency of Coupang, and is situated at the S.W. end of Timor. It is about thirty-eight miles broad and sixty long. It is at present divided into eighteen districts, under the government of so many rajahs, who, when united, can bring into the field upwards of ten thousand armed men, and who are consequently of very great assistance to the European government at Coupang, in keeping the rebellious chief of Timor, to whom they appear to have borne a most rooted antipathy from time immemorial, in check. Seventeen of the rajahs, with about four hundred men, accompanied Mr. Hazaart in his late attack on the rebel Amanoobang, and behaved very well.

The island is a succession of low hills and narrow valleys; the soil is extremely stony, but productive withal; the rivers are few and very small, and the supply of water generally

scanty. The inhabitants are below the middle stature, and considerably darker than the people of Celebes, but are remarkable for having long lank hair, whilst nearly the whole of the inhabitants of the surrounding islands have frizzled hair. Their features are much more prominent, and they bear a stronger resemblance to the natives of India than to those of the eastern islands. The women are much fairer than the men, and have many of them very pleasing countenances. They are esteemed a mild-tempered people, and are certainly not a jealous one. The language, though many words are the same as in the Timorese, has such a material difference, that at the present day the natives of the two islands do not understand each other.

The cultivation consists of a small quantity of rice, with Indian corn, millet, sweet potatoes, and *kachang*, equal to the consumption of the inhabitants in plentiful, but in dry seasons, as on Timor, they are obliged to depend on the sugar of the *lontar*. Cotton is grown in small quantities, but the greater part used on the island is imported from Bontan. Money is never used, all purchases being made by the exchange of articles; nor do they appear to set any value on the precious metals but as ornaments, and those are only used by people of rank. Their trade is almost entirely confined to the exchange of palm sugar with the Bontan grows for cotton, of horses and buffaloes with the whalers and other ships for muskets and ammunition, and of their bees' wax with the inhabitants of Coupang, for such small articles of European, India, or China manufacture as they may require, to the annual amount of about four thousand Spanish dollars. The teak tree is not known, but there are several kinds of wood much esteemed by the inhabitants of Coupang for prow building; they have also very fine ebony, and a kind of coarse mahogany, which makes handsome furniture.

Some of their rajahs profess Christianity, but the religion of the island is nearly the same as on Timor. Their marriages are merely civil contracts, but a man cannot divorce or separate himself from his wife without her consent, except in cases of adultery: a plurality of wives is allowed, but seldom occurs except amongst the higher classes.

They inter their dead under their houses (which, as on Celebes, are always raised several feet from the ground, whilst those of Timor are always built on the ground), and the third day after death invariably sacrifice some animal to the manes of their departed friend. These sacrifices are

often afterwards repeated by those who can afford it, but custom only absolutely requires the first. Their religion, customs, and belief in auguries, are, in other respects, the same as on Timor.

The slave trade was formerly carried to a great length on this island; several hundred slaves having been exported to Batavia, Amboina, and other Dutch settlements, in the course of one year. The different chiefs have repeatedly resisted the European authority, and have at times given the Dutch a good deal of trouble. These wars have generally been terminated by making slaves of a number of the innocent and unfortunate subjects of those chiefs; and it may be fairly presumed, that the old class of Dutch residents have often been the instigators of those wars, for the express purpose of obtaining slaves.

Their domestic and wild animals are the same as on Timor; but their horses are considered very superior to those of the latter. The dress of the peasantry, male and female, is merely a cloth, which is wrapped round them close under the arms and descends to the knees; the young women do not suffer their hair to grow long until they are married. The men wear a kind of cap on their head, made from the crab leaf.

SAVU.

Savu is a small island, lying about sixty miles due west of the north part of Rotti, and is also under Coupang. It is hilly throughout, and very stony, and the supply of water very scanty. It is at present governed by four chiefs, whose united forces amount to about five thousand * men; the whole population is estimated at about five thousand * souls.

The natives bear a strong resemblance to the Timorese in their appearance, but are of a much more violent and quarrelsome disposition. They differ in their dress from all their neighbours, the women never covering their bosoms, and the men only wearing a narrow slip of cloth between their legs, suspended before and behind from a string fastened round their waist. The religion and customs are, in other respects, said to be the same as on Timor.

Cultivation is less attended to than in the neighbouring islands; and, unless the season is favourable, their crops generally fail, when, as on Timor, they derive a plentiful

* There must be an error in one of these numbers; but, at such a distance from our correspondent, we have not the means of correcting them.—EDIT.

subsistence from the sugar of their *lontars*. They raise small quantities of maize, millet, *kachang*, and sweet potatoes, and a sufficiency of cotton for their own consumption.

Military, as from Rotti, is the only advantage derived by government from this island. The domestic animals are the same as on Timor, and are very abundant; the wild animals are hogs and deer, but they are not numerous.

SOLOR.

The island of Solor is divided from Sebrao by a small strait, and is situated between the southern boundary of the Dutch government and the government of Larantuka.

The inhabitants are divided into two classes or tribes, the mountaineers, or original inhabitants, who are at the present day perfectly savage, and the inhabitants of the coast, who appear to be of the Badju, or *Orang Laut* tribe, who acknowledge the authority of Coupang, and furnish one hundred men (who are relieved annually) for the service of government at Coupang, and are obliged to provide prows to transport the natives of Rotti and Savu to Timor, when their assistance is required. They have very little intercourse with the mountaineers, but occasionally obtain their wax (with which the island abounds), and some few of the necessities of life, in exchange for fish and oil, with which they carry on a considerable trade with Coupang. Macassar and Sumbawa prows also frequent their ports. The articles in demand are the same as on Timor, but their only articles of export are wax and fish oil. The coast people are such expert fishermen, that they constantly take the species of whale called black fish, which are often twenty feet long, and afford oil inferior only to the spermaceti, having the same substance in the head as the spermaceti whale. They do not boil the blubber, but expose it to the sun in an inclined situation, with a ditch at bottom, into which the oil drains.

Their religion is Mahometan; but many of those on the north coast have been converted to Christianity by the Portuguese, who have at the present time some small degree of influence on that part of the island.

The neighbouring islands of Sebrao, Pantar, or Alao, Ombay, and Wetter, are inhabited by the same class of people as the mountaineers of Solor, nor is it safe for a boat to land on any of them unless well armed, as they are all cannibals: at times, however, they are willing to barter their wax with the prows that frequent their ports, and even supply the whalers with stock; but the utmost caution is

required in trading with them, as they are constantly on the watch to surprise the unwary, and a year seldom passes in which several prows are not cut off in their ports.

The natives are said to bear a strong resemblance to the people of Timor, having the same kind of frizzled hair, and very dark colour. Of their religion, manners, and customs, very little information can be procured.

At the island of Rotti, Savu, and Solor, there are interpreters stationed from Coupang, for the purpose of seeing the orders of the resident carried into effect, and to whom, generally, the most implicit obedience is paid by the native chiefs.

ENDE, OR FLORIS.

Ende, the principal port on the island of Floris, or Ende, was formerly under the authority of Coupang; but, within the last ten years, the place has been taken possession of by a colony of Buggese, who have not only declined acknowledging the European authority, but have refused to trade with Coupang. This port is situated near the centre of the south side of the island; has an uncommonly fine harbour, capable of holding any number of ships; and is the only safe port on the south side of any of these islands, from Java head to Ombay. The exports were formerly very considerable, consisting of slaves, gold dust, bees' wax, cocoa-nut oil, sandal wood, and birds' nests.

Of the whole of this island, the eastern part only, in the neighbourhood of Larantuka, is in possession of any European power. The natives of that part have been nearly all converted to Christianity by the Portuguese, under whose authority they still remain; and large quantities of bees' wax, and sandal wood, are annually sent from thence to Delli. The Portuguese have a church at Larantuka. The western end of the island, which is the part generally known as Mangray by the natives, was until about twelve months ago under the authority of Bima, being in fact a colony of Bimanese, and the place to which delinquents of rank were generally exiled; some of whom have raised a rebellion, and driven out the chiefs, who were placed over them by the sultan of Bima, and have taken the authority into their own hands. All the prows from Bima that have gone to Mangray, since the revolution, have been cut off, but their ports are still open to Macassar and Buggese prows.

The island of Floris, or Ende, appears from the sea to be very hilly in all parts, and on the south coast there are several conical volcanic mountains of great height. An ex-

plosion of one of them took place about ten years ago, the ashes from which covered the whole of Sumbawa: in extent it is inferior only to Timor of the whole group of islands to the eastward of Java. The natives live chiefly in the interior, except at the east end, whilst the sea coast and ports are occupied to the westward by colonies from Sumbawa and Celebes. Very little is known of the manners and customs of the natives: in their appearance they approach more nearly to the Papuans than the natives of Timor, both in form of countenance and hair.

There are a great number of petty states, (many of them not consisting of more than one village), who are constantly at war for the purpose of making slaves, for whom they always find a ready sale on the coast; they are much esteemed as slaves, and become very good artificers; they are also uncommonly faithful to their masters, and quietly behaved. Great numbers of them were imported annually at Macassar, before the prohibition of the slave trade; numbers are, however, still introduced in those parts of Celebes not under the authority of the European government.

SUMBA, OR SANDAL WOOD ISLAND.

Sandal Wood Island (the native name for which is Sumba) was formerly under the authority of the Dutch, but about twenty years ago, they threw off their allegiance in consequence of the Dutch cutting sandal wood there: as they have a belief that for every tree of it which is cut down, some one of the natives is deprived of life; the tree is held sacred. Since that time there seems to have been little communication, and that only by the way of Ende. The natives are the same in appearance as those of Ende, but are said to be extremely savage, daring, and treacherous, in consequence of which, the vessels trading with them must be well armed, as they often attempt, and sometimes succeed, in cutting them off; trade is, however, carried to a considerable extent with them by the Buggese, at Ende, and large quantities of birds' nests, and bees' wax, are obtained from thence annually.

The island is rather low in its appearance from the sea, not being much higher than Madura, like which there does not appear to be a single high hill on it. This island and Floris appear to be the westernmost islands on which the natives have frizzled hair, as the natives of Sumbawa and the islands to the westward of it have invariably straight hair. The form of countenance is also entirely different, and the manners and customs of the different natives much less savage and ferocious.

On the Foundation of Morals.

THE actions of moral agents, when viewed with attention, awaken certain sentiments in our minds which are called moral, on account of the nature of the objects to which they relate. The chief of these are approbation and disapprobation, merit and demerit. They are the phenomena which we now propose to consider; and that supposition concerning their origin, which accounts for it in the most rational and satisfactory manner, is the best and most satisfactory theory respecting the foundation of morals. It will appear, on careful examination, that they would lead us to regard moral actions, the objects to which they relate, and the causes by which they are excited, as not exclusively distinguished by a tendency to produce pleasure or pain.

It is, in general, the tendency of vice to produce misery, and of virtue to produce happiness, both to the individual by whom they are practised, and to those who are placed within the sphere of his influence. These tendencies are not fully developed in the present state. Here, men frequently suffer on account of their virtue, and derive advantage from the practice of vice: but this is only a partial and temporary disorder, which will be rectified, and all the inequalities which it has occasioned, compensated, in the world to come. The tendency of actions, also, is often capable of being discovered; and is, sometimes, so obvious, as to exert a powerful influence on the opinions which we form of their nature. We consider a sentinel who sleeps on his post, for example, as worthy of the severest punishment, not merely because he has betrayed the trust reposed in him, since there are many cases in which a slight chastisement is deemed a sufficient punishment for the breach of trust; but principally, because of the imminent danger to which his negligence exposes the army which he was appointed to guard. It does not, however, follow from this fact, that actions differ only in their tendency. An object may possess several essential properties; and it is only when qualities are inconsistent, that we can infer from the presence of one the absence of another.

It is presumed that the following considerations prove the tendency of actions, alone, to be insufficient to account for our moral sentiments.

1. If the only reason why we approve of virtue be its tendency to produce happiness, it is the same with that for which we approve of a machine which is adapted to answer some useful purpose. This, at first sight, seems improbable;

and the improbability is strengthened when we advert to the circumstance, that we confine our notion of good and evil desert to intelligent and voluntary agents; and that we consider them as worthy of praise or blame, according to the nature of the motives by which they have been actuated, and not merely according to the tendency of their actions. It is not simply their putting others to pain, which awakens our indignation against them; but their putting those to pain from whom they have received no injury, and whom they have no right to punish. All this is so different from the ground on which we form a judgment of the nature of a machine, that we feel ourselves obliged to conclude, that the grounds of our judgment cannot be, in both cases, the same; although we should feel ourselves unable to point out the precise circumstance in which they differ.

2. The sentiment of moral approbation always implies a perception of right, of reasonableness, of suitableness or propriety*, which is quite distinct from the perception of utility. Knowledge is useful; but it is also just and accurate; and it is on this account, as well as from its utility, that it engages the approbation of mankind. This appears from the admiration in which the abstract sciences, and particularly the higher branches of the mathematics, have been held, although their utility, either to the individual, or to the public, is not very evident; and from the desire of knowledge which the youthful mind discovers, before it has become acquainted with the useful purposes to which it may be applied. We approve of prudence, not merely because it is conducive to the welfare of the person who practises it; but also, because we perceive a propriety in it, a suitableness and agreement between it and his character as a moral agent, and the circumstances in which he is placed. All the contempt and detestation with which we contemplate ingratitude,

* A distinction is sometimes made between vices and improprieties; the latter term being, in that case, used to denote things which are not wrong to a sufficient extent to deserve to be denominated absolutely criminal. This distinction is mentioned here, merely for the purpose of guarding the reader against the supposition, that the terms proper and improper are used in this essay to denote inferior degrees of virtue and vice. On the contrary, in the sense here affixed to them, they may be employed to describe the highest acts of either. A thing may be proper, as well as beneficial, to a greater or less extent; and the highest degree of impropriety taken by itself, may possess an equal or a higher degree of guilt, than the highest degree of tendency to produce misery. — If any of the other terms in the text be used with the same distinction, this explanation, and the ground on which it proceeds, are, *mutatis mutandis*, equally applicable to them.

cannot be referred to its tendency to impair the comfort of a benefactor, or to impede the performance of acts of benevolence; for while it is condemned as injurious by the intelligent and reflective, it is principally reprobated by the generality of mankind, as mean and base; and as implying the absence of all noble and generous sentiment. It will appear, on a careful examination of the different virtues, that our approbation of them rests on a similar foundation*.

Even in cases in which utility has an evident and powerful influence on our moral sentiments, it is not the exclusive ground on which they rest. To recur to the case of the sentinel already mentioned: were he not entrusted with the safety of his fellow soldiers, their danger in consequence of his sleeping, would not make him criminal. It is because he is bound in duty to care for their welfare; because there is a suitableness between his situation and a desire to defend them from injury, that his negligence implies guilt. It is true, that breach of trust is also injurious, as it destroys confidence, and occasions suffering to those who are betrayed; but there is also in it an impropriety, a violation of right, which would induce us to condemn it, though it should produce nothing but good. The misery resulting from a breach of trust, is one circumstance in which its criminality consists; and when it is great, and falls on our own heads, or on the heads of those who are dear to us, it may strike our minds as the principal one: but still it is not the only ingredient in the cup of guilt. The character of the person against whom it has been committed, sometimes supplies another,—as when a father, a friend, or a benefactor, has been betrayed: and it is a third, to betray a trust which we have engaged to manage with fidelity, not merely in that implicit manner which the undertaking of it supposes, but by pledging our word, or honour, or confirming our promises by oaths and imprecations.

The love and fear of God, and all other pious affections, have a useful tendency; as they dispose us to obey his authority, which enjoins the practice of every virtue. The utility of piety is so great, that civil society could scarcely exist without it. This consideration supplies a powerful recommendation of piety, and is sufficient to vindicate it, even on principles of worldly policy, from the contempt with which it is often treated by men of the world. But it is neither the proper object of these affections, nor the reason

* See Dr. A. Smith's *Theory of Moral Sentiments*, vol. i. p. 430—440.

of their being approved. He would be a very unskilful preacher who should make their utility, either in respect to this life or that which is to come, the principal topic by which he attempted to awaken them in the minds of his hearers. Fear, indeed, so far as it relates exclusively to self-interest, might be thus excited; but if piety be explained to include reverence, the greatness and majesty of God must be exhibited in order to draw it into exercise. Love respects the moral excellence and glory of the Divine character; and gratitude, the benefits which have been received. It is the devout contemplation of the various perfections of the Deity, and of our obligations to him, that is adapted to awaken in our hearts pious and holy affections; and it is the perception that there is a suitableness between these affections in us, and the various attributes which exalt and adorn his character, which forms the principal ground of our approbation of them. The want of love and fear in relation to God, would not be so criminal, though it might be equally injurious, if there were less in his nature to excite them. The infinitude of his character raises and magnifies the degree of guilt, attached to every instance in which he is disobeyed, insulted, treated with contempt or ingratitude, and in which a becoming regard to him has not been paid.

3. When the practice of a virtue is rare, it is highly esteemed; when it is common, it is scarcely deemed meritorious; and rare vices are regarded with peculiar aversion, while common ones are but little noticed. Justice is much more frequently practised than benevolence, and to be simply just is hardly considered as entitling a person to commendation; but a character for benevolence, will make him the object of universal and ardent esteem. Were the tendency of actions the only ground of our moral sentiments, it might be expected that our judgment would be the reverse of this; because the more common a vice is, the more evident is the evil that results from it. Frequent opportunity to witness the misery produced by injustice and intemperance, would, in that case, strengthen our disapprobation of them. But, if we suppose inherent evil to belong to an action, we may appeal to the force of habit, in reconciling us to things originally disagreeable, to account for that diminution of strength in our perception of it of which we are conscious in respect to crimes, with the contemplation of which we are familiar. The same principle of habit applies, in some measure, to tendency; but its operation in weakening our perception of the evil of a particular vice, is counteracted by the

circumstance, that the more familiar we are with the contemplation of it, the more numerous and striking will be the instances in which it produces misery, that will come under our notice; and consequently, its evil tendency will be placed before our minds in a stronger and more impressive light.

4. The eternity of future punishment implies, that utility is not the only foundation of morals; for were future punishment merely corrective, it could not be eternal; as that would preclude the welfare of the sufferer: and if it be intended to promote the happiness of others at the expense of his welfare, it can be inflicted upon him with justice and propriety, only on the supposition of its being deserved. It might be tolerated that one man should be made miserable for a time, in order that others may be made happy; as a compensation might afterwards be made to him, which would prevent him from being a loser in the end. But it would be arbitrary, unjust, and inconsistent with all our notions of morality, that an innocent being should be made completely and for ever miserable, in order to answer any purpose whatever. There is not a person on earth who would not condemn such conduct, and say, that to ascribe it to the Deity, is to blaspheme his character. It is, therefore, impossible, if a right to punish be founded in utility — which it must be, if utility be the only foundation of morals, that future punishment should be eternal; and since the eternity of that punishment is the doctrine of Scripture, sin must possess essential demerit, in addition to its tendency to produce misery.

The sufferings of the future state are always represented in Scripture as the punishment of sins committed in this life. No intimation is ever given that its perpetuity arises from the endless impenitence, and perpetual repetition of crime, of those on whom it is inflicted. In the day of judgment, God will render to every man according to his previous works, when he punishes the wicked with everlasting destruction. Now, if any given number of sins renders endless punishment just, it must include infinite demerit; and it is only a further application of the same principle to remark, that the same character of infinite demerit must belong to every transgression included in that number. Otherwise, infinite demerit could not belong to the whole; as it cannot be made up by the addition of any given number of finite quantities. The evil of sin is also infinite, viewed in relation to its object; i. e. as it is an insult offered to infinite

majesty, and a contempt of infinite excellence; and considered, in relation to its tendency, to produce endless misery. But these views of it relate rather to the nature of sin, considered in the abstract, than to the guilt of the agent by whom it is perpetrated. While the duration of punishment, on the supposition of the infinite demerit of sin, must be the same for one sin as for a million of transgressions, the measure of suffering must be proportioned to the number and heinousness of the sins of each individual sinner.

That the eternity of future punishment, and the doctrine of utility, are at variance with each other, may be inferred from the fact, that the advocates of the latter generally renounce the former. They see that eternal punishment cannot be defended on the maxim, that it is lawful to do evil that good may come; since the evil is, in this case, permanent; and it is, besides, impossible to conceive what good can come from the arbitrary and unmerited infliction of eternal misery. But if eternal punishment be just and deserved, and the infliction of it implies no reflection on the character of the Almighty Governor of the world, its duration supplies an awfully powerful motive to holiness, the influence of which is felt in the present state, and will continue to operate for ever; and, although we cannot appeal to that punishment as an instance of the goodness of God to those who endure it, we may still regard it as an instance of his benevolent attention to the interests of the creation at large; since we are at liberty to suppose, that it is to promote the general welfare that punishment is inflicted, and that it will not be carried further than this object requires. — The doctrine of utility leads to the supposition, that all suffering will at last terminate, and that a greater sum of happiness will be its final and natural result, than could have been attained in its absence. But, if suffering produces good, as its own proper and natural effect, it cannot be evil in its own nature; since a cause and its effect must sustain the same character; and it is a maxim in the school of utility, “that nothing can be evil of which good comes.” For the same reason, neither is the tendency of sin to produce suffering sufficient to prove it an evil. Their reputation as evils is, however, too well established in the language of Scripture, and in the common language and sentiments of mankind, to be shaken by any hypothesis.

6. The nature of justice and mercy deserves to be considered in this connexion. Punitive justice, according to

the Scriptures, and the common sense of mankind, implies a right to inflict pain. But, if actions are distinguished exclusively by their tendency, the only case in which a right to inflict pain can exist, is when its infliction will be, in its ultimate operation, productive of pleasure. It does not depend on the conduct of the sufferer, or rise out of it, any further than that it will be for his good to be deterred by suffering from particular actions; and, for the good of others, that they should be deterred from the same actions, by the example of his punishment. He does not, to speak in strict consistency with this principle, deserve to suffer because he has injured himself or his neighbour, violated the law of God, or acted inconsistently with the eternal nature and relations of things. Now, if there be no right to inflict pain where the infliction would not be beneficial, mercy, the opposite of justice, is merely refraining from inflicting pain, in a case in which no right to inflict it existed. But there can be no mercy, properly so called, according to the common sentiments of mankind, where there is no right to inflict pain; and if the name be used where such a right does not exist, the thing it denotes is destitute of all claim to that admiration and praise, which have been so liberally and universally bestowed upon it. Instead of deserving to occupy the highest place in the scale of moral excellence, the situation which it has hitherto filled, the bottom of the scale is its proper place. Its counterpart is not justice, but injustice; as it does not consist in giving up a right in favour of another, which might be exercised with innocence; but merely in abstaining from invading the rights of others, and from committing depredations upon them.

It is not necessary to attempt to prove, that such notions of justice and mercy are inconsistent with Scripture; but if it were, the single consideration that men are always represented in it as deserving to suffer more, on account of their sins, than is ever inflicted upon them in the present life, would supply decisive evidence; as it implies that more might be inflicted without injustice. But this implication would be an impeachment of the Deity, in respect to the regard which he pays to the welfare of his creatures, did a right to punish rest on the ground of the utility of punishment; as it would suppose, that he neglects to punish to the extent to which punishment might be carried with advantage to the universe. Mercy, on this ground, instead of being, as it is always represented in Scripture, greatly to the honour of

God, and, indeed, the brightest ornament of his character, would always be a crime, and the exercise of it would impair his glory.

For these reasons, we conclude, that there is in sin an evil property, which is perfectly distinct from its tendency to produce misery, which awakens in our minds the sentiment of demerit, and on account of which, punishment may be justly inflicted on the sinner, although that punishment should answer no other purpose than the destruction of his happiness. To this conclusion, as resting on these grounds, it may possibly be objected,

First, that our moral sentiments seem, as directly and strongly, to lead us to maintain the proper merit of good works, as the proper demerit of vice; and, consequently, consistency requires, that if we follow them to the one conclusion, we ought not to abandon them when they would conduct us to the other. But this statement is not correct: for, it is a fact, that our notions of merit sink in proportion as the practice of virtue rises in society; and our notions of demerit become more rigorous, as the frequency of vice subsides. We scarcely praise a person for virtues which are universally practised; but we condemn, with unsparing reprobation, the atrocious criminal who dares to be singular in vice. The ground of the objection, therefore, is variable and uncertain. In a depraved state of society, much merit is attached to virtues, which, in a more enlightened and moral age, are regarded as possessing no merit at all; and the ignorant and vicious are usually more disposed to value themselves on account of any good actions which they may have performed, than those who are the most eminent for the practice of virtue. The single consideration, that we have derived our existence, and all that we possess, from God, as it shows that he has a right to demand, as a matter of justice, the entire dedication to his service of all our faculties, proves that no services to him which we are able to perform, can entitle us to claim, as a matter of debt, any further communication of good. Besides, were it admitted that, on the ground of nature, the merit of virtue and the demerit of vice stand or fall together, it is still to be remembered, that we have other and better guidance, on subjects of morality and religion, than nature supplies, of which it becomes us to avail ourselves. Divine revelation declares, that none of the human race have any claim to reward from God, as a matter of justice, or any further than his own gracious promise supplies a claim. Our Lord has taught us

to say, after we have done all things which are commanded us, "that we are unprofitable servants." But while revelation denies the merit of good works in relation to God, it maintains the demerit of sin; as appears from the reference which has been made to it in the last two arguments, and from its own express declaration that "the wages of sin is death."

Secondly; it may be objected as follows: Admitting that the moral sentiments which are natural to the human mind, are incapable of being directly referred to utility as their foundation, they may be accounted for by uniting it with association. Men, at a very early period in the progress of society, discovered that some actions were beneficial to themselves or others, and some injurious. This discovery awakened in their minds the correspondent affections of love and hatred. In the earlier stages of their existence, these affections were clearly perceived to attach to the effects of particular actions, and not to the actions themselves, except as the causes by which these effects were produced. By degrees, however, this perception became less and less distinct, till at last the affection, which originally belonged to the effect, appeared to be excited by some essential property in the cause,—a process of which we have examples in the love of a miser to his money, of a literary man to his books, and in various other instances. When we consider how much this process has been aided in respect to morals, by the instruction of parents and moralists, and by the laws of society and religion, it is not surprising that men, when they have arrived at sufficient maturity of understanding, to be able to inquire into the foundation of their moral sentiments, should imagine that they perceive something in actions besides their tendency, which affects their minds. Indeed, as they must be conscious that they disapproved of some actions and approved of others, before they perceived their tendency, it is not unlikely that they should overlook the circumstance, that their approbation and disapprobation might then rest merely on the ground of authority, and refer them to some essential property which they imagined to reside in the cause. To this objection I reply,

1. There are some objects which, in their own nature, and independently of association, are agreeable or disagreeable to our feelings; the possession of the former making us happy, while the bringing of the latter into contact with our powers of perception and sensation, constitutes our misery. Con-

sequently, every instance of love or hatred is not to be referred to association as its cause; and, since it is the dictate of nature that we should believe an object which we love, to be agreeable in its own nature, when our love appears to us to rest on what it is in itself, and not on the effects which it may be adapted to produce; and the suspicion, that our attachment to it arises from associating it with its effect, or with some other object, is the refinement of philosophy; it is incumbent on those who ascribe any given instance of affection to association as its origin, to show that such reference is correct and well founded. In doing this, it is necessary for them to prove, not only that association has an influence in the case in question, but that it has an influence sufficiently powerful to produce the effect ascribed to it, in the absence of all other causes. To say that the love of virtuous conduct *may* originate in the same way as the love of money, is only to affirm that the contrary cannot be demonstrated, or that the supposition does not involve a contradiction. This is an affirmation which few would venture to deny, as demonstration, strictly so called, is not to be expected in matters of this kind. But there is a wide difference between possibility and certainty. The arguments which prove the former are, by no means, sufficient to establish the latter. We must wait for further evidence, after we have admitted that a thing is possible, before we believe it to be fact.

2. Among objects which are agreeable or disagreeable to us in their own nature, the moral actions of intelligent and accountable agents are included. As, in the physical world, there are some colours, figures, and proportions, which are pleasing, and others which are displeasing; so in morals there are some actions which, in the contemplation of them, are pleasing, and others which are repulsive. We perceive a suitableness between them and the character and situation of the agent, which appears beautiful, and which excites in our minds a sensation of pleasure, similar to that which is produced by the perception of proportion, or any other beauty in natural objects; or we discover the want of it, and the perception awakens an opposite sensation. The sublime and beautiful belong to conduct as well as to objects of sense; and the man whose moral taste is correct, delicate, and vigorous, will see greater loveliness in an act of tenderness and compassion, than in forms and colours, and higher sublimity in an act of forgiveness, where a heinous and provoking injury has been received, and revenge is easy to

be taken, than in all the majesty of nature. Now, if conduct be agreeable to us as it is sublime or beautiful, it follows, (unless taste also be founded in utility *,) that actions possess some essential properties by which they immediately affect our minds; and, if they do, it is not true, without exception, that they are distinguished only by their tendency. It becomes necessary to limit this assertion to their moral nature, and, even taken with this limitation, some doubt is, by this circumstance, thrown upon its truth. It would not, indeed, be logical to affirm, that because an object possesses one property, therefore another also belongs to it, unless such a connexion were pointed out between them, as would warrant us to infer the one from the other; but if actions are objects of taste on the ground of their essential qualities, it is not antecedently improbable, that it may be something in their own nature which excites in our minds the sentiments of approbation and disapprobation, merit and demerit. It appears, on the contrary, quite as probable that these sentiments are founded on their own essential nature, as that they originate from association.

The phraseology of this argument is more strictly in accordance with the principles of taste adopted by Blair and others, than with those of Alison; but the argument itself is fully sustained even by his views. If he be right in maintaining, that the qualities of mind only possess the power of exciting the emotion of beauty or sublimity, and that material objects acquire this power merely by association; still the qualities of mind must, in some way or other, be exhibited to our attention before they can produce that effect; and actions, while, morally considered, they are not material, are the natural exponents of mental properties.

3. Association is not sufficient to account for our moral sentiments. They include an effect which never flows from it, and which the contemplation of its nature leads us to conclude that it is incapable of producing. The instances which have been mentioned, do not furnish an adequate analogy. Although a miser loves money, and a literary man books, merely for their own sake; they do not conceive of them as possessing such merit as to entitle their owner to any happiness in addition to that which they are adapted to afford. The mere circumstance of possessing, or of being

* Although this supposition has been made, and ingenuity employed to give it a degree of plausibility, as it has never been adopted to any considerable extent, or embraced by any of our more popular writers on the subject of taste, it is not necessary to attempt its refutation.

destitute of them, does not render a person, on account of his personal character, the object of praise or blame, or the subject of reward or punishment: but virtue and vice always do this; and, consequently, there must be something in their nature, distinct from their tendency to produce happiness or misery. As the want of books or money has a tendency to produce suffering, the person who sustains it would be regarded as equally entitled to blame and punishment with a vicious man, if vice possessed no other property than the same tendency. A vicious man, it is true, may hurt others as well as himself; but, in estimating guilt according to the standard of utility, it is of no consequence who suffers, the guilty or the innocent; the only consideration is the quantity of suffering; and there are some cases in which the want of books may be as hurtful to others, as a considerable quantity of vice; so far, at least, as the injuries actually resulting from vice, come under our observation. Ignorance, arising from the want of books, may, in a physician, kill many of his patients; in a lawyer, ruin many of his clients; and, in a minister of religion, drown many of the souls committed to his care, in perdition and destruction.— Association is certainly a powerful principle, and often operates where it is not suspected to exist. But it is not omnipotent; and we have no instance of its inducing us to ascribe qualities, either to effects or causes, on account of their connexion with each other, which belong to neither of them; nor does its nature warrant the expectation that such an instance will ever be found.

These observations, it is conceived, not only refute the notion, that utility and association together, are sufficient to account for our moral sentiments, but supply some additional evidence, to corroborate the arguments contained in the former part of this essay. Indeed, the refutation of objections is always a confirmation of the principle against which they are brought; especially when they consist of conflicting hypotheses. A supposition to which no objection can be made, is either self-evident, or needs but little evidence to prove it to be true. Truth must lie somewhere; and in proportion as plausible hypotheses are shown to be without foundation, the field of investigation is narrowed, and increasing probability attaches to any particular spot, which may be assigned as its place. The hypothesis which we have just been considering, carries with it an air of great plausibility. The tendency of actions is often insisted on by moralists and divines, because it is an argument which ap-

peals to the selfishness of man, and the force of which may, therefore, be felt by the most depraved; whilst association is a power to which so many surprising effects have been ascribed, that its nature has been rendered, in some measure, vague and indefinite. Hence this hypothesis has been embraced by many persons of acute, intelligent, and philosophical minds; and if our attempt to disprove it has been successful, the true theory of the foundation of morals, will be adopted to a wide extent, almost as a matter of course.—It might, perhaps, with equal plausibility, be maintained that truth, or justice, or wisdom, is the primary foundation of morals, as that this honour belongs exclusively to the principle of utility. The error of all such suppositions is, that they are not sufficiently comprehensive. A desire to simplify the theory of morals, may dispose us to fix on some one principle as the cause from which all moral phenomena originate; and it is strictly philosophical to admit no more causes of any given effects than are sufficient to account for them. But, while due attention is paid to these considerations, it is not unnecessary to be upon our guard, lest a mistaken pursuit of simplicity should lead us to exercise our ingenuity, in bending and colouring facts, till they appear subservient to a preconceived and favourite hypothesis.

It follows from the doctrine here maintained, that a regard to utility is not to be set up as the only rule of human conduct. It is evidently the dictate of nature, the first law of which is to seek our own welfare, that we should regulate our conduct by our moral sentiments. For we cannot act inconsistently with them, without subjecting ourselves to the pain of self-condemnation, and it has been shown that they are excited by the rectitude and propriety of actions as well as by their tendency; or, to speak in the language of the ancient moralists, by the *honestum*, as well as by the *utile*.

This inference is confirmed by other considerations. Even expediency, when fairly consulted, declares that such a creature as man ought not to make it his exclusive, or even his primary guide. For, on account of the weakness of his understanding, and the imperfection of his knowledge, he is liable to fall into mistake in calculating the future consequences of his conduct; particularly when he is agitated by strong passions, and under the influence of powerful temptations. He is naturally disposed to grasp at a good which is near, although it be but small, in foolish preference of it to one that is more remote, although its cer-

tainty should be complete, and its value immense; and to prefer the low and grovelling pleasures of sense, to those which are of a more refined, dignified, and spiritual nature. He is not possessed of sufficient benevolence to induce him, of his own accord, to pay a suitable regard to the welfare of others; and even were he to judge correctly respecting his own interests and the interests of others, he is not possessed of sufficient power to accomplish the objects which he has in view, but is often baffled and disappointed in his efforts to attain them. Hence, it is plain that, were utility a perfect rule of action considered in itself, still it is not fit for him. His deficiency in goodness, wisdom, and power, renders him incapable of using it with advantage. Were he to commit himself to its guidance, the most pernicious consequences would inevitably ensue. Even Paley's morality is defective, although he appears to have pushed the principle of expediency as far as it could be fairly carried, without employing it to prove that it ought not to be made the primary rule of human conduct; and has, perhaps, inferred from it some rules, for which, though good in themselves, judged of by the standard of moral fitnesses, expediency will be regarded by less intelligent and less cautious moralists, as supplying a very slight foundation. It is far more safe and beneficial, that man should observe the principles of justice and veracity as far as they go, not permitting himself to deviate from them, in any instance, or on any account, as they are, in general, plain and of easy application, and the practice of them is of the most beneficial tendency; and that he should commit himself to the guidance of utility only in cases to which they do not extend. This course of action may occasion him, in some extreme cases, a little more self-denial and suffering, than a large and comprehensive expediency would impose; but it will also enable him to escape the still greater evils, which would probably result from mistake, in the application of that difficult and dangerous principle.

The language of Scripture leads to a similar conclusion. It frequently recommends a regard to utility; for this is the object of all its exhortations to secure our own best interests, to do good to all men, and to promote the divine glory; but it never intimates that we are at liberty to violate the laws of justice or veracity, in order to attain these ends. Its precepts which enforce the practice of these virtues, are expressed without reserve or limitation; and are, therefore, most naturally interpreted to be of strictly

universal obligation. For the plain and obvious sense of a passage has always a strong presumption in its favour, arising from the consideration that the Scriptures are intended for the common use and benefit of mankind. It ought never to be abandoned until some reason for giving it up has been discovered, which possesses sufficient strength to overpower that presumption; and if, as we have just endeavoured to show, it would be inexpedient to commit such a creature as man to the guidance of expediency, such a reason never can be discovered in the case now before us.

It is true that it is not the manner of Scripture, in laying down general rules, to specify the limitations with which they are to be taken; but we are left to collect them from its general principles, and from the nature of things. It must, therefore, be granted, that, notwithstanding the universality of the language, used in the precepts in which it enjoins the practice of justice and veracity, there may still be cases in which the obligation of these precepts is superseded by the operation of some other rule. But this concession is not an acknowledgement that such cases actually exist; nor does it oblige us to admit their existence, until it be proved by sufficient evidence; and it would require some very powerful argument indeed, to prove that a man's conduct may be virtuous, or even innocent, in perpetrating deeds of perjury or murder.

But where is such an argument to be found? It cannot be derived from utility, since the suffering, which would result from admitting that the practice of justice and veracity is to be dispensed with, whenever utility supplies the dispensation, would be equally great, and probably much greater, than the suffering which arises from adhering to it in particular cases, in which, on account of peculiar circumstances, it is the innocent occasion of pain. Neither can it be drawn from Scripture. The language of St. Paul concerning doing evil that good may come, supplies a powerful argument of a directly opposite kind. He expressly mentions falsehood in the connexion where that language occurs; and were it to be tolerated in any case, it might be expected that the instance which he had in view, that of telling a lie to the glory of God, would have been an admitted exception. Yet he calls lying, even in such a case, evil; the perpetration of it he denominates doing evil, and the damnation of those who teach that it is lawful to commit it, even in order to attain an end which is acknowledged to possess the highest excellence, or of those who reduce this doctrine to practice,

he not only speaks of as certain, but pronounces to be just. The sinfulness of deliberate and intentional falsehood, in all possible cases, could hardly be expressed with greater energy or precision; and no reason can be assigned why a similar declaration should not be made in respect to justice. The principle on which that declaration proceeds, is equally applicable to it.

It would be liable to less objection to suppose, that utility is the only rule of the divine conduct, than it is to make this supposition in respect to the conduct of man. For God possesses wisdom to anticipate, without the possibility of mistake, all the consequences of any given action; goodness, to induce him to choose those actions which would be the most beneficial; and power, to render the attainment of the ends which he has in view, in all possible circumstances, certain and infallible. Yet there is reason to think, that such a supposition would not be true, even in relation to him; for as long as our moral sentiments continue to be what they are, it would injure his character in our esteem, and, consequently, impair his glory, to conceive of him as perpetrating acts of injustice or falsehood. A pious mind must shudder at the thought of entertaining such a conception for a moment, and feel it to be almost blasphemy to express it, merely for the purpose of argument. Besides; since it has been established in this essay, that actions are distinguished by other qualities in addition to tendency, it is reasonable to expect that these qualities will have a suitable influence on the divine conduct. If moral fitnesses have any existence in nature, they must be evident to the understanding of the Deity, and obtain from him all that practical attention to which they are entitled.

Even were our moral sentiments adjusted to the standard of utility, so that the character of God would appear equally glorious to the whole human race in the violation, as in the practice of justice and benevolence, provided his object, in both cases, evidently were the promotion of happiness; it does not appear that, so far as we are able to judge, such a course of action would be advantageous to the creation; for it would deprive his creatures of all confidence in him. Holy beings would feel that they had no security for the continuance of their happiness, even on the supposition of their perseverance in holiness; since, their knowledge not being infinite, they never could be certain that a case might not occur, in which, amid the infinite operations of God, it might answer some useful purpose to plunge them into misery. This reflection would hang a dark and ominous

cloud over their prospects of permanent bliss, which would continually damp their joys, and diminish their happiness. Evil, therefore, so far as we can see, would result from God's disregarding the principles of justice and veracity, and substituting in their place a regard to utility; but whether the sum of it would, in his situation, be greater than the evil which would flow from a strict and undeviating adherence to these principles, it is, perhaps, impossible for us to determine. Consequently, no evidence can be drawn from this source, to show that utility is the only rule of the divine conduct; and the evidence which has been suggested against this supposition, arising from its tendency to impair the glory of God, and to diminish the happiness of his creatures, remains in all its force.

The Scriptures most expressly and strongly declare, in the following passages, and in others which might be quoted, that God will not, in any instance, or in order to answer any purpose whatever, practise injustice or falsehood. "He is not a man, that he should lie, or the Son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" "Shall not the Judge of all the earth do right?" "Is there unrighteousness with God? God forbid!" These passages not only assure us of the fact, that God will not transgress the laws of justice and veracity; but intimate that it is impossible, on account of the excellence and perfection of his own glorious character, that he should transgress them. To suppose that he will violate them, therefore, let the motive for the violation be imagined to be ever so good, is, on the ground of Scripture, to impeach his character; and, if we admit the Bible to be a divine revelation, we cannot consistently admit the dictates of the most plausible philosophy to be true; while they evidently, and directly, oppose its most explicit and solemn declarations. Metaphysics are a slippery ground; and in treading upon it, men of the acutest minds have often taken a wrong step, without being conscious of it. That system of morals, or religion, which rests upon it in preference to the Bible, is a house built upon the sand. Its admirers may congratulate each other on the superior illumination which has led them to adopt it, but its honours will not be permanent. It will soon give place to some other system, equally applauded, and equally visionary; until the votaries of philosophy, falsely so called, learn to become the humble and teachable followers of him, "in whom are hid all the treasures of wisdom and knowledge."

On the Lawfulness and Abuse of Oaths. By the Rev. WILLIAM NEILL, D. D., of Philadelphia.

AN oath is a declaration or promise, confirmed by an appeal to God for the truth of what is declared or promised. It is a religious rite, and ought not to be used but with solemnity, and on occasions of suitable importance. The inspired penman of the epistle to the Hebrews remarks, (chap. vi. 16.) "that an oath, for confirmation, is to men an end of all strife." We learn, from this passage of Scripture, what is the proper end and use of an oath: it is to terminate strife, and elicit truth, in order to the distribution of justice, and the equitable settlement of disputes among mankind: and as the apostle refers to the use of oaths, for the purpose just stated, without any note of disapprobation, it is fair to conclude that he did not deem the usage anti-christian: this will be made evident, in the sequel, from his own practice.

In all ages, and among all nations, the oath has been not only used, but used religiously, and considered of great importance to the welfare of human society. It seems; indeed, to be a branch of natural religion; and the writer of this article hopes to be able to demonstrate, that it is abundantly sanctioned by divine revelation, as well in the New Testament, as in the writings of Moses and the prophets. It is known to every person who reads the Bible, that the Almighty himself often confirms his word by an oath. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." *Ezek. xxxiii. 11.* "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow, every tongue shall swear." *Isa. xlv. 23.* See also *Jer. xii. 16.*, and a multitude of other passages, that might be cited. Now the design of God's using oaths was, manifestly, to secure the faith and obedience of his people; and to afford them strong consolation, by giving them the most positive assurance of his faithfulness and truth. But this implies that men had an understanding of the nature, lawfulness, and obligation of an oath; otherwise it would not be likely to have the intended effect. It is well known, also, that holy men, under the special guidance of Providence, were in the habit of using solemn oaths, when occasion required, even *before the giving of the law at Mount Sinai*. Thus, Abraham swore to Abimelech, (*Gen. xxi. 24.*) and administered an oath to his servant. (*Gen. xxiv. 3—9.*) So Jacob swore with Laban, (*Gen.*

xxxi. 52.) and Joseph to his father. (*Gen.* xlvii. 31.) In these, and many similar instances, the oath was used religiously, and under the divine sanction; which shows, that the practice was accordant with the immutable principles of morality. Under the Mosaic dispensation, oaths were required of the people on frequent occasions, as a part of their duty to one another, and to their heavenly King. Thus the Lord made his people enter into an "oath to serve him, and to keep his covenant." *Deut.* xxix. 12, 14. King Asa made all "Judah swear, that they would seek the Lord with all their hearts." *2 Chron.* xv. 14. Nehemiah called the priests, and "took an oath of them, to do according to their promise," (*Neh.* v. 12.); and he, moreover, engaged the nobles and people to "enter into an oath that they would walk in God's law, and do his commandments;" chap. x. 29. And are not Christians called upon, in the sacrament of the Lord's supper, to bind themselves *sacramentally*, i. e. with an implied oath, to Christ, and to the careful observance of his precepts?

Yet some persons refuse to take an oath, on any occasion; alleging, as the ground of their scruples, two passages in the New Testament, viz. *Matt.* v. 33—37., and *James*, v. 12. The latter of these texts is taken from the former; and the design of the apostle evidently is, to guard Christians against making rash vows or promises in seasons of peculiar affliction. We shall confine our observations, therefore, to what our Saviour says on the subject. Let us keep the whole passage in our eye, and attend carefully to its scope, connexion, and bearing: it forms a part of what is called his sermon on the Mount, and is as follows: "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but, I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." The learned Dr. John Owen, in his admirable "*Exposition of the Epistle to the Hebrews*," remarks, "That all things prohibited by our Saviour, in this sermon to the Jews, were in themselves, and by virtue of the law of God, *antecedently unlawful*. Our Saviour rends the veil of their pharisaical hypocrisy, discovers the corruptions of their traditions, and interpretations of the law; declares

the true nature of sin, and, in sundry instances, shows how, by these false glosses, the body of the people had been drawn into soul-ruining sins; whereby he restored the law, so to speak, to its pristine glory. Let any one of the particulars mentioned by our Saviour be considered, and it will be found, that it was before *unlawful in itself*, or declared so in the *positive law* of God." This observation, we believe, is just and weighty. Let us apply the principle which it embodies to the case now before us. We have seen that oaths were in use before the giving of the law, that Jehovah himself employed them, and required his people to swear on sundry occasions; we have seen, that the moral law *sanctioned* the use of them, as means of maintaining truth, and of binding men to the faithful discharge of duty. We are not to suppose, therefore, that when Christ says, "Swear not at all," he intends to forbid the proper use of judicial oaths, or religious vows; for "he came," as he solemnly affirms, "not to destroy the law, but to fulfil it," and establish its sanctity. What sort of swearing, then, did he mean to prohibit? We answer, *all swearing in our "communication," or ordinary conversation and intercourse with one another; especially* such as was countenanced by the frivolous distinctions of the Pharisees, and other uninspired expounders of the law. These "blind leaders of the blind," taught the people that they might swear by the Almighty as often as they pleased, provided they complied with their oaths. They taught, also, that if men swore by heaven, earth, Jerusalem, or their own heads, such oaths were not binding. This was a manifest violation of the third commandment; and, in this way, it is extensively and shockingly violated still; and that too by many who have been better taught than were the disciples of the Pharisees. Mark how our *divine Teacher from heaven* reproves these miserable expositors, and unveils their silly glosses, in the twenty-third chapter of Matt. 16—22. "Woe unto you, ye blind guides! who say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the *gold* of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon; and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein; and he

that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon."

If our Lord meant to prohibit all swearing, in all possible cases, we think, (and we desire to say it *reverently*, for sake of the argument,) he violated his own precept, which no Christian can admit. In the gospel by Mark, viii. 12., we find this expression used by him, in reference to a presumptuous demand of the Pharisees, of a sign from heaven to demonstrate his Messiahship: "Verily I say unto you, there shall no sign be given unto this generation." By a more literal translation, the passage would read, *Verily I say unto you, if a sign shall be given to this generation*; which, as that eminent critic, Dr. Daniel Whitby, remarks, is a Hebrew form of swearing, and imports thus much: "Let God punish me, or let me not live, if a sign be given to this generation." The words are exactly parallel to several other expressions in Scripture, which are expressly called oaths, and may be fairly regarded as a form of swearing. In the twenty-sixth chapter of Matthew, 63d verse, we are informed that the high priest addressed our Lord thus: "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God." This was the form used, at that time, in putting men on oath; and criminals and witnesses were required to answer, as in the presence of God. It is perfectly plain, therefore, that our Lord here answered upon oath; which he certainly would not have done, had he, in his discourse on the Mount, intended to forbid swearing in a judicial and solemn manner. If the use of the oath was to be entirely discontinued under the Gospel dispensation, why did the Redeemer countenance its continuance by his own practice? and why did the angel, in the Apocalypse, i. 5 and 6. "lift his hand to heaven, and swear by him that liveth for ever and ever?" Why did the primitive Christians make no scruple on the subject? and why does the apostle Paul so frequently make use of expressions which are *undeniably* equivalent to oaths? Take a few instances; and let it be remembered that Paul is the amanuensis of the Holy Spirit: "God is my witness, that without ceasing I make mention of you in my prayers." *Rom. i. 9.* "Now the things which I write unto you, behold, before God, I lie not." *Gal. i. 20.* "The God and Father of our Lord Jesus Christ knoweth that I lie not." *2 Cor. xi. 31.* "I call God to record upon my soul, that to spare you, I came not yet to Corinth." *2 Cor. i. 23.* "God is my record, how greatly I long after you in the bowels of Jesus Christ." *Phil. i. 8.*

“ Now,” says the learned Whitby, “ these examples prove that blessed Paul, and that good Spirit by which he was directed thus to write, did not conceive all swearing to be forbidden by our Saviour’s words; but that it was still lawful, when the matter was of great importance to the welfare of the souls of men, and could not be confirmed any other way, to seal it with a voluntary oath. Now, undoubtedly, St. Paul well understood the mind of Christ in this, his prohibition; and, therefore, had he conceived it so universal, as some contend it is, he would not have encouraged others, by his example, to transgress it.”

Christians are warranted in the use of oaths, then, provided they use them lawfully; i. e. when regularly called upon by ecclesiastical, or civil authority, to give testimony, for the maintenance of truth and justice, and for the terminating of strife. The manner of taking an oath has been various, in different periods and nations of the world. The kissing of the Bible, requiring the witness to swear upon the holy evangelists, and the admission of simple affirmation, instead of an oath, are usages which we cannot approve of. We would prefer, in every instance, *the lifting up of the hand, with a direct appeal to the omniscient Searcher of hearts*. The oath is an awful solemnity, and it ought never to be resorted to lightly or needlessly. The two most common abuses of this divine rite, are *perjury* and *profaneness*. These, indeed, are nearly allied. The man who swears *falsely*, imprecates upon his soul the infinite and insupportable displeasure of the Almighty God; and he who swears in common conversation, cannot fail to perjure himself*. What foolhardiness, — what infatuated temerity; — what a gross outrage upon the laws of decency and religion, for an intelligent and accountable creature to invoke his Maker to attest his hard speeches, his ribaldry, or his nonsense!

We close our remarks, on this subject, by subjoining a solemn admonition to profane swearers, from the pen of the late Dr. Dwight, president of Yale College, (Con.)

“ You, unhappily for yourselves, are those who take the name of God in vain; and, of course, are now, or soon will be, subjects of all the guilt and danger which I have specified. *Now, therefore, thus saith the Lord, consider your ways.* Re-

* In common conversation, in England. at least, oaths are not generally used as asseverations; but as idle, though impious, expletives; for which, much as we detest so ungentlemanly and unchristian a practice, it would be hard to charge those who use them with perjury. We hope this habit, as foolish as it is wicked, is fast going out of fashion.—EDIT.

member what you are doing ; against whom your evil tongues are directed ; who is the object of your contempt and mockery. Ask yourselves what you gain—what you expect to gain—what you do not lose. Remember that you lose your reputation, at least in the minds of all the wise and good, and all the blessings of their company and friendship—that you sacrifice your peace of mind—that you break down all those principles on which virtue may be grafted, and with them every rational hope of eternal life—that you are rapidly becoming more and more corrupted, day by day—and that, with this deplorable character, you are preparing to go to judgment. Think what it will be to swear and curse, to mock God, and insult your Redeemer, through life—to carry your oaths and curses to a dying bed ;—to enter eternity with blasphemies in your mouths—and to stand before the final bar, when the last sound of profaneness has scarcely died upon your tongues.” “ *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain.*”

Narrative of a Visit to the Island of St. Helena ; with Minutes of a Conversation with Buonaparte at Longwood, in the Month of March, 1816. By an Officer in the Honourable East India Company's Service.

— “ Yesterday his name
Was mighty on the earth :—to-day—’tis what ?”

H. K. WHITE.

It was just on the eve of that season when the French emperor, with his numerous armed myrmidons, set out from his capital, in order to watch the movements of the allied armies, then occupying important posts in various parts of Flanders, that our ship weighed anchor ; and a brisk wind carrying her out to sea, deprived us of an acquaintance with the results of the bloody strife at Waterloo till the following year. It was not, indeed, till we arrived at Canton, that we *heard* that a war had actually been commenced ; but of its events we could learn nothing—but were doomed to be tortured by a thousand reports, all equally absurd, but all testifying that a blow had been somewhere struck. The tale remained to be fully told, and the victorious issue of British valour and perseverance to be developed, till the lofty foe-man of our country should meet our wondering gaze, a captive in the island of St. Helena ; and we there should

learn the particulars of the battle of Waterloo, the capitulation of Paris, the *déchéance* of Napoleon, and the subsequent reinstatement of the Bourbons.

St. Helena, the refreshing place between one world and another, of which an old writer says, "placed in the crystalline centre of the hemisphere, lies a small isle of pearl of the sea," is situated in latitude 16° south of the line, and in 6 degrees west longitude. An immense sea rolls between it and every other land, except the small unpeopled island of Ascension, which lies 800 miles to the north of it. On making safe anchorage in the roads, we soon discovered the changes in an island hitherto open to every visitor. Cannon were placed around it, whence some shots were fired at us, ere we understood the alteration which had taken place in its government, since we last touched there. Encamped bands of soldiers were every where seen; the shipping was more numerous than we had before witnessed, and an admiral's flag was flying at the mast of one of a larger description than was usual on this station. Several boats, from the shipping and the shore, soon hovered around us; whose crews communicated to us the wonderful news of the day, the state of the island, and the regulations then in force. These all appeared strange, and particularly those which ordained, that nothing but the most urgent necessity would be received as a plea for landing on the island, and this only to the superior officers. As we were likely to remain three or four days, to take in water, &c., I was so fortunate as to obtain permission to go ashore with our first mate, N——, in order to visit my friend, captain R——, of the 53rd regiment. At the usual landing place, we effected a footing, and soon found ourselves in James' Town. It hardly deserves the name of a town, being rather a deep ravine, or ditch. At the mouth it is extremely narrow, hardly 400 yards in breadth; it then becomes narrower, till it ends in a point, about half a mile from the sea, bounded on each side by almost perpendicular cliffs, called Rupert's and Ladder Hill. Before the arrival of Buonaparte, a considerable trade was carried on in the island; but now "o'er its marts, brooded silence." I slept at the house of captain R——, and when awoke in the morning, was alarmed at the singularly stupendous rocks which hung over my head, and seemed ready at each passing wind to form a cairn for my burying place. Cannon were placed in front of the town, and the soldiers who guarded them lived in little houses cut out of the solid rock. These, with the numerous forts, formed a singular

appearance, and seemed to bid defiance to the most vigorous assaults from without. It appears to have been a generally received opinion in England, that it was impossible to effect a landing in the island by surprise, and that there are only one or two landing places. The fact, however, is, that although the coast on all sides is well fenced by rocks of immense magnitude, and cliffs rising to the height of from 500 to more than 1200 feet above the sea, the island can be entered by various inlets, as well as by many singular ravines, of which there are no less than twelve whence Buonaparte might have escaped, unless particularly guarded; but as no vessel can approach in *any direction* without being descried at the distance of sixty miles, it would have been useless in him to escape, considering the shipping which were ever on the watch. Captain R—— furnished horses for N—— and myself, to take an excursion, without which it would have been impossible to have done so, from the heat of the weather, and the craggy nature of the country. We set off for the British camp, about five miles distant from James' Town, after taking an early dinner with our friend. We had literally to climb a steep zig-zag Ben Lomond kind of hill, which gave us no favourable idea of the fertility of the island, for nought is seen around but wild sterility. The road has been cut in the solid rock—a work of Herculean labour. To travel here on horseback would be dangerous, if not presumptuous, were not the sides of the road secured by a parapet wall. Even in its present condition it is a giddy height, and amply sufficient to terrify those who exercise too much of their gazing conceptions, in looking down upon the inhabitants of James' Town in their grave below. We found the appearance of things much changed, after having ascended for about a mile. Rural images presented themselves; nature peeped forth in gay luxuriance; and the scenery of pastoral life became every where visible. Many pleasant country seats diversified the view, whilst our toils were rewarded by the simple notes of many a passing herdsman. Every thing appeared uncommonly fruitful; the corn rich in prospect, and potatoes high in stem: most species of fruit are said here to abound, with vegetables of every description. The scenery is greatly enlivened by a variety of fine springs and currents. We pushed on our steeds, and arrived at Hutt's Gate, the residence of general Bertrand, and were introduced to its master and his lady. Our reception was extremely flattering. A refreshment was immediately placed before us, with an

invitation to make some stay. Madame Bertrand was extremely voluble, and is a most interesting little woman. Her son, Henry, she delighted to praise; showed us his picture set in diamonds, and declared it to be the "very image of the king of Rome." The conduct of general Bertrand is understood to have been extremely consistent since his residence in the island; most people spoke of him with respect. We left our kind Frenchman and his lady, and soon afterward reached the English camp, which is half a mile from Longwood, the residence of Buonaparte. The camp was in a most beautiful situation, and included a complete view of Longwood and the adjacent country. The officers at the camp were full of complaints, and appeared, as did also the soldiers in general, to be extremely discontented with their situation. Nor is it surprising that they should be so; for unless the mind be enabled to retire within itself—to live on its own stores—to concentrate its hopes on an infinite good—to extend, by the aid of fancy, the range of its ideas; retirement like this will become a *durance vile*, instead of a "blest seclusion from a jarring world." After gazing on Longwood, with the faint hope of seeing the captive at a distance, through the "loop-holes of retreat," we sauntered about the camp, and passed the sentinels. We were alone, and unobserved. A sudden thought arose in our minds, as to the possibility of gaining Buonaparte's mansion, and seeing his person. We hesitated not a moment—we resolved; and careless as to consequences, set off at full speed, each by a different route, to avoid suspicion. It was my lot to strike into an obscure, unfrequented, and, I believe, unknown path. Hedges and ditches were trifling obstructions in the way—curiosity and zeal conquered these and others, by which I was assailed. A large field of potatoes favoured my stolen visit, by obscuring the one half of my person. I gained Longwood, and rushed unheedingly into a door, which was open, at the back of the house. I found myself in a small uncomfortable looking room, and in the presence of a middle-aged man and a youth. I conceived the former to be the valet, or some other domestic in the family, his dress corresponding with that of persons of this description. I was mistaken; it was the count Las Cases and his son. Discovering my agitation, which had gained upon me by the heat of the weather, the race I had run, and the situation in which I then stood, he very politely handed me a chair; when, after a little breathing, I told him my tale, and that the professed object of my visit was to behold general Bu-

naparte. "Sir," said, he in correct English, "your object is good, and your curiosity laudable. To see the emperor, of whom the whole world has heard, is, I repeat, laudable, and I pledge myself to gratify you." Las Cases then requested me to wait till it should be the time of the "emperor's" evening ride, which, he added, would soon arrive. Whilst seated, I observed various English mechanics passing and repassing, who eyed me with attention. I feared lest my abode within should appear too daring, and induce a misconstruction of my views. I observed to the count, that I would walk out in search of my friend N——, and wait the appearance of the emperor. N—— was at the stables, in close conversation with captain Poppleton, whose tent was pitched adjoining them, and who then saw Buonaparte every hour, reported to the admiral, and was responsible for his person. The captain never dreamed but that we were in possession of a pass from the admiral, or he certainly would have questioned our object. He is an officer of pleasing manners, and treated us with much civility. We partook of the cheer which his tent afforded. The story respecting Buonaparte's escape from his boundaries, and the firing of the guard, is an idle tale. The fact is, Napoleon being an expert cavalry rider, and captain P. only an infantry officer, and little accustomed to riding manœuvres, the latter had been left far behind by his companion, in one of his airings. Buonaparte, it seems, enjoyed most heartily the triumph of galloping away from his keeper, who could only bear the simple jog-trot of his Rosinante. Buonaparte had really exceeded the length of his chain, made some romantic and chivalric leaps in his progress, and had climbed some dreadful steeps. Captain P. was highly incensed at his conduct, and made a report to the admiral. The unlucky evil-doer was not allowed to ride out with the captain for some time, and he was assured, by a rough message from the admiral, that if he ever transgressed in such a way again, the sentinels had orders to level him to the earth. During our conversation with the captain, an Irishman at work very near us, was talking and muttering to himself in a most humorous manner; and cursing his hard fate, in being shut up in such a place. The green hills of his native isle, with all their soft and endearing associations, seemed to awaken in his breast the most lively emotions. He made it appear, that he had been actually trepanned into the island. Longwood comprises 1500 acres of fine land, and is a beautiful plain, elevated 2000 feet above the sea. The wood has

long since been cut down, and fields of corn and grass occupy its place. The view is extensive, and the sea prospect most enchanting. The whole presents a fine scope for contemplation.

The shadows of evening were creeping upon us, when Buonaparte's coachman appeared with his helpers, at the stables; put four horses to the carriage of his master, and drove up to the front of the house. Soon after Napoleon appeared himself, and was followed into the garden opposite, by a numerous train of living monstrosities. Having halted and formed a circle, we beheld Buonaparte and Las Cases in earnest conversation. The former bowed most politely to us, and Las Cases approached, and begged to introduce us to the emperor. We were received with marked attention, placed on each side of his person, standing uncovered with the whole of his followers. Madame Montholon was the only female in the party. I confess I felt somewhat awed at the first interview with such a man, and as I did not obtain a correct view of his countenance, I could not immediately observe "the face of villany" in all the stern reality of life, nor mark the "living lineaments of hatred." My mind was crowded with the most lively and powerful association of ideas, connected with the personage whose arm now touched mine. The shaking of empires to their foundations by a nod—the creation of kings out of nothing—the ruling the destiny of half the world—all these floated in my busy mind. Buonaparte was in high good humour; and after our names and professions were duly announced by Las Cases, he directed his discourse with great ease, but majesty of deportment, to N., as chief officer of the ——. The conversation, on the part of Buonaparte, was in French; Las Cases became our interpreter: the former needed none, for he comprehended our answers with much felicity. Some of his questions were doubtless very silly, but I think in the main they discovered him to be a man of very superior discernment. When any were asked of a trifling nature, it was easy to discover a decided absence of mind, and a total inattention as to the reply. Certainly there was a good deal of this in his conversation, and I think his volubility in many instances, may be compared to the little bells the Chinese hang round their temples, which are under no direction but that of the wind, every breeze of which sets them in motion, and causes them to give forth rude, inarticulate, and unmeaning sounds. In spite, however, of all our antipathies to the man, he appeared to have many intellectual

distinctions — to possess one original and supernatural faculty: the faculty of developing a subject by a single glance of the mind, and detecting at once the very point on which it depends. No matter what the question: though it were ten times more knotty than the “gnarled oak:” the lightning of heaven is scarcely more rapid, nor more resistless, than was his astonishing penetration: nor did the exercise of it seem to cost him an effort. On the contrary, it was as easy as vision. I am persuaded that his eyes did not fly over a landscape; and take in its various objects with more promptitude and facility, than his mind embraced and analyzed the most complicated subjects. I regret my inability to record all the judicious observations which I heard him make. His mental operations were too rapid for the memory to retain. His judgment on men and things appeared to be instantaneously formed. The *coup d’œil* of the military engineer, or the quick and sure tact of the medical practitioner, in marking the diagnostics of disease, bear some analogy to the conclusions of a Buonaparte. Hence it has been said of him, that the first burst of his mind was always grand. It is impossible for me to notice one third of the infinite variety of topics which he entered into, and asked questions upon. Not that he needed instruction, or was a novice in human affairs, for he was evidently master of all the subjects brought under his view. O, that with all the advantages derived from the high pinnacle on which he was placed, he had learned the art *greatly how to live!* The following is a selection of the subjects which formed the conversation between Buonaparte and N——. What our cargo was; length of the voyage; what teas we had on board, and what description of silk; the quantity of men necessary for the ship, and expenses of their maintenance; what guns, provision, and weight, she carried; properties of the sea; ship-building in its different classes; convoy and navigation; Chinese opinion of England, and her naval power; the Chinese character, customs, manners, laws, religion, and population; battle of Waterloo, and lord Wellington; sir John Moore, and the Spanish war, &c. Questions in connexion with these subjects were demanded with great eagerness; but it was evident, that Buonaparte was well conversant with them, from the detection of several errors which had been unintentionally made. For instance in the following particular:—

Buonaparte. What number of Frenchmen reside at Canton?

N——. One.

Buonaparte. What is the occupation of Monsieur?

N——. Cook to the factory of the East India Company,

Buonaparte. Are there no others?

N——. Not any.

Buonaparte. What then is become of the two French missionaries, who long resided there?

N——. I beg your pardon, these persons still reside at Canton. I had forgotten them.

Buonaparte. So I thought.

Much anxiety was displayed in questions about the Chinese. He wondered at the policy of governments in fostering ignorance and monopoly; said he thought it would be proper to pull down the holds of prejudice, suspicion, and covetousness; but observed, “I only think so—the subject is new to me—it is worth attention.” He asked what the Chinese thought of the British naval power? We replied, they thought very greatly of it. “Ah, indeed,” said he, “and so do I!” Respecting teas we enjoyed a hearty laugh, Buonaparte excepted. “I have been informed,” said he, “that there is much imposition practised on your Company, by the Chinese, in the article of tea. That they first of all derive for themselves the virtues of the tea, dry it up, and sell it to the Company. You may not think so; but what do you know about the secrets of their trade? you are the strangers without, *not within thy gates*.” He inquired if we had heard of the battle of Waterloo, with as much *sang froid* as if he had not been involved in its ruin. He praised lord Wellington—praised the courage of the conflicting armies, and intimated very intelligibly, that Wellington was the only general equal to himself. “In prudence,” said he, “he is my superior.” He adverted to the war in Spain, in terms of regret. He declared sir John Moore to be the bravest general the English ever had; spoke of the immense difficulties he encountered, and the glorious death he died. Buonaparte made many observations on the bravery and character of the British cavalry; ridiculed their many appendages, and assured us with great gravity, that they were by no means equal to the French. No censure was implied in this on the gallantry of the former, but against the bad management of their horses, and the generally bad constructed curb of their reins. After close questioning N—— on points connected with his profession as a sailor, during which he displayed a prodigious nautical science, he turned quickly round on his right heel, and addressed me, looking me full in the face as he did so. I hardly expected to escape a keen examination,

after what I had heard pass between N—— and himself; yet I felt somewhat confident that there would be a falling off in his ability, when the study of the healing art should be discussed. Buonaparte commenced with inquiries (as he had done with N——) as to my name, country, education, and connexions. On learning that I was from Scotland, he paid a handsome tribute to the Scottish character, and observed to Las Cases, "*Ils s'élèvent au-dessus des hommes.*"

He asked the name of my native town or village, on hearing which, he said to Las Cases, "*C'est l'endroit où naquirent Rogerson et Halliday, fameux médecins à la cour Russe.*" He demanded the name of the University I attended. On telling him Edinburgh, he observed, "*Edinburgh est la pauvreté, Edinburgh est la pauvreté.*" My age was also a subject of his inquiry, and being informed, he expressed great surprise at my youth, and at my being a practitioner at so early a period. And yet I have understood, that the period of activity was always marked out by him at no great advance in life. When he was asked to employ any one whom he did not sufficiently know, he was accustomed to say, "*Quel âge avez-vous ?*" If the age of the petitioner exceeded forty, Napoleon dismissed him with this remark, "*Ton adolescence est passé.*" Buonaparte was anxious to know, if I had heard of any advances in the science of medicine and surgery. The performance of bleeding occupied most of his attention: he wished to know whether it was most advisable to bleed in the vein or the artery, and whether the circulating fluid was best lessened by the application of the lancet, cupping-glasses, or the leech. He considered the instruments in use for opening a vein not quite suited to the purpose, and suggested hints for their improvement. I was also asked, how I should proceed in certain cases which he enumerated, and whether I thought well of vomits; blistering plasters and the pulse were next under review. The Chinese physicians were noticed by Buonaparte as remarkable in particular cases, and for feeling the pulse in every part of the human body. Throughout the whole of the conversation I had an opportunity of beholding his countenance, with which I was much prepossessed, and which I can never forget. His person was truly interesting, and he carried his figure to the best advantage. His manners were those of a gentleman, and extremely winning. Upon the whole, I think, I never saw his equal for natural shape, and perfectability of human countenance. I should conceive the latter a fine specimen of the Roman

cast, and to be a perfect model of the plastic hand of nature. In vain I looked for the "murderer," the "monster," the "villain," the "wretch," the "assassin," in the place, which is generally said to be an index of the mind. This rule will not hold good with respect to Buonaparte. In the face of Buonaparte you saw nothing of the interior organization—nothing in the muscles from which the peculiar character could be read: all without was interesting and engaging; but it is to be feared, all within was far from being correct. Perhaps it would hardly be fair to apply Montgomery's description of the Giant King to Buonaparte, when after speaking of the calm and awful grace of his countenance, he adds,

"But direst cruelty, by guile repress,
Lurk'd in the dark volcano of his breast;
In silence brooding, like the secret power
That springs the earthquake at the midnight hour."

I confess myself entirely ignorant of the physiognomical system of Drs. Gall and Spurzheim; therefore, I cannot determine if there was any propensity discoverable in the cranium of this singular man. I should imagine, however, that if the system be true, a little attention would have traced the organ of combativeness, as well as that of covetiveness; but as I must be understood to place little reliance on external observations, by means of craniological science, I abandon this idea as superficial. During our interview with Napoleon, he took a prodigious quantity of snuff, from a box made of exquisite tortoise-shell, mounted with silver medallions, with the heads of the king of Rome, Maria Louisa, and Julius Cæsar. His dress was the same as he is usually described to have worn. He had a singular aversion to red clothes. Captain Poppleton indulged him on his first arrival in the island, by putting on a dress not *militaire*. We began to fear, as the time drew on, that the gates of James' Town would be shut; we therefore showed symptoms of uneasiness; and had not long to experience this. Buonaparte, with his hawk's eye, understood our looks, politely wished us good evening, and retired. The party followed him to the house; the ride was countermanded, and the carriage, which had been waiting above an hour, was driven back to the stable-yard. We made great haste to the town, where we arrived in perfect safety; spent the evening with captain R——, and retired for the night. My mind was so completely absorbed in reviewing the occur-

rences of the day, and reflecting upon my interview with one of so rare a kind, that sleep never visited my pillow till morning. Nor were his generous followers in captivity less the object of my wonder and respect. I hope I shall be sufficiently understood: I am not about to defend the general conduct of such men; but I feel myself bound to separate the iron from the clay, and to admire that part of their conduct which displayed so much disinterested friendship, in becoming exiles from their homes and from polished society, to dwell in comparative solitude with a decayed and fallen master. The world has to boast of few examples of decided friendship, and the observation of the Roman poet is, alas! too just respecting human nature —

“Nulla fides unquam miseros eligit amicos.”

Human friendship is precarious — the world is full of ingratitude; but here we behold men whom we have been taught to despise, exhibiting a nobleness of soul nearly equal to any instances of gratitude upon record. How often, among us who rejoice that French principles are discarded, do we behold a contrary conduct; and when earthly comforts, grandeur, and glory, exhibit their fragility and become extinct, witness the flight of professed friends, who only followed in our train when prosperity was at its zenith! But without multiplying reflections, I have only to add to this plain narrative of facts, that we spent a Sunday in St. Helena, which was religiously observed by the people of the town. One thing I should notice as singular in the island; — servants, or rather slaves, are let out to hire, like horses: this remains to be explained. In the course of the following day, we were on board: by this time, the news of our visit to the state prisoner had reached the admiral. He was highly offended, — our captain having pledged himself that none of the crew should visit Longwood. No blame could, however, be attached to this worthy commander, except that he had forgotten to make us acquainted with the injunction. An arrest was at hand for N—— and myself, when our ship weighed anchor, and bore us away to England's happy shores, which we reached on the 24th of April, 1816.

T. H.

Banks of the Mole.

Dean Milner and Dr. Plumptre.

WE regret that a passage in the Memoir of Dean Milner, contained in our last Number, should have given pain to a gentleman for whose talents and character we entertain the sincerest respect. In referring to other accounts of the life of that extraordinary man, we find that the same representation is there given of the state of discipline at Queen's College previous to his presidency, as that which (not being ourselves members of the university) we unhesitatingly adopted, from having frequently heard and seen it asserted without contradiction. We confess, however, that the facts contained in the following letter from the Rev. James Plumptre, the son of Dean Milner's immediate predecessor, satisfy us that we have, though most unintentionally, done some injustice to the memory of a worthy and a learned man; and we are happy in the opportunity afforded us of pointing out the error into which we have fallen, in common with all Dean Milner's biographers. So anxious indeed have we felt to correct the misrepresentation, that though the letter enabling us to do so was not received until a considerable part of the present Number was at press, we have made room for its immediate insertion, by the omission of an article or two in our review department—the printing of the latter portion of the work, in which the smaller type is used, at the same time with the former, preventing our otherwise performing an act of justice, which Mr. Plumptre will see that he has not vainly expected at our hands. We print his letter as we received it; leaving the public to decide on his recriminatory charges on the late president of Queen's, whose conduct, as the head of a college, he had an opportunity of observing which we did not enjoy.

TO THE EDITORS OF THE INVESTIGATOR.

GENTLEMEN,

IN your memoir of the Very Rev. Isaac Milner, D.D., F.R.S., dean of Carlisle, in your Number for October last, p. 246, you say, "In the following year, (1788) he was elected President of the College, to which, as a student, he had been so bright an ornament, and about the same time took his degree of Doctor in Divinity. He immediately set himself vigorously to work to effectuate some reforms, which a less independent mind than his would have been deterred from attempting, by the senseless but appalling cry of innovations. Whilst a student, he had witnessed,—in the

early part of his collegiate residence, he had indeed personally felt the mortifying influence of aristocratical pride, in compelling the sizars to wait as servants behind the chairs of the fellows at their dinners; and as soon as he had the power, he wanted not the spirit, to abolish so degrading a distinction. He also freed this meritorious class of students, whose only crime was poverty, from some other servile obligations imposed in the days of monkish ignorance and civil bondage, when priests had their villains, and rich men their bondmen, sold and bartered with their goods and soil. Of late years, the college, which had been the asylum of Erasmus, was rapidly retrograding in its reputation for learning and discipline; but from the moment of his assuming the reins of its government, he laboured incessantly and successfully to restore its ancient character for both. In its interior arrangements, he resolutely corrected all the abuses which had crept in by the laxity or negligence of his predecessors; whilst he exerted his influence, nor did he exert it in vain, to introduce to its fellowships men eminent for their talents in other colleges, and who always found in him a steady patron and a zealous friend."

This passage, Gentlemen, contains certainly a most grievous reflection upon Dr. Milner's predecessors, and especially upon his immediate predecessor, Dr. Plumtre, my late excellent father, whose name has been recently brought before the public in the appeals from the college, and who, though he might be inferior to Dr. Milner, as a mathematician and a philosopher, was, I will venture to affirm, in all respects, a better president of the college. Had the writer of the memoir only made the most of Dr. Milner's virtues, and the least of his faults, I should not have wished to make any comments upon it; but when an attempt is made to exalt Dr. M. at the expense of truth and of his predecessor, my own father, I should think it criminal not to state the real case. I am very willing to acquiesce in the axiom, *De mortuis nil nisi BONUM*, so long as it is *De mortuis nil nisi VERUM*. But the maxim is applicable to those who have been deceased upwards of thirty years, as well as to those upon whom the grave has just closed. On reading the above panegyric on Dr. M., I thought that I recollected to have heard it said, that my father had put an end to the custom of the sizars' waiting on the fellows, in the college-hall, at dinner and at supper; but as I never was in college under him, (as he died a few days only before my going into college,) I wrote to some of the elders of our family, and

they assure me that it was our father who put an end to the practice, and that Dr. M. himself had never waited in hall. In order, however, to put it beyond a doubt, and to ascertain the precise time when the practice was abolished, I wrote, on the 23d of October, to the present president of Queen's, requesting him to look in the college books, to see if he could find any memorandum on the subject; but I have not received any answer to my letter. To what other "servile obligations" the writer alludes, unless it be the *marking the chapel bill*, I do not know. This, I believe, was abolished by Dr. M. But at Clare Hall, the college to which I removed from Queen's, this was done by the *scholars* in their turns, whether pensioners or sizars. I have done it myself, and never felt degraded by it; nay, I have often done it myself when a fellow, as the dean or reader, when there has not been a scholar present. The custom continued during the whole of my residence in college; but I think it has been altered, for other reasons, by the present master.

As to the "abuses" in "discipline" which Dr. M. corrected, I know not to what particularly the writer alludes. That there were abuses in Dr. P.'s time is too true, and so there were in other colleges — I believe *all* other colleges — and have been in Queen's and all the colleges ever since. Dr. P. used to strive against them, and he used to complain that *the fellows* wanted as much keeping in order as the young men. One of the objects of his concern, I know, was the *boisterous mirth* which prevailed in the combination room, and of which Dr. (then Mr.) M. was one of the great promoters. In the year 1792, Dr. M. was characterized by Gilbert Wakefield, in his memoirs of himself, (p. 130,) as "a *heterogeneous* composition of *deistical* levity and *methodistical* superstition; disparaging the ceremonies of religion, and performing them with a slovenly precipitation; but of a general decorum and seriousness of demeanour, and a blameless life." This is certainly too strongly drawn: something is to be attributed to party spirit, the flood of which then flowed very high; but it was not without foundation. Mr. M., when dean of the college and reader in chapel, used often, when the master was not at chapel, of a morning, (for few, if any, masters were more constant in their attendance of an evening,) to begin the service as he was putting on his surplice in the anti-chapel, and as he walked to his seat, and go through the whole with indecent celerity. One of the

favourite phrases of Mr. M. (still well remembered in the university) was to *keep up the hum*; by which he meant that discipline was a *hum*, or pretence, and that such and such things were done merely to *keep it up*. During the two years that I was a resident member of the college, after the death of my father and the election of Dr. M. to the presidency, he was certainly *very negligent*; but little in college, and inattentive to the duties of his situation when in. He was *very rarely* seen at chapel. It was my unhappiness very grievously to violate the discipline of the college, for which I was convened before the vice-president (the president not being in college) and fellows, and admonished; but when Dr. M. returned, he never, either upon that occasion or any other, either reproved me as the master, or admonished me as a friend, as the son of the former president, to whom he was under personal obligations.

If what is said about the want of discipline, and of learned men, had been true, it would have reflected as much upon the *tutors*, of whom Dr. M. was one, as upon the master. But I question whether, if the *triposes* were carefully examined, the honours in Dr. P.'s time would be found fewer than those in Dr. M.'s. Queen's had the second wrangler in 1781, (or at least the second and third were classed as equal,) four wranglers in 1782, two in 1783, the senior wrangler in 1784, the third and fourth in 1787, and the fourth in 1788. These (not to mention lesser) are many and great honours in a small college. The persons from other colleges were not introduced till after those brought up under Dr. P. were gone off. Mr. Barnes, who was, I believe, the first, took his degree (as third wrangler) in 1796, seven years and a half nearly after Dr. P.'s death. The next was Mr. Sowerby, of Trinity College, the senior wrangler in 1798. The succession to a fellowship may, I suppose, be considered to be at about four or five years from the time of the person's coming up to reside. Queen's College so *abounded* in clever men soon after Dr. P.'s death, that Mr. Vickars, who took his degree as fourth wrangler in 1788, and Mr. Bourdillon, who took his as sixth wrangler in 1794, were successively spared to be tutors at Trinity Hall.

In respect to the revenues of the college, I have no scruple in saying, that Dr. Plumtre was far more careful than Dr. Milner. Dr. P., with a wife and nine children, and by no means large preferment, was always scrupulous how he spent the college money; while Dr. M. was lavish of it, and

frequently employed it in whims, and things which were merely for his own personal comfort, not for any permanent advantage to his successors as well as himself; while the fellowships were often kept open, under the plea that the revenues of the college were low. This has frequently been a subject of remonstrance at the audits by fellows, who are now living, and could speak to it. It happened to me once to make a speech to Dr. Milner, which was at once unfortunate in one respect, but most happy in another. I called on him soon after the new entrance and staircase to the lodge was built, and he asked me how I liked it. I said I thought it a very great improvement. He added, "I wonder your father never did it." I replied that it had been suggested to him by a gentleman of the college, mentioning his name; but, added I, (thinking only of *the truth*, and not considering to whom I was saying it, further than that it was to one who could bear witness to the fact,) "you know, sir, that my father was always careful not to put the college to any unnecessary expense." Dr. M.'s countenance changed from his usual smile to a serious cast, and I saw that he felt it; and I myself felt that I had spoken a truth, which, had I been aware of the implied censure on him, I should have kept to myself.

When Dr. M. canvassed for the Lucasian professorship, in the summer of 1798, I met him in the court of Clare Hall, as he was going to the lodge to call upon the master. He inquired of me if he was in college, and at home, said what his business was, and pleaded poverty for his applying for the professorship; and of which, when he had obtained it, he never fulfilled the duties. Yet he died, it seems, worth from fifty to sixty thousand pounds. The vice-chancellor, in the year 1819, began to publish the wills for the founders of the several professorships, with a view to call the professors to their duty, and to shame them into it. Those of Dr. Woodward and Mr. Plume were printed, and regulations were made accordingly; but when the course of things came to Mr. Lucas's, the vice-chancellor did not persevere. It was said that the professor's address had prevailed over the spirit of *reformation of abuses*.

At page 246, the writer of the memoir, speaking of Dr. Milner's keeping his *act* in the divinity schools, says, "The circumstance of these disputations being held in Latin, proves also that Milner must have made great progress in classical knowledge." If there are no better proofs of Dr. Milner's

classical attainments than this, they are of a very uncertain kind. Had the writer been used to the schools, he would have known that *school Latin* is proverbially bad. Indeed how should it be otherwise, since Latin is no longer the common language of the university? It is said in Cambridge, that a person of very great mathematical attainments, when acting as a moderator in the schools, wishing to express to the young man who was keeping the act, that he had not got on that part of his academical dress worn under the chin, called a *band*, said, *Domine, nonne vides quod non habes, quod habere debes, VINCULUM, hic, hic, hic*, (pointing to under his own chin.) I will not vouch for the truth of this; but the very story shows the general idea of *school Latin*, though, no doubt, very elegant Latin is often spoken there *.

At page 254, the writer mentions the appearance of only *one* volume of Dr. Milner's sermons, whereas *two* were published together. These sermons I consider as very valuable, and, delivered in Dr. M.'s powerful manner, must have been very impressive; but they afford matter of wonder to me, that, as Dr. M. thought it his duty to preach in the cathedral at Carlisle, he should not equally think it his duty to preach before the university of Cambridge. But he was a mass of contradictions. I have understood that he preached a sermon at Carlisle to prevent a theatre being erected there, and plays performed, and that he succeeded. But when he was vice-chancellor at Cambridge, in the year 1809-10, and had those matters in his power, so far was he from "reforming abuses," that he not only allowed the players to come as usual, but took no measures as to seeing that the best plays were performed; and licensed, during the year, a great many inferior exhibitions of conjurors, tumbling, &c. &c.

Hoping, Gentlemen, that you will give the same publicity to this that you have afforded to the reflections on Dr. Milner's predecessor,

Great Gransden Vicarage,
near Caxton,
November 27, 1821.

I am,
With great respect,
Yours, &c.
JAMES PLUMPTRE.

* Without entering into the general merits of Cambridge scholastic Latin, which *ought* to be correct if it is not, we may fairly conclude that it was classical, in the disputation which so competent a judge as bishop Watson termed "a *real* academical treat." — EDIT.

R E V I E W.

The Application of Christianity to the Commercial and Ordinary Affairs of Life, in a Series of Discourses. By Thomas Chalmers, D.D., Minister of St. John's Church, Glasgow. Fourth Edition. Glasgow, 1820. Chalmers and Collins. 8vo. pp. 278.

WE acknowledge that we should with much greater pleasure have entered on the duty that is now before us, if it had not led us to discuss the merits of an author already in so high, though deserved, estimation amongst all classes of religious society; for although we feel not the slightest inclination to maintain opinions opposite to those of our neighbours, from the mere dislike of being associated with others in their judgment, or the fear of being lost in the crowd; nor yet, by a perversion of sentiment, equally false and misanthropic, regard the popular testimony to the talents of an orator as of little or doubtful authority: still there is a reluctance, for which we hope to be forgiven, to every thing that seems, however untruly, to be a mere servile accordance with the voice either of general applause or censure; the iteration for the ten thousandth time of what has been said so frequently before. There is not this embarrassment in speaking of a more ordinary writer, because the critic can usually escape the charge of base and unmingled subserviency to the prevailing opinion; but to sit in judgment upon the genius or the works of a man who has obtained so great and such general popularity, is rather to institute an inquisition on the declared taste and decision of the public, with which, if a reviewer in all points agree, he can hardly avoid the suspicion of actual succumbency; if he differ, it is at the hazard of rousing against himself the most formidable of all enemies, and inviting a combat so disproportionate, as to have the whole world for his foe. In spite, however, of this delicate, and somewhat perplexing situation, we shall faithfully discharge an office, which we can neither fulfil without difficulty, nor relinquish without self-reproach.

Exactly proportionate to our sense of the arduousness of its attainment, and the unequalled importance of its uses, is the delight we feel in contemplating every genuine specimen of sacred oratory; and even if we had not possessed, in the present age, other examples of excellence, such as, though various in their individual features, yet contribute unitedly

to turn the edge of those indiscriminate and hasty reproaches often cast upon the public teachers of Christianity; the single name of Dr. Chalmers would have been enough to inspire us with a confidence of no mean order, when we compared this description of eloquence with those that are usually exalted above it, into a superiority almost unlimited.

He has evidently derived from nature a most happy mental constitution; and though there is far from being a deficiency of fancy or of tenderness, yet the more valuable qualities of judgment, and strength, and unconquerable ardour, are peculiarly the characteristics of his genius. Formed originally with an unusual power of reasoning, and a correspondent love of argument in all its varieties, he has still acquired increased vigour, and greater command of all the faculties, from a long continued and admirable discipline, whereby every native power has been raised to higher dignity, and made subservient to more useful purposes: and thus he may be regarded as possessing a measure of the qualifications requisite to an orator, as large as any man in modern ages has been permitted to enjoy. That love of argument with which he is endowed, and which gives to his whole composition a style even more exclusively polemical than we could sometimes have desired, yet wears in him the best, and the most noble, shape in which it ever appears; but one it very seldom puts on; when it becomes a prominent and leading feature, it appears not so much a fondness for reasoning, considered in itself, as another and most honourable aspect of the love of truth. This is very conspicuously exhibited in the fact, that the sentiments on which he delights to dwell, and the modifications of proof by which he supports them, are not the minute and the subtle, such as commonly attract the attention, and are found in the writings of men smitten with the love of jangling and debate; but the great, the manly, the momentous, such as cannot be overlooked without injustice to the weightiest subject; and such, at the same time, as, while they most forcibly confirm the truths they are brought forward to establish, indicate by their very simplicity what is the character of the mind to which, from the extraordinary warmth of feeling that accompanies their exhibition, they are obviously congenial. The boldness and manly independence displayed in all his writings, is another of the most distinguishing marks of his genius. In another age he might have been a reformer, or a confessor. It is impossible not to believe that his testimony to every truth which has received his sanction, is that of a man who would

not be drawn in to countenance it by the prevalence of universal example, if it met not with his own unbought and honest approbation. Neither would any array of dangerous consequences have hindered him from openly giving it his avowal, when it had once secured his judgment on its side. Yet this boldness never betrays him into the maintenance of paradoxical opinions. There is all the firmness of the most fearless adventure about every statement he adduces, but nothing of needless hazard; no appeal to the mere credulity or effort to excite the surprise of his reader: neither is there any man more remote from that which is censured by the great apostle, under the name of doubtful disputation. On the contrary, the use made by him, in every instance, of the powers of argument, is conviction, not perplexity. While he is most free from all alliance with the arts of the sophist, he presents himself before us in all the various armour of a champion in the cause of God. Few writers have ever exhibited, in the same degree, that first and greatest requisite of an orator — sincerity; and this communicates to his style a character of unusual force and vehemence. Every where you feel that the author is in earnest, that there is not one assertion he does not fully and confidently believe — not an exhortation which he does not urge with all the seriousness of a genuine and ardent concern. There is, therefore, in the breast of the reader less disposition to cavil with any of his statements, or to pause long enough for the trifling purpose of criticising minutely his language, than in almost any other case. No effort of his seems casual, or at random: all is the result of previous thought and conviction, and thus all contributes to the exact purpose he is aiming to effect. He never stops, or turns aside, to pick up some frivolous ornament, or to insert some decorative epithet or gaudy allusion; but goes right onward in his track, with his attention steadily fixed upon the object he has undertaken, and his whole collected energy of genius forcing itself along in one mighty and undeviating career. Whether his path be entangled with the intricacies of speculation, or arduous and rugged from the grandeur of his attempt, he still pursues one course; and that the shortest, the boldest, the most direct, with the mark in his eye, and a continued vigour of thought, adequate, however difficult the task, to conduct him firmly and decisively to its very centre.

Never, perhaps, was a speaker possessing stronger claims to the applause of originality — and this originality we have sometimes been inclined to attribute, partially at least, to

the circumstances wherein, if we are not misinformed, his present order of religious sentiments has been adopted. We have heard it stated, that his opinions with reference to what is usually termed the evangelical system, were not always such as they now are; and this, indeed, is confirmed by his own admissions, in the admirable pastoral exhortation he addressed to his flock at Kilmany, when on the point of removing from thence to Glasgow. It is added, that previously to his perception of the peculiarities of the Christian doctrine in this simple and beautiful aspect, he had been accustomed to entertain strong prejudices against it, and even a contemptuous disdain of the supposed imbecility of intellect, which that class of sentiment is commonly imagined by its opponents to display. Now, if this be true, the fact of his having been not always familiar with the more detailed parts of the system — of his having regarded what he imperfectly knew respecting it with emotions so different from those he now cherishes — of his having felt, as we have been told he once did, the lack of such a species of consolation, as the firm and practical belief of this system alone can afford; amidst the languishings of sickness, and in the anticipation of death — of his having become, as we are also given to understand, in a great measure, the pupil of Scripture itself, in its own genuine simplicity, with little regard to the interpretations and doctrines of men, while framing the solid structure of his present belief — all this, added to the native qualities of his own mind, would be likely, we think, to produce much of that novelty of conception, and happy perspicacity, in catching the minutest and most unobserved characters of the genuine faith of the New Testament, in its application to the conscience and the life, which is every where to be found in his valuable writings. No doubt a mind constituted like his would be marked by originality, under any modification of circumstances. It could scarcely be otherwise. But yet we seriously regard this change, simply considered, in his habits of reflection on religious subjects, as being probably amongst the most beneficial of all causes that could be brought to operate upon such a mind, as to the character of its subsequent opinions. It can hardly fail to have been attended by a feeling analogous to that of discovery — a mingled emotion of surprise and pleasure — a consciousness of entering upon a new and delightful range of inquiry, where all that presented itself was sufficiently unlike whatever had been before witnessed, to attract more than a common measure of attention, and to impress

itself upon the memory with more than ordinary distinctness and permanency. Every man who has resided for any considerable period in a country where the language and manners of the inhabitants were very different from those with which his youth was familiar, has found that he could detect, and was able to describe, a short time after his first visiting it, every little shade of variety in the local customs and peculiarities, with a clearness far surpassing that which attended the same efforts when directed to the correspondent peculiarities of his native country, or even to those of that wherein he has fixed his temporary residence, after a longer period had elapsed from his first acquaintance with it. Many things he once thought singular, and could have pointed out in the most lucid manner to the observation of another, had now ceased to attract his particular notice, and dwindled down to the level of ordinary things, which he could scarcely persuade himself to summon up an exertion adequate to observe with any great degree of interest or discrimination. Every man has found how much more accurate and forcible are the impressions made upon his recollection, by attention to the grammar of another language, than of his own. There is a point at which the knowledge of every subject ceases to be favourable to our framing definite and precise conceptions respecting it, and respecting those parts of it especially, which, because they are essential to its being, present themselves most frequently, and in the most numerous and varied combinations. To have been less habitually accustomed to have it passing in review before us, when we were struck by nothing unusual in its appearance, and cast on it only an indolent and languid glance as it glided by, a thing of every day's occurrence, would have been far more advantageous to one perceiving it afterwards in the fulness of its separate proportions, and the distinguishing lineaments of its proper form. Such as have been all their days inured to the contemplation of religious truth, under that aspect which is exclusively termed evangelical — such as have never felt how cold and dreary are the regions of religious speculation, nor contrasted with them the cheering beauties that present themselves on every hand in the fields of genuine Christianity, know little of the freshness, and interest, and loveliness, which each new footstep, in this happy land, brings to the notice of the traveller, who has lately crossed the barrier that divides it from every other territory. Now Dr. Chalmers came to the examination of the evangelical system with every possible advantage of mental preparation — with a

manly and penetrating judgment, improved by the diligent and successful pursuit of various learning, and especially by the acquisitions of natural and mathematical science—with an imagination quite equal to the demands of his highest intellectual exertions, both for the purposes of illustration and suggestion—and with a warm and noble spirit, too great and too sincere not to catch the whole ardour, and take the entire character of the subject—and it is not at all surprising that such a man should be original.

We know of none with whom it would not be inappropriate to put him into direct comparison, either amongst ancient or modern orators. He may have been surpassed in energy and grandeur, by one of the great speakers of antiquity, and by another in diffusive illustration and flowing elegance. There may have been a few even since the revival of learning, who were better adapted to captivate and to command the common mind. The last age afforded two or three specimens in our own country, of a calm and manly greatness—the clearness and lustre of intellect, which, rejecting all ornament, and divesting itself of all alliance with fancy or with feeling, yet walked in secure though peaceful majesty over the loftiest tracts of thought, with so controlling a mien, as to win homage from every breast. There is, at least, one illustrious living orator with whom we should deem it unjust and ill-advised to draw this great preacher into competition, in point of grace and dignity, and all the attraction that springs from the presiding influence of an exquisite taste, and a sense of propriety more quick and delicate than any other example which the world of genius has, perhaps, ever furnished to the cause of piety. But though in these, and possibly in some other particulars, instances might be found of ability equal, perhaps superior to that of the author before us; yet we know of none who has surpassed him in the combination of different excellencies—in masculine force of understanding—in extent and diversity of knowledge, so far as it could contribute to the character of an eloquent speaker—in keen and resistless appeals to the conscience and the heart—in an unwavering progress onward to the last step and final consummation of his object—in a grasp of thought that never tires nor relaxes—in an occasional gleaming of fancy so pure, so brilliant, so piercing, as to make us forget for the moment that what we behold is but a picture—in ardour of personal feeling, and a capacity to transfuse that ardour through the whole feelings of his audience—in all the greater, and many

of the more graceful qualities of an orator, combined in the same proportion with what is more valuable and more wonderful than all, a simplicity and universality of evangelical sentiment, which gives to his other powers the majesty of being always closely associated with whatever is divine in Christianity—whatever is sacred in the language and the teaching of inspiration. We know of none who is able to give to ordinary topics, a greater air of novelty and importance—none that can more effectually rouse the understanding and feelings of his hearer, and bring home the truant spirit of man, prone as it is to wander from a theme so unwelcome, to bear directly and with all its force upon the things of its native immortality—none that has manifested greater skill to detect the most latent symptoms,—to embody the most evanescent chills and flushings of our common malady, and to impress on us, as far as human power is competent to impress, the conviction of our guilt and our depravity: placing us in our own sight as the diseased and sinful, whose case must ever remain desperate, till we have come to that fountain which divine mercy has set open, and that remedy of mysterious but omnipotent efficacy, which makes life to issue from the womb of death, and the restoration of immortal joy to the guilty, who are ready to perish, from the stripes and mortal agony of a spotless, but heaven-appointed Sufferer.

That these resplendent qualities are wholly unalloyed, is by no means true; neither are the defects, especially of style and arrangement, which meet us in the pages of Dr. Chalmers, few or unimportant. On the contrary, he has fallen into the adoption of as many and as great errors in composition, as, perhaps, any contemporary author—so many as would have been sufficient to sink the reputation of a less eminent writer altogether; or if they had attracted the admiration of a few meaner minds, as glaring deviations from the accustomed track of thinking or expression are always found to do, they would have confined his readers to the little circle who were content at the same time to become his imitators, excluding him from his present high and commanding station, and making it impossible to criticise, without losing all sense of pleasure or advantage in the perusal of his works. There are, we doubt not, many who admire, as we are sure there are many who copy, the very worst peculiarities of Dr. Chalmers' style. Many, perhaps, if a paragraph which now stands just as it was left by his rapid and impatient hand, while it was advancing to the expression of some further and

still higher conception, were restored to the plain order of nature — every transposition rectified — every confused and intricate passage adjusted with clearness — every favourite, and often repeated phrase, exchanged for one of equal value, but less peculiarity, would deem it irrecoverably impaired in its chief beauties, and hardly see the worth of that residuum of sterling thought which would be left behind, after all the more glaring qualities of the mere manner had been stripped away. And, indeed, such is the boldness of his phraseology, and so entirely does he every where appear to make it secondary to his meaning, that we are well aware there is something in it positively attractive; and when you have once persuaded yourself, or rather, when the force of the author's genius has compelled you to yield your whole mind up to his guidance, you seem to acquire, together with a portion of the velocity, something also of the peculiar direction and method of his course; and the very singularities that first appeared so numerous and unnecessary, as to be almost offensive, now become absolutely agreeable, and seem nearly inseparable from the nature of the thought, which though they cannot disfigure, yet, certainly they do not adorn. We spare both our readers and ourselves, the distasteful employment of collecting and expanding, in invidious display, all the obvious deformities that attach to this great man's style, and content ourselves with saying, that while some writers owe every thing they possess to the careful accuracy of their expression; so that an unhappy word or ill placed epithet would spoil the beauty of a whole sentence, leaving nothing to supply the deficiency, or to retrieve the injury, Dr. Chalmers is one, who, in defiance of all the rigidity of criticism, even where the amplest scope is given to its strictures, can extort from the coldest censor a tribute of unwilling admiration. This we have many times experienced, and just when we had prepared to note down for the ends of criticism, some phrase too nearly approaching to the language of poetry, for the chasteness and sobriety of prose — some needless repetition — some cumbrous and seemingly affected concatenation of particles — some provincial peculiarity, either in the choice or the collocation of words — some strange and unusual meaning given to those in common use, perhaps even opposite to their customary import — some term borrowed from the nomenclature of science or of art, or probably from that of another country; and so introduced as to render the composition more similar to the language of the parlour than the

pulpit — or the adoption of some of those numberless words, which, by a strange fatality, seem as though they could never, in the present day, be used in any but the plural number; such as “dishonesties, literalities, capabilities, sympathies, sensibilities, moralities, proprieties, profligacies, equities, civilities, conformities, atrocities, punctualities, integrities,” and others of the same class; it has happened that just when we had set ourselves to mark these defects, and to consider how they might have been corrected or avoided, we have been so borne away by the current of those fine thoughts, and fervid appeals to every nobler power and feeling of the soul, which abound in all parts of the volume, that the mere purposes of criticism were speedily abandoned; and, indeed, not so much abandoned as forgotten. We, therefore, have no catalogue of these things to present; and hesitate not to believe, that he who has read this, or any other of the author's writings, will experience neither surprise nor regret at the omission.

Our observation has been hitherto directed to the general character of Dr. Chalmers as an orator, rather than to the individual volume before us; and this, we trust, will appear the more pardonable, because no other occasion has presented itself, since the commencement of our critical career, on which to offer our opinion respecting the productions of this able and well known writer. We hope for indulgence; if we have seemed to detain the reader too long from the examination of the work itself, and will now proceed to a brief and hasty survey of its principal contents.

The first of those eight discourses contained in this volume is “on the mercantile virtues which may exist without the influence of Christianity,” and founded on the apostolic exhortation in *Phil. iv. 8*. “Finally, brethren, whatsoever things are true, whatsoever things are honest,” &c. Its aim is to demonstrate the possibility that many amiable and virtuous feelings may exist quite independently of the operation of Christian principles,—that they did in fact exist amongst the heathen before the introduction of the Gospel,—that this is evinced by their being referred to in the very language of the text, as already well known and highly esteemed, and thus that both their being, and the sentiment of approbation connected with them, are capable of an entire separation from the influence of any higher agency than what is merely human, and placed even on the level of paganism itself; that they exist still in the shape of honesty, and a keen sense of honour, of generosity, and of sympathy, and whatever other

principles are most calculated to conciliate respect in social or commercial intercourse. The author allows to these merely human virtues a high meed of praise; and shows that they have their reward in the personal gratification attendant on their exercise, and the approval with which they are greeted by mankind. He proves that it would be harsh and untrue so to declare the doctrine of the universal depravity of our nature, as to imply that there is nothing good, nor lovely, nor laudable, remaining behind, amidst the consequences of our fall; for that "though the nature of man be a ruin, as it certainly is, it is obvious to the most common discernment, that it does not offer one unvaried and unalleviated mass of deformity." After these admissions, he goes on to show what it is we really mean by the universal depravity of man; and how we can reconcile these admissions with the unqualified language of the Bible, when it tells us of the totality and the magnitude of human corruption. This he does, by proving that all these amiable and praiseworthy tendencies may exist without the least reference to God, either as springing from his authority, or as connected with the exercise of those devout affections towards him, that are necessary to the character of genuine obedience; and that the same constitutional variety may be seen on the lower fields of creation, since there you may witness the gentleness of one animal, the affectionate fidelity of another, the cruel and unrelenting ferocity of a third; that these differences produce within us correspondently different feelings, with respect to the various creatures in which they are found; while in none is there the least trace ever suspected of a sense of the authority of God, but they are purely and altogether instinctive. He then transfers his notice to the higher orders of intelligent beings, "the people of another planet, over whom the hold of allegiance to their Maker is unbroken." Among them too, he thinks, it is conceivable that there may be varieties of temper, and of natural inclination; and yet all of them be under the effective control of one great and imperious principle — subjection to the will of God. He bids us to suppose this great bond of allegiance dissolved, and then this loyal obedient world will become what ours is independent of Christianity. He asks whether, in such a case, it would at all affect the state of that world, as a state of enmity to God, although amid the uproar of the licentious and vindictive propensities, there did gleam forth, at times, some of the finer and lovelier sympathies of nature; and he advances forward to a train of argument on

this subject, which we will do ourselves the pleasure to present in his own words : —

“ If God be unheeded and disowned by the creatures whom he has formed, can it be said to alleviate the deformity of their rebellion, that they, at times, experience the impulse of some amiable feeling which he hath implanted, or at times hold out some beautifulness of aspect which he hath shed over them? Shall the value or the multitude of the gifts release them from their loyalty to the Giver; and when nature puts herself into the attitude of indifference or hostility against him, how is it that the graces and the accomplishments of nature can be pled in mitigation of her antipathy to Him, who invested nature with all her graces, and upholds her in the display of all her accomplishments? The way, then, to assert the depravity of man, is to fasten on the radical element of depravity, and to show how deeply it lies incorporated with his moral constitution. It is not by an utterance of rash and sweeping totality to refuse him the possession of what is kind in sympathy, or of what is dignified in principle — for this were in the face of all observation. It is to charge him direct with his utter disloyalty to God. It is to convict him of treason against the majesty of heaven. It is to press home upon him the impiety of not caring about God. It is to tell him, that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me. It is to go to the man of honour, and, while we frankly award it to him that his pulse beats high in the pride of integrity — it is to tell him, that he who keeps it in living play, and who sustains the loftiness of its movements, and who, in one moment of time, could arrest it for ever, is not in all his thoughts. It is to go to the man of soft and gentle emotions, and, while we gaze in tenderness upon him, it is to read to him, out of his own character, how the exquisite mechanism of feeling may be in full operation, while He who framed it is forgotten; while He who poured into his constitution the milk of human kindness, may never be adverted to with one single sentiment of veneration, or one single purpose of obedience; while He who gave him his gentler nature, who clothed him in all its adornments, and in virtue of whose appointment it is, that, instead of an odious and a revolting monster, he is the much loved child of sensibility, may be utterly disowned by him. In a word, it is to go round among all that humanity has to offer in the shape of fair, and amiable, and engaging, and to prove how deeply humanity has revolted against that Being who has done so much to beautify and exalt her. It is to prove that the carnal mind, under all its varied complexions of harshness or of delicacy, is enmity against God. It is to prove that, let nature be as rich as she may in moral accomplishments, and let the most favoured of her sons realize upon his own person, the finest and the fullest assemblage of them — should he, at the moment of leaving this theatre of display, and bursting

loose from the framework of mortality, stand in the presence of his Judge, and have the question put to him, What hast thou done unto me? this man of constitutional virtue, with all the salutations he got upon earth, and all the reverence that he has left behind him, may, naked and defenceless, before Him who sitteth on the throne, be left without a plea and without an argument." [pp. 20—22.]

In speaking of the degree of integrity, and the honourable regard to every social obligation, cherished amongst men who are still destitute of the motives and feelings of Christianity, there occurs in this sermon (at page 29) a passage so striking, that we regret to be forbidden by our limits from extracting it.

In the second discourse, which is founded on Rom. xiv. 18, "For he that, in these things, serveth Christ, is acceptable to God and approved of men," and relates to the influence of Christianity in aiding and augmenting the mercantile virtues, the argument already stated is assumed as leading on to a further and still more impressive disclosure of the difference between the morality of the world and the peculiar holiness required by the Gospel. The beautiful passage we are about to quote, and which occurs at the commencement of the sermon, will sufficiently explain both the nature and the value of the sentiment which it forms the author's design to illustrate.

"If the virtues and accomplishments of nature are at all to be admitted into the controversy between God and man, instead of forming any abatement upon the enormity of our guilt, they stamp upon it the reproach of a still deeper and more determined ingratitude. Let us conceive it possible, for a moment, that the beautiful personifications of Scripture were all realized; that the trees of the forest clapped their hands unto God, and that the isles were glad at his presence; that the little hills shouted on every side, and the valleys covered over with corn sent forth their notes of rejoicing; that the sun and the moon praised him, and the stars of light joined in the solemn adoration; that the voice of glory to God was heard from every mountain and from every waterfall, and that all nature, animated throughout by the consciousness of a pervading and a presiding Deity, burst into one loud and universal song of gratulation. Would not a strain of greater loftiness be heard to ascend from those regions where the all-working God had left the traces of his own immensity, than from the tamer and the humbler scenery of an ordinary landscape? Would not you look for a gladder acclamation from the fertile field, than from the arid waste, where no character of grandeur made up for the barrenness that was around you? Would not the

goodly tree, compassed about with the glories of its summer foliage, lift up an anthem of louder gratitude than the lowly shrub that grew beneath it? Would not the flower, from whose leaves every hue of loveliness was reflected, send forth a sweeter rapture than the russet weed, which never drew the eye of any admiring passenger? And, in a word, wherever you saw the towering eminences of nature, or the garniture of her more rich and beauteous adornments, would it not be there that you looked for the deepest tones of devotion, or there for the tenderest and most exquisite of its melodies?" [pp. 38—40.]

"Conceive that a quickening and a realizing sense of the Deity pervaded all the men of our species — and that each knew how to refer his own endowments, with an adequate expression of gratitude to the unseen Author of them — from whom, we ask, of all these various individuals, would you look for the hallelujahs of devoutest ecstasy? Would it not be from him whom God had arrayed in the splendour of nature's brightest accomplishments? Would it not be from him, with whose constitutional feelings the movements of honour and benevolence were in fullest harmony? Would it not be from him whom his Maker had cast into the happiest mould, and attuned into sweetest unison with all that was kind, and generous, and lovely, and ennobled by the loftiest emotions, and raised above his fellows into the finest spectacle of all that was graceful, and all that was manly? Surely, if the possession of these moralities be another just theme of acknowledgment to the Lord of the spirits of all flesh, then, if the acknowledgment be withheld, and these moralities have taken up their residence in the bosom of him who is utterly devoid of piety, they go to aggravate the reproach of his ingratitude; and to prove, that, of all the men upon earth who are far from God, he stands at the widest distance, he remains proof against the weightiest claims, and he, of the dead in trespasses and sins, is the most profoundly asleep to the call of religion, and to the supremacy of its righteous obligations. It is by argument such as this, that we would attempt to convince of sin those who have a righteousness that is without godliness; and to prove, that, with the possession of such things as are pure, and lovely, and honest, and of good report, they in fact can only be admitted to reconciliation with God, on the same footing with the most worthless and profligate of the species; and to demonstrate, that they are in the very same state of need and of nakedness, and are therefore children of wrath, even as others; that it is only through faith in the preaching of the Gospel of our Lord Jesus Christ that they can be saved; and that unless, brought down from the delusive eminency of their own conscious attainments, they take their forgiveness through the blood of the Redeemer, and their sanctification through the Spirit which is at his giving, they shall obtain no part in that inheritance which is incorruptible and undefiled, and which fadeth not away." [pp. 41—43.]

Our attention is next pointed to a distinction which obtains between two sets of the requirements of Christ as our Master. By the former, we are enjoined to practise certain virtues, which, separately from his injunction altogether, are in great demand and in great reverence amongst the members of society,—such as compassion, and generosity, and justice, and truth; while there is another set of requirements, where the will of God, instead of being seconded by the applause of man, is utterly at variance with it,—those, for example, which demand the cultivation of chastity, temperance, and the direct exercises of religion—and especially the separated walk, the humble devotedness, and the consecrated will, of the new creature in Jesus Christ. Thus a real and experimental distinction exists between two sets of virtues;—between those which possess the single ingredient of being approved of God, while they want the ingredient of being also acceptable to men; and those which possess both these ingredients, and to the observance of which, therefore, we may be carried by a regard to the will of God, without any reference to the opinion of men, or by the opinion of men, without any reference to the will of God. It is then shown, first, that a man may possess, to a considerable extent, the second class of virtues, and not possess so much as one iota of the religious principle: next, that in the act of turning to God, the former class of virtues appear to gather more conspicuously upon the front of the renewed character, and wear a more unequivocal aspect of religiousness, than the latter; so that frequently, when a man comes under the power of religion, the most characteristic transformation which takes place in him, is from thoughtlessness, and licentious gaiety, and festive indulgence, of which the apostle says, that they which do such things shall not inherit the kingdom of God: thirdly, that this distinction serves to explain the antipathy that is felt by a certain class of religionists against the preaching of good works, (an antipathy well and warrantably grounded, when it is such a preaching as goes to reduce the importance, or to infringe the simplicity of the great doctrine of justification by faith,) and yet how the same persons will listen with toleration to a discourse upon one set of good works, such as the observance of the sabbath, or of family worship, or of prayer, or of the sacrament, or of sober-mindedness, or any of those performances which bear a direct and exclusive reference to God, while they manifest an evident coldness and dislike when they listen on another set of them, such as the avoid-

ance of theft or of evil speaking, or the virtues of the shop or the market place, or some merely social and humane accomplishment: and lastly, that the first class of virtues bear the character of religiousness more strongly, because they bear that character more singly; for though every real Christian possesses the virtues of the second class also, yet they do not belong to him peculiarly and exclusively; and, therefore, because the social accomplishments do not form the specific, neither do they form the most prominent and distinguishing mark of Christianity. After some further remarks of a practical tendency, the sermon, speaking of those who signalize themselves by a Christian profession, concludes in the following manner:—

“ We know, that even of such there are a few, who, if Paul were alive, would move him to weep for the reproach they bring upon his Master. But we also know, that the blind and impetuous world exaggerates the few into the many; inverts the process of atonement altogether, by laying the sins of one man upon the multitude; looks at their general aspect of sanctity, and is so engrossed with this single expression of character, as to be insensible to the noble uprightness, and the tender humanity, with which this sanctity is associated. And therefore it is, that we offer the assertion, and challenge all to its most thorough and searching investigation, that the Christianity of these people, which many think does nothing but cant, and profess, and run after ordinances, has augmented their honesties and their liberalities, and that ten-fold beyond the average character of society; that these are the men we oftenest meet with in the mansions of poverty — and who look with the most wakeful eye over all the sufferings and necessities of our species — and who open their hand most widely in behalf of the imploring and the friendless — and to whom, in spite of all their mockery, the men of the world are sure, in the negotiations of business, to award the readiest confidence — and who sustain the most splendid part in all those great movements of philanthropy which bear on the general interests of mankind — and who, with their eye full upon eternity, scatter the most abundant blessings over the fleeting pilgrimage of time — and who, while they held their conversation in heaven, do most enrich the earth we tread upon, with all those virtues which secure enjoyment to families, and uphold the order and prosperity of the commonwealth.” [pp. 65, 66.]

The third sermon is devoted to the ample illustration and enforcement of this principle,—that much of the apparent benevolence of nature is resolvable into the real selfishness of nature; and further, that the very integrity of the world is, in the greater portion, capable of being traced to no more

virtuous or elevated source; that the vast majority of all equitable dealing amongst men is performed, not on the principle of honour at all, but on the principle of selfishness; that this is the soil upon which the honesty of the world mainly flourishes and is sustained; so that were the connexion dissolved between justice to others and our own particular advantage, this would go very far to banish the observation of justice from the earth, the genuine depravity of the human heart would burst forth and show itself in its true characters, and the world in which we live be transformed into a scene of unblushing fraud, of open and lawless depredation;—that while there is much in this contemplation to magnify the wisdom of the supreme Creator, who, by the same power whereby he makes the wrath of man to praise him, has also upon the selfishness of man caused a most beautiful order of wide and useful intercourse to be suspended, there is also much in it to humble man, and to convict him of the deceitfulness of that moral complacency with which he looks to his own character and his own attainments. However strong the attraction we feel to follow out the train of cogent reasoning by which this sentiment is supported, we can only indulge ourselves in extracting the following paragraphs:—

“ And let it not deafen the humbling impression of this argument, that you are not distinctly conscious of the operation of selfishness, as presiding at every step over the honesty of your daily and familiar transactions; and that the only inward checks against injustice, of which you are sensible, are the aversion of a generous indignancy towards it, and the positive discomfort you would incur by the reproaches of your own conscience. Selfishness, in fact, may have originated and alimented the whole of this virtue that belongs to you, and yet the mind incur the same discomfort by the violation of it, that it would do by the violation of any other of its established habits. And as to the generous indignancy of your feelings against all that is fraudulently and disgracefully wrong, let us never forget, that this may be the nurtured fruit of that common selfishness which links human beings with each other into a relationship of mutual dependence. This may be seen, in all its perfection, among the leagued and sworn banditti of the highway, who, while execrated by society at large for the compact of iniquity into which they have entered, can maintain the most heroic fidelity to the virtues of their own brotherhood — and be, in every way, as lofty and as chivalric with their points of honour, as we are with ours; and elevate as indignant a voice against the worthlessness of him who could betray the secret of their association, or break up any of the securities by which it was

held together. And, in like manner, may we be the members of a wider combination, yet brought together by the tie of reciprocal interest; and all the virtues essential to the existence, or to the good of such a combination, may come to be idolized amongst us; and the breath of human applause may fan them into a lustre of splendid estimation; and yet the good man of society on earth be, in common with all his fellows, an utter outcast from the society of heaven — with his heart altogether bereft of that allegiance to God which forms the reigning principle of his unfallen creation — and in a state of entire destitution either as to that love of the Supreme Being, or as to that disinterested love of those around us, which form the graces and the virtues of eternity." [pp. 92—94.]

" This, then, is the terminating object of all the experience that we have tried to set before you. We want it to be a schoolmaster to bring you unto Christ. We want you to open your eyes to the accordancy which obtains between the theology of the New Testament and the actual state and history of man. Above all, we want you to turn your eyes inwardly upon yourselves, and there to behold a character without one trace or lineament of godliness — there to behold a heart, set upon totally other things than those which constitute the portion and the reward of eternity — there to behold every principle of action resolvable into the idolatry of self, or, at least, into something independent of the authority of God — there to behold how worthless in their substance are those virtues which look so imposing in their semblance and their display, and draw around them here a popularity and an applause which will all be dissipated into nothing, when hereafter they are brought up for examination to the judgment-seat. We want you, when the revelation of the Gospel charges you with the totality and magnitude of your corruption, that you acquiesce in that charge; and that you may perceive the trueness of it, under the disguise of all those hollow and unsubstantial accomplishments with which nature may deck her own fallen and degenerate children. It is easy to be amused, and interested, and intellectually regaled, by an analysis of the human character, and a survey of human society. But it is not so easy to reach the individual conscience with the lesson — we are undone. It is not so easy to strike the alarm into your hearts of the present guilt, and the future damnation. It is not so easy to send the pointed arrow of conviction into your bosoms, where it may keep by you, and pursue you like an arrow sticking fast; or so to humble you into the conclusion, that, in the sight of God, you are an accursed thing, as that you may seek unto him who became a curse for you, and as that the preaching of his cross might cease to be foolishness." [pp. 97—99.]

A very pleasing specimen is afforded in the commencement of the fourth sermon, of the use Dr. Chalmers is capable of making of any of the finer thoughts, or those expressive

words of language, which may have been furnished by the treasures of general literature or unconsecrated genius, in his adoption of a most striking description from the poet Burns, where he says of the man who carried a native, unborrowed, self-sustained rectitude in his bosom — "His eye, even fixed on empty space, beamed keen with honour." He adduces it, not in the customary form of a mere citation, but as the guide to his own subsequent observations, which are indeed, throughout the introduction of that discourse, chiefly an expansion of the same noble thought, and an application of it to the purpose of illustrating, with great force and beauty, the principle stated in his text, viz. that he that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much, *Luke*, xvi. 10; or, as himself expresses it, that he who has sinned, though to a small amount in respect to the profit of his transgression, provided he has done so by passing over a forbidden limit which was distinctly known to him, has, in the act of doing so, incurred a full condemnation in respect of the principle of his transgression. He proceeds first to elucidate this sentiment, and then to urge it onward to its practical consequences. This sermon, as it contains the first instance, in the present volume, of a professed quotation from any other source than the Scripture, so also does it afford us the first example of a formal division of the discourse into separate portions. It is among the many distinguishing marks of Dr. C.'s manner, to resort very seldom either to direct quotations of any but the language of inspiration, or to those technical divisions and separate heads of discussion which are so common, and were once so minutely ramified, and so universally employed, in addresses from the pulpit. In both these respects, we think he has chosen a correct and elevated standard. With reference to the former, it is surely unnecessary that a man who has, in the stores of his own mind, both thoughts and images adequate to every purpose of instruction and argument, with a capacity to give them just such expression as either their peculiarity or the circumstances of his hearers may require, should have recourse to the writings of other men whenever he desires to produce a more than common effect, and while probably he could have presented the very same sentiments in language equally appropriate, had he trusted to his own powers, yet to be for ever occupied in the work of connecting together the sentiments, or, perhaps, only the phrases of those who have gone before him, so as that amongst them they shall make up a

terribly uniform composition, whereof only the arrangement of the patchwork can be truly ascribed to him. It is a habit which, though some persons have fallen into it that could not be suspected of any defect in originality, yet has a strong tendency to repress the higher exercises of the mind, by causing us to rest always satisfied with those combinations of thought and language that are already familiar, instead of leading us to search out those new and varied conceptions, to which a more entire reliance on our own individual capacity, both of thinking and of expression, will be found frequently to conduct us. It is, besides, unfavourable to the more fervid kinds of eloquence, by creating frequent interruptions in the current of our ideas, while we pause for the purpose of recollecting and inserting the favourite phrases of other men. With reference to the practice of unvaryingly distributing a sermon into a succession of heads and sections, we have, besides other authorities; that of one of the greatest preachers England has ever produced*, in addition to the frequent usage of Dr. Chalmers, to urge against it;—not, indeed, that such divisions are always injurious, for there are certainly subjects which they contribute much to bring within the apprehension of a common auditory, and they are, besides, of some assistance to the memory; but then we conceive they have long been deemed too inseparable from a public discourse, and may be sometimes dispensed with, not only without loss, but with positive advantage, especially to that unity and strength of impression which it should ever be the preacher's aim to leave upon the mind and conscience of his hearers. When employed at all, however, there can scarcely be a model better than that supplied in some of the sermons of this writer, for natural, obvious propriety, and the absence of all needless complication.

But we must hasten onwards to the close of our remarks on these discourses. We have already stated, that the one immediately under consideration is designed to establish this apparently common, yet too much forgotten sentiment—that the gain of sin may be small, while the guilt of it may be great—that the latter ought not to be measured by the former, but that he who is unfaithful in the least, shall be dealt with, in respect of the offence he has given to God, in the same way as if he had been unfaithful in much. The first reason assigned in vindication of this is, that by a small

* Hall's Charge to Robertson, p. 25.

act of injustice, the line that separates the right from the wrong is just as effectually broken, as by a great one; and that, besides, when this transition is accomplished, the progress will follow, of course, just as opportunity invites, and just as circumstances make it safe and practicable. The second reason is, that the littleness of the gain, so far from giving a littleness to the guilt, is, in fact, a circumstance of aggravation; since he who has committed injustice for the sake of a less advantage, has done it on the impulse of a less temptation: and thus the very circumstance which gives to his character a milder transgression in the eye of the world, makes it more odious in the judgment of the sanctuary. In unfolding the practical consequences that may be drawn from this principle, the author produces the very first act of retribution that occurred in the history of our species. What is it, he asks, that invests the eating of a solitary apple with a grandeur so momentous? How came an action, in itself so minute, to be the germ of such mighty consequences? How are we to understand that our first parents, by the doing of a single instant, not only brought death upon themselves, but shed this big and baleful disaster over all their posterity? After proving that the objections and ridicule of infidelity excited by it have nothing else in them than the grossness of materialism, he thus sums up the argument:—

“God said, ‘Let there be light, and it was light;’ and it has ever been regarded as a sublime token of the Deity, that, from an utterance so simple, an accomplishment so quick and so magnificent should have followed. God said, ‘That he who eateth of the tree in the midst of the garden should die.’ It appears, indeed, but a little thing, that one should put forth his hand to an apple, and taste of it. But a saying of God was involved in the matter—and heaven and earth must pass away, ere a saying of his can pass away; and so the apple became decisive of the fate of a world; and, out of the very scantiness of the occasion, did there emerge a sublimer display of truth and of holiness. The beginning of the world was, indeed, the period of great manifestations of the Godhead; and they all seem to accord, in style and character, with each other; and in that very history, which has called forth the profane and unthinking levity of many a scorner, may we behold as much of the majesty of principle, as in the creation of light we behold of the majesty of power.” [pp. 125, 126.]

The whole residue of the sermon is of a nature even more exclusively and forcibly practical; and calculated, if any thing could, to do away the calumny often cast upon the

doctrines of grace and salvation by faith alone, that they lead to the making void of the divine law. He who can read these pages, and not perceive that those doctrines, and the most zealous of their supporters, establish, instead of weakening every obligation of that immutable code, is one on whom all further methods, whether of demonstration or persuasion, would be tried without effect.

The great Christian law of reciprocity between man and man, taken from *Matt. vii. 12*—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets"—is the subject of the fifth discourse. Of this sermon, though it presents an argument of great ingenuity and strength, we shall not attempt any abridgment; and shall content ourselves by simply extracting from its close a passage, to which we will not venture to apply a single remark or epithet of ours: the emotions of the reader's own breast will be its most accurate comment, and its highest eulogy:—

"He who feels as he ought, will bear with cheerfulness all that the Saviour prescribes, when he thinks how much it is for him that the Saviour has borne. We speak not of his poverty all the time that he lived upon earth—we speak not of those years when, a houseless wanderer in an unthankful world, he had not where to lay his head—we speak not of the meek and uncomplaining sufferance with which he met the many ills that oppressed the tenour of his mortal existence. But we speak of that awful burden which crushed and overwhelmed its termination—we speak of that season of the hour and the power of darkness, when it pleased the Lord to bruise him, and to make his soul an offering for sin. To estimate aright the endurance of him who himself bore our infirmities, would we ask of any individual to recollect some deep and awful period of abandonment in his own history; when that countenance, which, at one time, beamed and brightened upon him from above, was mantled in thickest darkness—when the iron of remorse entered into his soul; and, laid on a bed of torture, he was made to behold the evil of sin, and to taste of its bitterness. Let him look back, if he can, on this conflict of many agitations; and then figure the whole of this mental wretchedness to be borne off by the ministers of vengeance into hell, and stretched out unto eternity: and if, on the great day of expiation, a full atonement was rendered, and all that should have fallen upon us was placed upon the head of the sacrifice—let him hence compute the weight and the awfulness of those sorrows, which were carried by him, on whom the chastisement of our peace was laid, and who poured out his soul unto the death for us. If ever a sinner, under such a visitation, shall again emerge into peace and joy in believing—if

he ever shall again find his way to that fountain which is opened in the house of Judah — if he shall recover once more that sunshine of the soul, which, on the days that are past, disclosed to him the beauties of holiness here, and the glories of heaven hereafter — if ever he shall hear with effect, in this world, that voice from the mercy-seat, which still proclaims a welcome to the chief of sinners, and beckons him afresh to reconciliation — O! how gladly then should he bear, throughout the remainder of his days, the whole authority of the Lord who bought him; and bind for ever to his own person that yoke of the Saviour which is easy, and that burden which is light." [pp. 172—174.]

If we do not present an abstract of the next of these discourses, it is only because we feel it impossible to reduce its contents, without mutilation and violence, into a smaller compass. Its design is to expose to view the dissipation of large cities; and after an exordium, placing in the strongest light the enormity that must attach to the vices of licentiousness in the sight of God, however they may be tolerated by the common connivance of society, the author traces the origin, the progress, and the effects of a life of dissipation; accompanying his statements with a series of impassioned addresses to the consciences of parents and masters, with relation to the responsibility resting upon them for the guardianship of the morals, and especially the modesty, of youth; which form some of the best displays we have ever had the happiness to witness, of the feeling that should animate, and the motives that should be predominant, in the bosom of a preacher. Force of thought, seriousness of purpose, demonstrative clearness of proof, and tenderness as well as energy of expostulation, are seldom so combined as in the whole of this masterly discourse. We acknowledge that we are incapable of extracting from it any separate passage, the selection of which would not seem an injustice to whatever else was left without transcription.

The seventh sermon is a continuation of the former, and in a style so similar, as to prove that neither the fire of genius, nor the vigour and penetration of an understanding to which scarcely any task could be too arduous, nor the indignant spirit of piety, roused into animation by the guilt and danger of the evils it was contemplating, and which glowed so powerfully in the preceding discourse, were at all exhausted. This sermon furnishes, besides, an instance of what has never more strongly or more frequently impressed us, than in the perusal of Dr. Chalmers's writings — the unparalleled efficacy of the facts and doctrines of the New

Testament, those chiefly which are in the highest degree peculiar to itself, in awakening the very noblest and most sacred emotions of the soul. When allusion is made to the character or history of our Lord Jesus Christ, above all to his sufferings on behalf of sinners, a new order of feeling is instantly produced, of a kind altogether unlike any thing arising from any other source; and you are made to perceive, that, however legitimate or cogent may be the motives springing from such considerations as are merely human—however strong all other argument, or touching all other methods of persuasion—yet that it is the name of Jesus that alone diffuses an influence through the breast, which can equally exalt into rapture, and melt into tenderness—that it is Christ crucified alone that is the power of God, and the wisdom of God. Let the reader assure himself of the fact, by observing what effect is wrought upon his own feelings, when, after the persuasive and noble statements in the earlier portion of this sermon, he comes suddenly to that remarkable passage, beginning at p. 244, in which all the interest of the subject is concentrated and embodied. We would gladly have quoted this fine paragraph, if it had been in our power; but are induced rather to select a brief extract from a prior part of the sermon, chiefly for the sake of that felicity and harmony of expression which it so pre-eminently discovers :—

“Christianity is, in one sense, the greatest of all levellers. It looks to the elements, and not to the circumstantialia of humanity; and regarding as altogether superficial and temporary the distinctions of this fleeting pilgrimage, it fastens on those points of assimilation which liken the king upon the throne to the very humblest of his subject population. They are alike in the nakedness of their birth—they are alike in the sureness of their decay—they are alike in the agonies of their dissolution: and after the one is tombed in sepulchral magnificence, and the other is laid in his sod-wrapt grave, are they most fearfully alike in the corruption to which they moulder. But it is with the immortal nature of each that Christianity has to do; and, in both the one and the other, does it behold a nature alike forfeited by guilt, and alike capable of being restored by the grace of an offered salvation: and never do the pomp and the circumstance of externals appear more humiliating, than when, looking onwards to the day of resurrection, we behold the sovereign standing without his crown, and trembling, with the subject by his side, at the bar of heaven's majesty.” [pp. 238, 239.]

We must not omit to say, that the subject of this sermon is the vitiating influence of the higher upon the lower orders

of society ; and that it points out to the strongest reprobation the impositions that are made upon the religious principles of inferiors, whether in commercial or domestic services ;— upon the former, by demanding from them attention to worldly business on the Sabbath, evasions connected with known falsehood in the transaction of business, and direct violations of truth in cases where either the employer's delicacy, or the integrity of the conscience of his dependents, must be sacrificed to the security of mercantile engagements—cases wherein the master often, “ to save his own delicacy, counts not, and cares not, about another's damnation ;”— and, with respect to the latter, by requiring that shameful, but customary, perversion of all truth and decency, by which the household servant is instructed to deny that her master or mistress is at home ; although she knows that she is pronouncing what is utterly false, for the mere purpose of protecting the time of her superiors from an inconvenient or disagreeable encroachment. These particular examples are advanced only as the groundwork of more general and important statements, all tending to elucidate the main topic of the discourse, which has for its foundation those words of our Lord, *Luke*, xvii. 1, 2 : “ Then said he unto the disciples, It is impossible but that offences will come, but woe unto him through whom they come,” &c.

The volume closes with a discourse on the love of money, from *Job*, xxxi. 24—28 : “ If I have made gold my hope,” &c. ; where it is the author's aim to exhibit the strength and the absurdity of this passion, as it is found to exist, both in those more rare and remarkable cases, where it becomes the supreme and almost exclusive tenant of the breast ; and in those more ordinary instances, that may be seen in all the departments of society, where, though not so conspicuous as to incur the positive and characteristic peculiarities that stamp the conduct of the miser, it yet occupies the chief place in the affections, producing there the highest pleasure, or the severest anxiety. He offers, at the same time, though without formally professing to do so, a theory to account for the rise of a temper so unnatural, substantially agreeing with the sentiments in common currency among philosophers and moralists. This he does for the purpose of showing how gross and entire is that perversion of the feelings, occasioned by direct avarice, when it comes to the point of loving money, not for the sake of the enjoyments it is able to procure, but simply and altogether for its own sake : and how, in such circumstances, it amounts to what the Scripture

repeatedly denominates it, a species of actual idolatry, by transferring both the affections and the confidence of the human heart from the God on whom alone they can legitimately repose, to the mere wealth, which, being at first prized, because it was a means, and a seeming guarantee for the continuance of pleasure, comes afterwards to be esteemed as the chief and almost only good, man either possesses or desires. The proof is exceedingly strong and obvious, and the lesson arising out of it, enforced with all the directness and vigour which the author knows so well how to display. A highly engaging picture occurs (at p. 259) in the progress of this sermon, of the unwearied bounty of Divine Providence, as contrasted with the tendency of mankind to rely on secondary causes of happiness, and to forget the hand that gives to all life, and breath, and all things. This, however, we forbear to insert; and must conclude our imperfect observations on this most valuable and instructive volume, by adding one other extract to those we have already produced. It is from the very last pages of the book, and seems to group together, in a narrow space, almost all the peculiarities by which both the genius and the style of Dr. Chalmers are distinguished:—

“ Death will soon break up every swelling enterprise of ambition, and put upon it a most cruel and degrading mockery: and it is, indeed, an affecting sight to behold the workings of this world's infatuation among so many of our fellow-mortals, nearing and nearing every day to eternity; and yet, instead of taking heed to that which is before them, mistaking their temporary vehicle for their abiding home; and spending all their time, and all their thought, upon its accommodations. It is all the doing of our great adversary, thus to invest the trifles of a day in such characters of greatness and durability; and it is, indeed, one of the most formidable of his wiles: and whatever may be the instrument of reclaiming men from this delusion, it certainly is not any argument, either about the shortness of life, or the certainty and awfulness of its approaching termination. On this point, man is capable of a stout-hearted resistance, even to ocular demonstration; nor do we know a more striking evidence of the bereavement which must have passed upon the human faculties, than to see how, in despite of arithmetic—how, in despite of manifold experience—how, in despite of all his gathering wrinkles, and all his growing infirmities—how, in despite of the ever lessening distance between him and his sepulchre, and of all the tokens of preparation for the onset of the last messenger, with which, in the shape of weakness, and breathlessness, and dimness of eyes, he is visited—will the feeble and asthmatic man still shake his silver locks in all the glee and

transport of which he is capable, when he hears of his gainful adventures, and his new accumulations. Nor can we tell how near he must get to his grave, or how far on he must advance in the process of dying, ere gain cease to delight, and the idol of wealth cease to be dear to him. But when we see that the topic is trade and its profits, which lights up his faded eye with the glow of its chiefest ecstasy, we are as much satisfied that he leaves the world with all his treasure there, and all the desires of his heart there, as if, acting what is told of the miser's death-bed, he made his bills, and his parchments of security, the companions of his bosom; and the last movements of his life were a fearful, tenacious, determined grasp, of what to him formed the all for which life was valuable." [pp. 276—278.]

The Mountain Bard, with a Memoir of the Author's Life, Written by Himself. By James Hogg. 3d Edition. 12mo. Edinburgh. Oliver and Boyd. 1821. pp. 350.

A THIRD edition, with a life of the author!—what an inviting title!—and there is something so new, and so delightfully captivating withal in the announcement! The world, though it cares not a rush about the verses, may, probably, be more curious to know why Mr. Hogg betook himself to "the idle and unprofitable trade of poesy." Possession of this information cannot, nevertheless, be had without the incumbrance thereto appertaining; and the book, in consequence, may perchance sell, and the Mountain Bard, and his Memoirs, may be permitted to visit posterity together. Auto-biography is, in our opinion, infinitely amusing, though grievously tormenting and impertinent in the estimation of the more testy portion of our brethren. We confess our frailties, and with due penitence acknowledge that we are exceedingly prone to be diverted at the importance and self-consoling vanity of the biographer, who, of course, condemns booksellers and critics, *en masse*, because they have not made themselves and the world sufficiently acquainted with his merits; and, as he considers himself the most likely person for the purpose, he undertakes to give mankind a proper estimate of his talents, formed, of course, upon an unbiassed opinion of self, and self-estimated productions. We have watched the "languishing and lazy beau," scarce with condescension greeting the humbler caparisoned acquaintance whom chance has thrown across his path—we have seen the first mounted chariot, and the city dame redolent therein—we have seen

critics, perhaps we have seen ourselves, with the first fruits of an author within their gripe — we have beheld blacking, literary, and lottery puffs, teeming daily from the groaning press;—but none of these rarities can, in any degree, compete with the vanity, self-conceit, and importance displayed by the self-memoired man, whose face and form, reflected in every line, grins most approvingly, and with supreme satisfaction, at his own appearance, and deportment; while the half-diverted, half-mortified reader watches his progress with wonder and contempt.

How far the foregoing remarks may be justified in their application to Mr. Hogg, we leave *his* readers to determine. Some idea may, we hope, be formed by *ours*, from the extracts we shall presently lay before them; but we feel that a paramount sense of duty will not permit any attempt to extenuate the coarseness, vulgarity, and profaneness, which, we are sorry to observe, forms a very large portion of the composition. It may not be uninteresting to give a brief epitome of the author's life, with such occasional extracts as may best illustrate our opinions respecting his merits, or defects.

James Hogg, the second of the four sons of Robert Hogg and Margaret Laidlaw, was early brought up to the occupation of a shepherd in Ettrick Forest. His education was very limited, the utmost extent of his school attainments being a somewhat doubtful acquaintance with the shorter catechism, and the Proverbs of Solomon, and one quarter's encounter with the Bible; of which we are apprehensive that he knows little or nothing, but as a task-book at school. Writing was out of the question, except for a few weeks, in which he had "horribly defiled," as he expresses it, "several sheets of paper with copy-lines, every letter of which was nearly an inch in length." It will be unnecessary to follow him through a very circumstantial account of the vicissitudes of his lot, especially as they do not essentially differ from those which the children of poverty, in general, cast on the wide world for nurture and support, must inevitably experience, when, unprotected, they have to endure the evils incident to a state of suffering and dependence. The first glimpse which he had of the treasures, and hitherto unexplored path of literature, was in his eighteenth year, when he obtained a perusal of the *Life and Adventures of Sir William Wallace*, and the *Gentle Shepherd*; but, certainly, that glimpse of the promised land was fearfully unin-

viting. We will quote his account of it in the author's own words : —

“ I could not help regretting deeply that they were not in prose, that every body might have understood them ; or, I thought, if they had been in the same kind of metre with the Psalms, I could have borne with them. The truth is, I made exceedingly slow progress in reading them. The little reading that I had learned I had nearly lost, and the Scottish dialect quite confounded me ; so that, before I got to the end of a line, I had commonly lost the rhyme of the preceding one ; and if I came to a triplet, a thing of which I had no conception, I commonly read to the foot of the page without perceiving that I had lost the rhyme altogether. I thought the author had been straitened for rhymes, and had just made a part of it do as well as he could without them. Thus after I had got through both works, I found myself much in the same predicament with the man of Eskdalemuir, who had borrowed Bailey's Dictionary from his neighbour. On returning it, the lender asked him what he thought of it. ‘ I dinna ken, man,’ replied he ; ‘ I have read it all through, but canna say that I understand it ; it is the most confused book that ever I saw in my life ! ’ ” [pp. xv. xvi.]

He soon after read Bishop Burnet's Theory of the Conflagration of the Earth, which nearly overturned his brain. This, and some old newspapers, with which his mistress supplied him, he pored over very diligently, beginning at the date, reading straight on, through advertisements of houses, farms, balm of Gilead and all ; but, alas ! they left him after their perusal no wiser than when he began. Some further idea may be formed of his progress in literature at this period, from the circumstance of his being obliged to write to his brother, and having never drawn a pen for a number of years, he had actually forgot how to make sundry of the letters ; these, therefore, he had either to print, or to patch up the words in the best way he could without them.

The first time he attempted to write verses was in the year 1793. Mr. Laidlaw, his master, having a number of valuable books, which were open to the perusal of our author, he began to read attentively ; and no sooner did he begin to read so as to understand, than, rather prematurely, he began to write. His first attempt was a poetical epistle to a friend, great part of it composed of sentences from Dryden's Virgil, and Harvey's Life of Bruce. But the earliest poem to which he lays any claim on the score of originality of composition, was a rhyme entitled, “ An Address to the Duke of Buccleugh, in beha'f o' Mysel', and ither poor Fock.” The

next was, "The Way that the World goes on," and "Wattie and Gordie's Foreign Intelligence," an eclogue. It was on conversation with an old woman of Lochaber, that he founded the story of "Glengyle, a Ballad;" and, likewise, the ground plot of "The Happy Swains, a Pastoral." Mr. Hogg's manner of composition is truly original:—

"Having," he writes to a friend, "very little spare time from my flock, which was unruly enough, I folded and stitched a few sheets of paper, which I carried in my pocket. I had no inkhorn; but, in place of it, I borrowed a small vial, which I fixed in a hole in the breast of my waistcoat; and having a cork affixed by a piece of twine, it answered the purpose fully as well. Thus equipped, whenever a leisure minute or two offered, I had nothing ado but to sit down and write my thoughts as I found them. This is still my invariable practice in writing prose; I cannot make out one sentence by study, without the pen in my hand, to catch the ideas as they arise. I never write two copies of the same thing. My manner of composing poetry is very different, and, I believe, much more singular. Let the piece be of what length it will, I compose and correct it wholly in my mind, or on a slate, ere ever I put pen to paper, and then I write it down as fast as the A, B, C. When once it is written, it remains in that state; it being, as you very well know, with the utmost difficulty that I can be brought to alter one syllable; which, I think, is partly owing to the above practice." [p. xix.]

A number of other pieces are enumerated, that flit thick as motes in the sun-beam; but as they came like shadows, so, we apprehend, they departed; for we do not recollect having heard of the greater proportion of the songs, tragedies, and dramas, which our author has here enumerated. After an unsuccessful journey to the Highlands, where he went on some farming speculations, he again hired himself as a shepherd in Nithisdale. It was while here that he published "The Mountain Bard," and going to Edinburgh respecting it, he called with Mr., now sir Walter Scott, on Mr. Constable, the bookseller:—

"Who received me," he tells us, "very kindly; but told me frankly that my poetry would not sell. I said, I thought it was as good as any body's I had seen. He said, that might be, but that nobody's poetry would sell; it was the worst stuff that came to market, and that he found; but, as I appeared to be a gay queer chiel, if I would procure him 200 subscribers, he would publish my work for me, and give me as much for it as he could. I did not like the subscribers much; but, having no alternative, I accepted the conditions. Before the work was ready for publication,

I had got above 500 subscribers; and Mr. Constable, who, by that time, had conceived a better opinion of the work, gave me half-guinea copies for all my subscribers, and a letter for a small sum over and above. I have forgot how much; but, upon the whole, he acted with great liberality. He gave me, likewise, that same year, £86, for that celebrated work, '*Hogg on Sheep*,' and I was now richer than I had ever been before." [p. xxviii.]

With this money he took a farm, and by a number of imprudencies soon contrived to make away with his own property, and, likewise, some money belonging to other individuals. Finding himself, at length, fairly run aground, he gave his creditors all he had, or rather suffered them to take it, and set off and left them; but, on returning again to Ettrick, he found the countenances of his friends astonishingly altered for the worse; but he laughed at, and despised those changelings, resolving to show them, by and by, that they were in the wrong. Having appeared, both as a poet, and a speculative farmer, no one would now employ him as a shepherd; so finding himself without either money or employment, in February, 1810, he took his plaid on his shoulders, and marched away to Edinburgh, determined to push his fortune as a literary man. But, alas! in vain did he apply to newsmongers, booksellers, editors of magazines, and the like, for employment; not a farthing was he able to extract for his productions from these *unfeeling monsters*: and he remarks, with great *naïveté*, "this suited me very ill." Through the kindness of Mr. Constable, however, he again got a volume of songs published; but they did not sell: and finding himself shunned by every one, he determined to push his fortune independent of booksellers, whom he now began to view as beings obnoxious to all genius. His plan was to publish a weekly paper, for which he was rarely qualified, considering that all this time he had never been once in any polished society, had read next to nothing, was now in the 38th year of his age, and knew no more of human life and manners than a child. As might, therefore, be expected, this undertaking soon fell to the ground; for at the publication of his third or fourth number, it grew so indecorous, that seventy-three subscribers gave it up; and the literary ladies, in particular, agreed that he could never write a sentence fit to be read. A reverend friend, he informs us, often repeats a little observation which he made, on being told of this defalcation: "Gaping deevils! wha cares what they say! if I leeve ony time, I'll let them see the contrair o' that." The name of this weekly admonisher was

the Spy, and Mr. Hogg says, that to this day he cannot help regarding it as a literary curiosity; and, all circumstances considered, *wonderful*. During its projection and publication, he was fast acquiring those habits of intemperance, which, we are afraid, sometimes accompany the meetings of our northern *literati*; and render their companionship any thing but desirable to the young and brightening intellects, who are springing up around them.

The next thing, in a literary way, in which he became deeply interested, was the Forum; a debating society, established by a few young men, though he tells us that he himself was its founder. He insists that this society so much improved his taste, that he never could have written his *Queen's Wake*, had the Forum not been spoken into existence. Rather an odd method this, we, however, opine, of concocting a poet, by distillation from sundry dry and desultory discussions in a debating society. The poetry of sir Walter Scott, and lord Byron, now making a great noise, some of Mr. Hogg's friends advised him to take the field, and try his fate amid the unequal war. Having at that time some ballads by him, which he did not like to lose, he planned the *Queen's Wake*; and executed it in a few months after it was first suggested to his mind. He then went to his friend, Mr. Constable, of whose conduct upon the occasion he gives us the following account:—

“He received me coldly, and told me to call again. I did so—when he said he would do nothing until once he had seen the MS. I refused to give it, saying, ‘What skill have you about the merits of a book?’ ‘It may be so, Hogg,’ said he; ‘but I know as well how to sell a book as any man, which should be some concern of yours; and I know how to buy one, too, by G——!’ Finally, he told me, that if I would procure him 200 subscribers, to insure him from loss, he would give me £100. for liberty to print 1000 copies; and more than that he would not give. I felt I would be obliged to comply; and, with great reluctance, got a few subscription-papers thrown off privately; and gave them to friends, who soon procured me the requisite number. But, before this time, one George Goldie, a young bookseller in Princes Street, *a lad of some taste, had become acquainted with me at the Forum*, and earnestly requested to see my MS. I gave it to him with reluctance, being predetermined to have nothing to do with him. He had not, however, well looked into the work till he thought he perceived something above common place; and, when I next saw him, he was intent on being the publisher of the work, offering me as much as Mr. Constable, and all the subscribers to myself, over and above. I was very loth to part with Mr. Constable; but the terms were

so different, that I was obliged to think of it. I tried him again; but he had differed with Mr. Scott, and I found him in such bad humour, that he would do nothing farther than curse all the poets; and declare, that he had met with more ingratitude among literary men than all the rest of the human race. Of course Goldie got the work, and it made its appearance in the spring of 1813."

"Nobody had seen the work," he elsewhere informs us; "and, on the day after it was published, I came up to Edinburgh, as anxious as a man could be. I walked sometime about the streets, and read the title of my book on the booksellers' windows; yet I durst not go into any of the shops. I was like a man between death and life, waiting for the sentence of the jury. The first encouragement that I got was from my countryman, Mr. William Dunlop, spirit merchant, who, on observing me going sauntering up the plainstones of the High Street, came over from the Cross, arm in arm with another gentleman, a stranger to me. I remember his salutation, word for word; and, singular as it was, it had a strong impression; for I knew that Mr. Dunlop had a great deal of rough common sense: 'Ye useless poetical b——h that ye're!' said he, 'what hae ye been doing a' this time?'—'What doing, Willie! what do you mean?'—'D——n your stupid head, ye hae been pestering us wi' fourpenny papers an' daft shilly-shally sangs, an' bletherin' an' speakin' i' the forum, an' yet had stuff in ye to produce a thing like this.'—'Ay, Willie,' said I; 'have you seen my new beuk?'—'Ay; that I have, man; and it has lickit me out o' a night's sleep. Ye hae hit the right nail on the head now. Yon's the very thing, sir.'—'I'm very glad to hear you say sae, Willie; but what do ye ken about poems?'—'Never ye mind how I ken; I gi'e you my word for it, yon's the thing that will do. If ye hadna made a fool o' yoursel' afore, man, yon wad hae sold better than ever a book sold. Od, wha wad hae thought there was as muckle in that sheep's head o' yours! d——d stupid poetical b——h that ye're!' And with that he went away, laughing and miscalling me over his shoulder." [p. xli.]

A fine specimen this, we suppose, of Scotch conversational eloquence, and the mode of address peculiar to persons of the same rank in life with the gentleman thus immortalized. Swearing and obscenity are, happily, going out of fashion in England; but, we fear, that they are gaining ground in Scotland, where, a century ago, they would scarcely have been tolerated, even in the lowest ranks, with which we know of nothing better calculated to place the highest on a perfect level. Mr. Hogg goes on to say:—

"From that day forward every one has spoken well of the work, and every review praised its general features, save the Eclectic, which, in the number for 1813, tried to hold it up to ridicule and

contempt; and that Mr. Jeffery ventured not a word about it, either good or bad, himself, until the year after, when it had fairly got into a second and third edition." [p. xliii.]

In process of time a fifth edition of the *Queen's Wake* came out with plates; a plan concocted by Mr. Blackwood to raise a little money for our author. He was assisted by several friends, but "most of all," we learn, "by the indefatigable Mr. David Bridges, jun.; a man that often effects more in one day than many others can do in six, and who is, in fact, a greater prodigy than any self-taught painter or poet in the kingdom." Really, Mr. Hogg, this is too bad; to make the redoubtable Master David Bridges, junior, as ridiculous in the eyes of his customers and acquaintance, as his most inveterate enemy could have desired. Even if he should have no more sense than the "Bard" has modesty, it must be exceedingly galling to find himself, a quiet and industrious draper, assailed by a paragraph, which is, we should suppose, palpably, neither more nor less, than an unmerciful quiz. It is just as glaring an affront as if we were to commend a lady's beauty who is renowned for her ugliness, or to extol the brilliant sight of one who is manifestly blind. Of Mr. Bridges we know little or nothing, save that he is a respectable linen and woollen draper, keeping, with all due decorum, a shop in the High Street, Edinburgh; and we can very well conceive his mortification at finding himself set forth for a spectacle to the college wits, or as a butt, whereat Blackwood may wickedly and mischievously shoot his galling and malignant shafts.

After detailing the circumstances which led to the composition of the "*Pilgrims of the Sun*," our auto-biographer presents us with a really curious account of the proceedings of some of the "trade," which, if correct, gives to the uninitiated, and plain-dealing novice, a strange idea of the outs and ins, the arts and mysteries of book-making:—

"I called on my old friend, Mr. Constable, from whom I had very ill will to part, and told him my design and views in publishing the poem. He received me with his usual kindness, and seemed to encourage the plan: but, in the meantime, said he was busy—and that if I would call back on Saturday, he would have time to think of it, and give me an answer. With the solicitude of a poor author, I was punctual to my hour on Saturday, and found Mr. Constable sitting at his confined desk up stairs, and alone, which was a rare incident. He saluted me, held out his hand, without lifting his eyes from the paper, and then, resuming his pen, he continued writing.

I read the backs of some of the books on his shelves, and then spoke of my new poem; but he would not deign to lift his eyes or regard me. I tried to bring on a conversation by talking of the Edinburgh Review; but all to no purpose. 'Now, the devil confound the fellow,' thought I to myself, 'he will sit there scribbling till we are interrupted by some one coming to talk to him of business, and then I shall lose my opportunity—perhaps it is what he wants; D—n him, if I thought he were not wanting my book, if I should not be as saucy as he is!' At length he turned his back to the window, with his face to me, and addressed me in a long set speech, a thing I never heard him do before. It had a great deal of speciousness in it, but with regard to its purport, I leave the world to judge. I pledge myself, that in this short Sketch of my Literary Life, as well as in the extended memoir, should that ever appear, to relate nothing but the downright truth. If any feel that they have done or said wrong, I cannot help it.

"By G—, Hogg, you are a very extraordinary fellow!" said he, "You are a man of very great genius, sir! I don't know if ever there was such another man born!" I looked down, and brushed my hat with my elbow; for what could any man answer to such an address? "Nay, it is all true, sir; I do not jest a word—I never knew such a genius in my life. I am told, that, since the publication of the Queen's Wake last year, you have three new poems, all as long, and greatly superior to that, ready for publication. By G—, sir, you will write Scott, and Byron, and every one of them, off the field." "Let us alane o' your jibes, Maister Constable," said I, "and tell me at ance what ye're gaun to say about yon." "I have been thinking seriously about your proposal, Hogg," said he; "and though you are the very sort of man whom I wish to encourage, yet I do not think the work would be best in my hand. I am so deeply engaged, my dear sir, in large and ponderous works, that a small light work has no good chance in my hands at all. For the sake of the authors, I have often taken such works in hand, among others, your friend Mr. Paterson's—and have been grieved that I had it not in my power to pay that minute attention to them, individually, that I wished to have done. The thing is impossible! And then the authors come fretting on me; nor will they believe that another bookseller can do much more for such works than I can. There is my friend, Mr. Miller, for instance, he has sold three times as many of *Discipline* as perhaps I could have done."—"No, no," said I, "I'll deal none with Mr. Miller: if you are not for the work yourself, I will find out one who will take it."—"I made the proposal in friendship," said he: "If you give the work to Miller, I shall do all for it the same as it were my own. I will publish it in all my catalogues, and in all my reviews and magazines, and I will send it abroad with all these to my agents in the country. I will be security for the price of it, should you and he deal; so that, in transferring it to Miller in place of me, you only secure two

interests in it, in place of one." This was all so unobjectionable, that I could say nothing in opposition to it; so we agreed on the price at one word, which was, I think, to be £80 for liberty to print 1000 copies. Mr. Miller was sent for, who complied with every thing as implicitly as if he had been Mr. Constable's clerk, and without making a single observation. The bargain was fairly made out and concluded, the manuscript was put into Mr. Miller's hands, and I left Edinburgh, leaving him a written direction how to forward the proofs. Week passed after week, and no proofs arrived. I grew impatient, it having been stipulated that the work was to be published in two months, and wrote to Mr. Miller; but I received no answer. I then wrote to a friend to inquire the reason. He waited on Mr. Miller, he said, but received no satisfactory answer; 'the truth of the matter,' added he, 'is this: Mr. Miller, I am privately informed, sent out your MS. among his Blue Stockings for their verdict. They have condemned the poem as extravagant nonsense.—Mr. Miller has rued of his bargain, and will never publish the poem, unless he is sued at law.' How far this information was correct, I had no means of discovering; but it vexed me exceedingly, as I had mentioned the transaction to all my friends, and how much I was pleased at the connexion. However, I waited patiently for two months, the time when it ought to have been published, and then I wrote Mr. Miller a note, desiring him to put my work forthwith to press, the time being now elapsed; or, otherwise, to return me the manuscript. Mr. Miller returned me the poem, with a polite note, as if no bargain had existed, and I thought it below me ever to mention the circumstance again, either to him or Mr. Constable. As I never understood the real secret of this transaction, neither do I know whom to blame. Mr. Miller seemed all along to be acting on the ground of some secret arrangement with his neighbour, and it was perhaps by an arrangement of the same kind, that the poem was given up. But I only relate what I know." [pp. lii.—lvi.]

Our readers will observe, that it is scarcely possible to make a quotation, without at the same time polluting our pages with a very large proportion both of vulgarity and profaneness. For the honour of Scotland, hitherto considered a religious country, we hope, however, that the conversations here given have undergone this debasement merely by admixture in running through the shepherd's brain. The *Poetic Mirror*, and two volumes of *Dramatic Tales*, are the next of his works in chronological order. With regard to the first, he very modestly observes,—

"I was led to think, that, had the imitations of Wordsworth been less a caricature, the work might have past, for a season at least, as the genuine productions of the authors themselves, whose names were prefixed to the several poems." [p. lx.]

Of a character in the latter, he says,—

“ Sir Anthony Moore is the least original, and the least poetical piece of the whole, and I trust it shall never be acted while I live; but if, at any after period, it should be brought forward, and one able performer appear in the character of Old Cecil, and another in that of Caroline, I might venture my credit and judgment, as an author, that it will prove successful.” [p. lxi.]

Mr. Hogg likewise informs us, that he was the first who set Blackwood's Magazine agoing, and, moreover, that he was the author of the famous Chaldee MS., which excited so much rancour and party spirit in Edinburgh, and so much disgust at its profanity every where else. However, he says in his usual delicate manner,—

“ Some of the rascals to whom he (Mr. Blackwood) shewed it, after laughing at it, by their own accounts, till they were sick, persuaded him, nay almost forced him, to insert it; for some of them went so far as to tell him, that if he did not admit that *inimitable* article, they would never speak to him again so long as they lived. Needless, however, is it now to deny, that they interlarded it with a good deal of deevlry of their own, which I had never thought of; and one who had a principal hand in these alterations has never yet been named as an aggressor.”

We did not expect to find that the Shepherd was the source whence emanated the olio of Blackwood, or that villanous combination of materials of which the beforementioned article is composed; however, it may pass for a good joke, and, with a little straining, may probably be swallowed: but when we find not only that Blackwood's Magazine, and the Chaldee MS. took their rise from our hero, but that, if it had not been for a bookseller, Mr. Hogg would have been the first contriver of the Tales of my Landlord! it is really too much to be taken in with safety. He does, however, inform us, that he *was* the original projector of this inimitable series of novels; but by an ill turn which Mr. Blackwood did him, he is unfortunately looked upon, in the eyes of the world, as an imitator of the “mighty unknown,” when the latter might, but for this unfortunate occurrence, have been proved to be but a servile copyist of the Ettrick Shepherd: Prodigious! We fancy the next thing to which Mr. Hogg will lay claim, as being the original projector, will be the Pekin Gazette, or the Emperor of China's Prayer Book; and we ourselves are not without apprehensions, that the Investigator may have been anticipated by him. He next enters into great and manifold vituperations against Mr. Blackwood for rejecting the Bridal of Polmood, “acknowledged,” he says, “by all

who have read it, as the most finished, and best written tale, that ever I produced. Mr. Blackwood himself must be sensible of this fact, and also, that in preventing its being published along with the *Brownie of Bodsbeck*, he did an injury both to himself and me. As a farther proof how little booksellers are to be trusted, he likewise wished to prevent the insertion of the *Wool-Gatherer*, which has been an universal favourite; but I know the source from whence it proceeded." [p. lxxvii.] This *Wool-Gatherer* we happen to have read, and about the same time wondered how it happened to come there; for scathless we could challenge, without the aid of a deputy champion, the whole phalanx of our literary host, (always excepting the puissant Arthur of Blackmore, and the *suffusions* of the cockney school), to point out, or compose any thing more tedious or uninteresting. Mr. Hogg says, that the reason he has not got into the foremost rank of the poets, and risen higher on the mount of Apollo, is, that he has been thought an intruder.

"The walks of learning are occupied," he tells us, "by a powerful aristocracy, who deem that province their own peculiar right, else, what would avail all their dear-bought collegiate honours and degrees? No wonder that they should view an intruder, from the humble and despised ranks of the community, with a jealous and indignant eye, and impede his progress by every means in their power," [p. lxxviii.]

A most fearful detail then follows of the proceedings of a society, called the "Right and Wrong Club:" the chief principle of which was, "that whatever any of its members should assert, the whole were bound to support the same, whether right or wrong." [p. lxxix.] They met daily, and Mr. Hogg owns that no constitution on earth could stand it. The result was, that several members drunk themselves deranged, and he fell into an inflammatory fever. However, "the madness of the members proved no bar to the hilarity of the society; on the contrary, it seemed to add a great deal of zest to it, as a thing quite in character." And quite in character do we fear it was with the habits of this miserable man, elevated by genius above the lowest walks of life, in which his lot originally was cast; but to add another name to the melancholy list of those whose talents have been equalled and obscured, not only by their follies, but their vices.

His next literary undertaking was the "*Jacobite Relics*," and "*Winter Evening Tales*;" making in all fifteen volumes in seven years, besides many articles in periodical works.

Thus ends this strange, if not very eventful history, which we have perused with a good deal of interest, as furnishing another illustration of mind in its various modifications; and as giving a developement of character, under some rather singular combinations. Of the poetical part of this volume, our limits forbid minute examination; a circumstance which we the less regret, in that it presents very little, save a strange mass of coarse and indelicate materials, jumbled together in a most unpleasant and uninviting manner. The *Lairde of Kirkmabreeke*, which occupies a large portion of the volume, is one of the most dull and revolting stories that has lately come under our observation. In truth, we wonder that no friend of the author had the good fortune to see it before publication; for no other man besides Mr. Hogg could surely have read the tale, without expressing a wish that it had been suppressed. Mr. H. may say that it is a display of nature under a different aspect to that which is commonly selected. To borrow a quotation from him, we would "venture our credit and judgment as authors," that it is not a display of human nature, and that there is not a single grain of genuine humanity in its composition. But even if we were to grant this position, what utility or pleasure can be derived from narrating the "*kneveling*" exploits of a silly, drunken, and indecent fool, who has neither wit to redeem his obscenity, nor sense to make amends (if amends could so be made) for the vulgarity of his behaviour?

Some thousand lines, many degrees worse than the following, are the sum and substance of this tale.—

" And the noorice sho screemit, and yellit outrichte,
But aye he throoshe, and mockit her dynne,
And swore, before he walde let her gang,
He walde dadd the bonis out of her skynne." [p. 218.]

" Then to his ladye modir he wente,
And faste he seizit her nothyng lothe,
Quod he, ' the tymis are turnit with you,
Faythe! I shalle haife a strum at bothe!'

" He gaif her ane skelpe upon the cheike,
That made the bloode sterte to her ee,
And her hayre, that erst had turnit greye,
Arounde his knucklis ytwynit he.

" ' By the faythe of my bodye!' then said the Lairde,
' But I shalle haif ane mendis of you,
And knevel your ould malyscious bonis,
Untylle you be alle bothe black and blewe.

“ ‘ Haife mercye on me, myne deire sonnè,
And ceisse your strokkis before I die!’
But he wals so braife and gallante ane mamme,
He walde not ceisse quhile sho could crye.” [p. 219.]

“ ‘ Thou littil wottethe, mine own manne Jocke,
Quhat powerfolle diversioune it shall be;
I lose to belte ane womynis hyde
Above alle sportis I euir did se.’ ” [p. 221.]

“ And he brochte them bothe into the roome,
To gette them bastit bone and skynne;
And the Lairde he wette his lufis for worke,
And seizit his kente for to begynne.

“ ‘ Caste aff,’ said he, ‘ thyne boddycce brente,
And buskit stayis, and beltis so braw;
For I longe to se the longe blewe strippis,
And I longe to se the reide bloode fa.’ ” [p. 222.]

We shall not pollute our pages with what follows. In the end, however,

“ He gaif her ane smashe upon the noz,
Ane other on the glowyng cheike,
And pummellit her sydis with bothe his handis,
It wals raire sporte for Kirkmabreeke.” [p. 227.]

“ And sometimes in his barley-hoodis,
Quhen in the trobil not our sycke,
He walde gif his mysse ane sounde drubbyng;
It wals goode reliefe for Kirkmabreeke.” [p. 230.]

It goes on to say, that the Laird

“ knevellit” (i. e. thumped) “ seuin or aught of the maydis,
Quhilke did his herte grit goode indeed.” [p. 246.]

After marrying his housekeeper, one night,

“ The Lairdie had dronken verie moche,
And gaif her ane knap upon the heide,
And the vylde haugg, for perfyte spyte,
Neiste mornyng sho wals gyrnyng deide.” [p. 263.]

And he was hanged, &c.

When mankind are satisfied with such stuff, we make no doubt but that there may be found critics to laud and be-praise it; but as the golden age of Byron and Shelley has not yet arrived, Mr. Hogg has to complain that the poetry he has hitherto written never excited a proper and corresponding feeling from the public; “ or if it did,” he observes, “ the success would hinge upon some casualty, on which it did not behove me to rely.” We do not wonder that Mr.

Hogg has cause for complaint, and are proud to own; that we feel thankful for it. The public taste is not yet quite vitiated enough to relish such morsels as we have had under our examination; and if, after fourteen years experience, he has acquired no purer habits, no more correctness of feeling, than to publish another edition of the *Mountain Bard*,—polluted as it is by what our old-fashioned notions will not allow us to extenuate, but, on the contrary, prompt us to expose,—we wonder not that during the interval, whatever may have escaped from his pen, should have displayed a coarseness of taste, and a mind so constituted, as to put to flight every thought that was a-kin to the tenderest affections of the soul, and to the dearest principles of our nature, which, whoever does not seek to foster and unfold, mistakes the very aim and essence of true poetry, and loses the only hold to which he can ever cling for his hopes of immortality. We are the more free to censure this writer, because we know he can do better things; indeed, our remarks have partaken of more severity than we should have thought it worth while to inflict on one who had been indifferent to us, or in whose welfare we had not been, in some degree, interested. We would intreat him, then, to direct his thoughts to a purer stream—to bend his footsteps to an unsullied fountain, where, refreshed and invigorated, his soul may rise purified from her stains; and, with a mightier burst of inspiration, breathe her song to heaven,

A Series of Addresses to Young People. By J. Hooper, A.M. 12mo. London, 1821. Burton and Smith. pp. 317.

WE must confess that we have been not a little disgusted with the affectation of fine writing, so prevalent amongst the young authors of the present day. Thoughts that have no claim to admiration, on account of their originality or sublimity, may yet secure respect and esteem, from their acknowledged usefulness, and practical importance. But such things as these must needs appear ridiculous enough, when dressed up in the trappings of a gaudy, or the buckram of a stately and majestic style—evidently intimating that their authors, with true parental partiality, deem their productions worthy of better company than the common paths of literature will furnish—fit, at least, to follow in the train, if not to travel to posthumous honours, side by side, with a Chalmers or a Hall. It is almost impossible, in the present day,

to take up an ordinary sermon; "published by request," or even the report of a benevolent institution, without detecting this unhappy propensity in the writer; while the speaking at our public meetings is replete with every thing that savours of the marvellous, the extravagant, and even the ridiculous. All nature is ransacked for images; all vocabularies laid under contribution, to furnish new and unaccountable terms, and modes of expression; while the utmost ingenuity is exhausted in supplying strange, unprecedented, and grotesque combinations of thought; till the wondering multitude gape and applaud they know not what; and judicious people perceive how near the excess of sublimity is to bombast and caricature. From the thunder of these cataracts, the glare of these meteors, and the scorching of these suns of literature, it is truly refreshing to pass into a more calm and temperate region; and now and then to take up a book that neither startles, by its affectation of new and extraordinary ideas, nor fatigues by its abstruse and complicated style.

Such a book, we are happy to say, we have now before us; and we beg leave to offer our cordial thanks to Mr. Hooper, for the gratification its perusal has afforded. It is a book replete with plain substantial sense—with wise and salutary counsel—with judicious and appropriate reflections, suggested not from the reveries of the author's imagination, but from the application of Scripture truth, to the conduct and the affairs of human life. In his preface, the unassuming author tells us, "he has studied to combine novelty, variety, and utility; and has aimed at the adoption of such a style, as, whilst it shall not offend those who have enjoyed the advantages of a liberal and classical education, shall, at the same time, be readily understood by those who have not been favoured with equal privileges." Much of *novelty* could not reasonably be expected on the topics which Mr. Hooper has introduced to the notice of his readers: with regard to *variety* and *utility*—things of far greater importance, he has certainly kept his word; and the composition of the volume throughout is, for the most part, distinguished by that correctness and simplicity, which we fully agree with him in thinking so desirable. An author who publishes a book he wishes to be universally read, should certainly adopt a style that is likely to be generally understood. The present is a reading age. The ability to read is not now confined to the higher, or even the middling ranks of society; but, by means of Sunday schools, and congregational libraries, the power and the privilege of reading are imparted even to the labouring classes of the community. But neither the lower nor

the middling classes of society, engaged as they necessarily are in the ordinary occupations of life, have either leisure or disposition to pore over the pages of an author, reading his sentences again and again, and devoting much time and thought to the discovery of his meaning; but after a few efforts of this kind, whether they be successful or not, the reader will throw away the volume in disgust, and turn to another that may furnish equal instruction with less labour. The argument in favour of the kind of writing we have censured,—viz. that it fixes the attention of the reader more deeply on the subject, and is thus likely, not only to induce a habit of close thinking in general, but also to possess the mind more entirely with the author's meaning in every particular instance,—would be more satisfactory, if all readers had sufficient time, and strength of mind, to undergo this discipline. But this is not the case, and, therefore, we must decline yielding the palm of excellence to the writer, however lofty and original may be the conceptions of his mind, who conveys them to the public in a style professing to be English, but which needs translating into the plain vernacular tongue, as we pass along; while we give it to him who in his writings conveys good, substantial, and practical sense, in plain and perspicuous language; so that men of ordinary education, and common capacities, may, at once, perceive the meaning, and feel the force of what he says.

Having expressed in general terms our opinion of Mr. Hooper's book, we shall proceed to analyze the volume, and quote such passages as may enable our readers to form a judgment for themselves. The sermons, for they are such, although, in the title-page, he calls them "Addresses," are twelve in number. The subjects he has selected are of the utmost importance. There is no obvious connexion between them; and they are not otherwise in a "Series," than as they were delivered, with one exception, on successive new years' days, to the young people of the author's congregation. To them, and to the young people of the British empire in general, the volume is inscribed: and while this interesting portion of the community ought to feel themselves indebted to Mr. Hooper for so valuable a present, parents and guardians of youth will not, we are persuaded, be backward to acknowledge their share of the obligation. The subjects of the several discourses are as follow:—

~ "The youthful Jesus proposed as a Model for Imitation; The Gain of Wisdom recommended as the best Acquisition; Parental Affection, and Concern, a Motive to Filial Excellence; Parental Dedication, by Baptism, a Motive to Per-

sonal Dedication; A Persuasive to Church Communion in Early Life; The Honour attached to Early Piety; Portrait of an excellent Young Female; Young Men cautioned against the prevailing Dangers of the present Day; Seasonable Admonitions, in reference to Conjugal Life; On the Value of the Soul; The Divine Claims; On Numbering our Days."

In his first sermon, after having held up the bright example of the youthful Saviour, in many obvious and interesting points of view, the author thus concludes:—

"I earnestly recommend an imitation of Jesus to all classes of young persons. To the children of the poor I would say, Look at Jesus, and learn contentment with your lot in providence. Are you called to dwell in retirement? Are you called to labour for your subsistence? So was Jesus. In the retired village of Nazareth, and at the humble trade of a carpenter, he spent the season of youth: and, though he was rich, yet, for our sakes, he became poor. How much is humble poverty, and honest industry, dignified and ennobled by the conduct of the Son of God! To the children of the rich, I would say, Look at Jesus, and learn a lesson of modesty and humility: imagine not that worldly distinctions can confer any real worth; nor, on those accounts, look down with contempt on those occupying inferior stations. In valuing worldly riches and honours, you are attaching importance to that which Jesus despised; and, in looking down with contempt on poverty, you are undervaluing that station which Jesus chose to occupy. He might have occupied the high places of the earth—he might have invested himself with all the distinctions and glories of the world; but he passed them all by, and appeared in the form of a servant, the reputed son of Joseph and Mary; and with them he submitted to dwell in obscurity, cultivating all those graces, which, in every station, constitute true beauty and excellence. Aim then, whether rich or poor, to imitate this lovely example: 'Let the same mind be in you, which was also in Christ Jesus our Lord.' Then will you be esteemed, and beloved, and honoured by men, and then will you secure the approbation of God. I would earnestly caution you against delay. Say not, It is too soon—I am yet too young. Jesus was only twelve years of age when this fine encomium was passed upon him: it can never be too soon to commence a life of holiness—to begin to serve God—to aim at the imitation of all that is excellent and lovely. O! think of the danger of delay, arising from the contraction of evil habits, and the hardening nature of sin. Now you have a character to form—now your minds are tender and pliant, ready to receive any impression. It is, therefore, of infinite importance that you commence immediately to form upon a correct model, before your minds become hardened by sin, and repeated acts shall have formed themselves into confirmed habits. Need I remind you of the great uncertainty of life; and that, if you neglect the present opportunity, another may not be

granted? Now is the accepted time—now is the day of salvation; ‘Boast not thyself of to-morrow.’” [pp. 20—22.]

We have observed a sameness in this sermon which has doubtless escaped the notice of the worthy author, and which he will pardon us for pointing out to him, that it may be removed in a future edition of his work. The conduct of our Lord, in remaining behind at Jerusalem to converse with the sanhedrim, is not only thrice noticed, but in nearly the same terms. “At length they found him sitting at the feet of the doctors of the law, listening to their instructions, proposing questions, and answering to their interrogations.” [p. 3.] “He went to the sanhedrim, proposed questions, and gave answers,” [p. 12.] “He got into the company of the sanhedrim, and readily answered to their interrogations.” [p. 16] We also demur to the propriety of one or two words which Mr. Hooper has used in this discourse; and we are the more inclined to direct his attention to them, as they form a striking contrast to the general simplicity and perspicuity of his style, of which we have already expressed our most unfeigned and cordial commendation. “Prelusive,” p. 3, and “aspirant,” p. 6, are a sample of the words to which we refer. We admit that “prelusive” is English and classical, and that the authority of Thomson may be pleaded for the use of it; but we fear that the same cannot be said of the other: but if it could, and although both were allowed to be strictly correct, yet, in a work designed for general readers, and in which simplicity and perspicuity of style has been a laudable object with the author, why employ terms which may be of doubtful import to some, when he might have chosen others which the most unlettered could not easily mistake?

We remember to have heard it related of the late excellent and learned Job Orton, that on one occasion he had been preaching, as he imagined, a very plain and intelligible sermon about the “primitive Christians.” After the service was ended, one of his congregation came to him in the vestry, and thanked him for the excellent sermon he had preached; “but pray,” said he, “who did you mean by the *primitive* Christians; what particular kind of Christians were they?” “Why, the first Christians, to be sure,” replied the preacher. “Ay,” said the countryman, “if you had but called them the *first* Christians in your sermon, sir, I should have known at once what you meant.” Mr. Orton took the good man’s advice, and adopted the term *first Christians* whenever he had occasion to refer to them in his future discourses. Most assuredly, if there be one term more intelligible than

another, that should be preferred in addresses and writings intended for general usefulness; and if preachers would but take the hint, and adopt the self-denying practice of Mr. Orton — for we are persuaded it does involve a considerable degree of self-denial to substitute a plain word for a favourite fine one — there would be fewer persons, in their respective congregations, ignorant, as many of them now are, of the leading truths of Christianity — *the first principles of the oracles of God*. Mr. Hooper, we are sure, is a man of too much good sense to require any apology for these remarks; and we rejoice to say, that we find but little occasion for the recurrence of them in the rest of the discourses.

The text of the second sermon is Proverbs, iv. 7, 9. Our author defines wisdom in general to be the choice of a good end, and the adoption of suitable means to attain that end: but the wisdom especially commended in Scripture, he observes, is divine and heavenly wisdom, which implies such a knowledge of God, and of his Son Jesus Christ, as shall lead men to love him, and give up their hearts to him; all those who thus know God, and love him, and live to his glory, are truly wise. They are wise for time, and wise for eternity, and they only are possessed of true wisdom. He then proceeds to illustrate the superior excellence of this wisdom, in comparison of every thing else which young people are prone to esteem and admire, in the following forcible manner: —

“ Think, my dear young friends, what it is you are most apt to prize, and in the possession of which you think you should be happy. Is it beauty? Are you saying, ‘If I were the handsomest person of the age, I should be happy?’ Ah! this is a fading flower indeed, and by no means essential to happiness! — often it is the source of much calamity. Wisdom is infinitely superior to this, because it adorns the soul, and makes it lovely in the sight of him who is the supreme beauty. Are you thirsting after knowledge? This is laudable: but you may be acquainted with the whole circle of the arts and sciences, and with every useful and elegant accomplishment, and yet be destitute of true wisdom, which is as far superior to any knowledge merely human, as the light of the sun exceeds that of a glow-worm. Are you anxious to acquire a large fortune, and are you seeking it as the principal thing? Earthly riches cannot purchase happiness: you cannot ensure their stay. Wisdom is more valuable than these, being a solid, permanent good. Bodily health is a great blessing — of earthly blessings the greatest; but wisdom is superior, as it is the health of the soul. Life is a blessing we highly prize, and to preserve which we take

great pains; but wisdom is better than life itself, seeing it conducts to life eternal." [pp. 29, 30.]

He then directs the young who are desirous of obtaining this wisdom, to prayer, to the Scriptures, to the sanctuary, and to the society of the wise and pious.

We must pass over the third sermon, however worthy of notice, for our limits compel us so to do; and dwell a little on the fourth, the subject of which we consider of great importance, and one that ought to be introduced into the pulpit more frequently than it is—"Parental dedication in baptism, a motive to personal dedication." The text is 1 Samuel, i. 27, 28. The preacher first briefly explains the nature of baptism; states the obligations under which it lays the baptized; then displays the advantages attending a serious regard to those obligations; and, lastly, the sad consequences of neglect. Under the head of Obligations arising out of the Ordinance of Baptism, after having recited those which devolve on the church, in connexion with which it is administered, the pastor, and the parent, he observes, addressing his young friends—

"Is it the duty of God's ministers and people to instruct you, to pray for you, and to admonish you? It is a duty on your part to attend regularly on the means of grace; to listen attentively to the word preached; to join in the petitions presented to God; and thankfully to receive private instruction, admonition, or reproof. In short, by your baptism, you are laid under obligations to study the whole system of the Christian religion, in its doctrines, its precepts, and its institutions; that so you may make a voluntary and an enlightened choice of the service of Christ, and partake of all the privileges of the church. Now, if you despise parental instruction; if you neglect the means of grace; if you treat things sacred with disdain; you trample on all your solemn obligations; you manifest your disapprobation of that act by which you were devoted to God in infancy; and you virtually declare, 'I want none of the blessings or privileges of the kingdom of Christ: I renounce my allegiance to him: I will not have this man to reign over me.' What young person does not shudder at the thought of adopting such language as this? And yet such is the language of a neglect of religious instruction." [pp. 77, 78.]

Amongst the advantages arising from a due regard to these obligations, he places preparation for a triumphant death and a happy eternity:—

"No one," he observes, "can be prepared for death, unless he be interested in that covenant of which baptism is one of the seals; unless he be a partaker of those blessings, represented by the

sprinkling or pouring of water, viz. the renewing and sanctifying influences of the Holy Spirit, as the purchase of the Redeemer's sacrifice. But can it be supposed that those are interested in the blessings of this covenant, who disregard the seal of it? that they partake of the inward and spiritual grace, who forget the outward and visible sign? — Impossible. We are sometimes asked by those who do not approve of our practice, 'Of what use is the baptism of an infant?' We answer, Much, if its design be well understood; and if, when the child arrives at years of discretion, it shall be duly improved: but without this, neither infant nor adult baptism, whether administered by sprinkling, by affusion, or by immersion, will be of any avail. Baptism, by water, must be accompanied or followed by the baptism of the Holy Spirit, otherwise it will be productive of no advantage. But when its design has been well understood, and its obligations discharged; when it has led to an act of self-dedication, this supposes an actual reception of the thing signified by baptism: and, where this is the case, there is a good preparation for death, judgment, and eternity. Be not satisfied, then, with having been baptized, but seek to become actual partakers of the benefits represented by this act; that, should you be called away in early life, your parents may have their sorrow mitigated by the pleasing reflection, that you were not taken before you had signified your cordial approbation of what they had done, by subscribing with your own hand to the Lord.

"I trust, from what has been said respecting the advantages arising from the discharge of sacred obligations, every youthful mind is earnestly desirous of sharing in the honours, the privileges, and the advantages resulting from a personal dedication to God. May the rising desire be strengthened and rendered permanent!" [pp. 84, 85.]

We would fain extract the whole of the last head, under which the author enumerates the sad consequences of neglecting the obligations that arise out of their baptism in infancy, to the parties themselves; but we must refer our readers to the volume.

In the seventh sermon, Mr. Hooper sketches, with considerable discrimination and delicacy, the portrait of Rebekah, and, by many powerful considerations, urges a diligent imitation of it on his fair hearers. We fully agree with him when he says —

"Modern refinements have given birth to a sickly, sentimental class of young females, who are so delicate that they can scarcely venture to set a foot on the ground; who devote almost the whole of the morning of life to frivolous and vain pursuits; who consider themselves as exempt from all mean and vulgar employments, and made only to be served and admired. After spending some years in this way, a burden to themselves and to all around them, they

plunge at once into the more complicated and important relations of life, wholly destitute of all the qualities which are necessary to ensure domestic bliss." [pp. 159, 160.]

We are tempted to make another extract from this discourse. Addressing this interesting portion of his audience, our author says —

"Are you exempt from actual servitude?—Do you enjoy the advantages of a liberal education?—Do you possess leisure?—Have you money at command? Think how much good you may accomplish, by a wise employment of your time and your talents. The field of benevolent exertion is very extensive. The child looks up to you to receive instruction;—the naked look to you for clothing;—the famished, for bread;—the sick, for consolation and sympathy. Be you the Rebekahs, the Dorcas, the Tryphenas, and Tryphosas of the day. Let others expend all their time and property in mere personal decorations—let others seek to shine in the ball-room, and submit to the insipid routine of fashionable parties—let others waste the prime of life, and destroy the vigour of their constitution in midnight revels. Be yours the ambition to stand high in the list of those who have given water to the thirsty, bread to the hungry, clothing to the naked, and instruction to the ignorant—who have visited the abodes of poverty and disease—who have relieved the anxieties of tender mothers, whose children were crying for bread, and they had none to give—who, by kind affability, and cheerful liberality, have rejoiced the heart of the widow, and made it sing for joy. Can there be on earth a sight more lovely, more enchanting, than to see an elegant, accomplished young female, administering with her own hands to the wants of the poor; entering the humble cottage, familiarly conversing with the inhabitants, soothing their sorrows, relieving their wants, and leading them to a throne of grace?

"Cultivating such amiable and excellent qualities, whilst at home with your parents or guardians, you will be preparing for the season when Providence may open the way for your removal, and for your advancement; when you may be called to enter the honourable state of marriage: and although we shall part from you with regret, and shall miss you in the various walks of usefulness; yet, like the friends of Rebekah, we will pronounce upon you a parting benediction—we will follow you with our best wishes, and fervent prayers—we shall augur every thing great and good respecting you—we shall rejoice in the anticipation of seeing you at the head of a numerous family; the life, the soul, the ornament of the domestic circle: and our joy, and our expectations, will be increased, if you are about to be united to those who, like Isaac, are distinguished not so much by their wealth, as by their filial piety and devotedness to God." [pp. 164—166.]

We had marked several other passages as particularly worthy of notice in the remaining discourses, and especially

in the eighth, entitled "Young Men warned against the prevailing Dangers of the present Day;" but our limits forbid their insertion. We must, however, indulge in one; it is at the close of the sermon:—

"Mark the sinful course, the miserable end, and the awful destiny of the *thoughtless young sinner*. He gradually burst the barriers of a good education;—he entered, with hesitating step, the haunts of folly and vice;—he blushed, and retreated a step or two;—he advanced, and grew familiar;—he became enamoured;—he adopted the manners, and echoed the conversation of his gay and witty companions: it is true, the oath at first faltered on his tongue, and his lips quivered as it passed; but he soon assumed a bolder and a firmer tone;—flattered and applauded, he advanced;—he went to the haunts of dissipation;—plunged into an extravagant mode of life;—acquired habits of indulgence, ruinous to his constitution, as well as his substance;—in his extremity he is driven to adopt dishonourable means of supplying the cravings of appetite, which, the more they are indulged, the louder are their demands: and if, at this stage of his sinful course, he is not permitted to do some deed, by which he forfeits his life to the laws of his country, and becomes the victim of an inglorious death, it will probably be owing to the restraints of Providence. But if permitted to go on still further, he soon falls a prey to disease: at length, enfeebled in body, and in mind, by his excesses, in the midst of his days he is confined to the chamber, and to the bed of sickness; where, forsaken by his former gay companions, he is left a prey to bitter remorse, and to the upbraidings of an accusing conscience;—he views with horror his approaching doom;—at length, death strikes the blow;—he dies;—his guilty spirit is summoned before God;—he is doomed to everlasting death and despair;—he plunges into the gulf of endless perdition, and is lost for ever and ever!" [pp. 205, 206.]

Alas! alas! the correctness of this description is attested by many a dismal fact! Our hearts have recently bled at the report, in the public journals, of the last moments of an interesting young man, executed for forgery—a crime to which he was impelled by his dissipated and expensive habits; and while reading the passage in Mr. Hooper's sermon, which we have just quoted, his last words seemed sounding in our ears: "Let ministers of the Gospel do their duty, let them instruct and caution, and be more active and zealous, than they are; and, perhaps, it will prove a great preventative to crime." Referring to this unhappy case, along with many others, we cannot but exclaim, Oh! when will our criminal code become less sanguinary, and the merciful spirit of Britain breathe in the pages of her statute book!

The Outlaw of Taurus, a Poem; to which are added, Scenes from Sophocles. By THOMAS DALE, of Bene't College, Cambridge, Author of "The Widow of the City of Nain." London, 1820. J. M. Richardson. pp. 120.

WERE we to judge of the religion of our country from the general contents of the innumerable volumes of poetry which have deluged it, from the age of Charles the Second to the present day; from the loose and profane sonnetteers of the seventeenth, to the more reserved, but equally criminal ones of the nineteenth century, we should naturally conclude, that "the glad tidings of salvation" had never resounded through these realms; that the "sun of righteousness" had not "arisen upon them with healing on his wings;" that Venus and Bacchus were the objects of our devotion and the teachers of our religion; that the names of Jesus and St. Paul were unknown, or their commands despised; that those emanations of divine light, which enabled a Cicero to "look through nature up to nature's God," and to anticipate another and a better world, were entirely withdrawn from mankind; and that drunkenness and adultery, that war and murder, and in short every crime that can degrade human nature below the level of the brute, were viewed with complacency, if not absolutely fostered and encouraged; that all our hopes, all our thoughts, all our affections were confined to the present life; that we had no respect for a God—no hope, or fear, of an hereafter.

We do not mean to assert that such is the case without exception; or that the poets who have enlisted themselves on the side of virtue and religion have either been so few, or so deficient in talent, as to be unworthy of particular notice. The sublimity of Milton, the fervour of Watts, the chasteness and sensibility of Cowper, and more lately the beauties of Montgomery, Milman, and Dale (the author of the work before us), abundantly prove the contrary; for whilst the majority have bowed at the shrine, and worshipped at the altar, of Lust—whilst Μεγαλη ή Αρτεμις has been the rallying cry of the multitude—a few have been found, who, in spite of the insults and opprobrium they have received, have consecrated their talents to the noblest, the purest purposes. Whilst "Don Juan" garnishes and adorns with the trappings of apparent innocence the foulest crimes, "The Fall of Jerusalem" describes, in "thoughts that breathe and words that burn," the happiness of the Christian. Whilst Moore and his imitators, on the one hand, degrade themselves, and prostitute their talents by their licentiousness;

Montgomery and Dale, on the other, by employing their poetical genius upon subjects worthy of such writers, acquire a wreath of glory that shall not soon fade away.

We need say but little upon the character of Mr. Dale as a poet. No doubt most of our readers have read the "*Widow of the City of Nain*," and that too with profit and delight. The "*Outlaw of Taurus*" will do no discredit to the author of that work. It abounds in those forcible sketches which reach immediately to the heart of the reader; and if it does not rouse the more violent passions, and excite that eager sympathy, which the works of some poets are intended to produce, neither does it fill the mind with impure or painful ideas, which after the perusal of their poetry will still adhere to the imagination. It engages the attention in the most lively manner; and although it does not absorb the reader in an ocean of contending passions, neither does it leave behind any reflections that are painful to the gentle disposition, nor any images that are abhorrent to the pious mind.

The poem is grounded upon the following narration, from the *Ecclesiastical History* of Eusebius, which we have abridged from the author's translation. When, after the death of the tyrant Domitian, the apostle John had returned from the Isle of Patmos to Ephesus, at the solicitation of his brethren he undertook a tour through the provinces adjacent to that city. His objects in this journey were the ordination of bishops, the personal superintendence of the churches, and the separation of such persons as were indicated to him by the Spirit, to the exercise of the clerical office. On his arrival at a city not far from Ephesus, (the very name of which is mentioned by some writers,) after he had consoled the brethren by exhortations, he beheld among his audience a certain youth, whose commanding stature and engaging aspect bespoke a corresponding nobility of mind. Turning to the bishop he had just ordained, he exclaimed, 'In the presence of the church, and in the sight of Christ, I commit this youth to your utmost diligence.' He having received the young man, and given the required promise, the apostle, solemnly reiterating this charge, returned to Ephesus. The youth, after having continued some time in the family of the bishop, fell again into the company of his former vicious associates, and by degrees recovering his old lusts, returned to his former practices; and at length became the leader of a powerful banditti.

In the course of time, John was once more summoned to the same city. Having arranged all the circumstances about

which he came, "Now," said he, "O bishop, restore me the deposit which Christ and I committed to your custody, in the presence of the church over which you preside." He at first stood mute with astonishment, imagining that money which he had never received was required of him through some calumny; he could neither believe that what had never been entrusted to his care was demanded from him, nor could he impeach the veracity of the apostle. But when he exclaimed, "I demand the young man, even the soul of my brother," the old man, groaning deeply, and bursting into tears, replied, "He is dead."—"And in what manner did he die?"—"He is dead to God," replied the bishop: "he hath departed, being impious, and abandoned, and a desperate robber: and he now occupies a mountain opposite the church, with his equally lawless associates."

The apostle immediately procured a horse, rode to the mountain, and was seized by a guard of the robbers, who conveyed him to their chief; who, "armed as he was, awaited his arrival, and when he recognized John advancing towards him, overpowered with shame, betook himself to flight. The apostle eagerly pursued, and, in short, once more restored him to the church of Christ, a signal instance of sincere penitence, an illustrious example of regeneration, and a trophy of a conspicuous resurrection." Upon this story, "The Outlaw of Taurus" is founded; though Mr. Dale has taken a poet's licence in adding a few circumstances. Opening the poem with an apostrophe to the famous Temple of Diana at Ephesus, he introduces the apostle John, as being present at a gorgeous ceremony in honour of the "bright-eyed Dian."

"And now the festive pomp proceeds,
Which grandeur gilds, and beauty leads;
But lo! amidst the adoring train,
Who circle that majestic fane,
One lonely pilgrim wends along,
Unheeded by the busy throng;
He only breathes no lowly prayer,
And bends no glance of rapture there.
Robed in a simple pilgrim's vest,
His arms are folded o'er his breast—
Thin scattered locks of purest snow
Wave o'er a wan and wasted brow:
Whence time's soft touch hath swept away
Each trace of passion's earlier sway;
And all that once was wont to move
Hath changed to that meek placid love,
Which speaks a heart—a hope above.

But, wherefore doth he shrink to bow,
Where myriads plight the willing vow?
When every cheek is flushed in gladness,
Say, whence *his* brow is wrapt in sadness?
And why, when mingling choirs prolong,
In Dian's praise the votive hymn—
Why turns he from that raptured song,
With mien as sad—and eye as dim—
As if that bright exulting train
Were mourners o'er a hero's bier—
That melting lay—so soft—so dear—
Were but a deep funereal strain?
It is not that he proudly deems
His breast from earth's emotions free;
Not *his* such cold unfeeling dreams,
No rigid heartless stoic he.
No lofty philosophic lore
Hath led him to condemn mankind,
And lured him vainly to explore
The mazes of th' eternal mind—
And learn—what nature taught before—
That God is wise, and mortals blind.
The vaunting sophist, weak as proud,
May turn disdainful from the crowd,
And smile in selfish scorn to see
Their blindness, and their misery:—
More gently he hath learnt to scan
The errors of his fellow-man;
His tears were early taught to flow,
His heart to bleed for others' woe;
When not a sigh, or murmuring groan,
Had spoke the pressure of his own,
And ask ye whence that ray of heaven,
No high philosophy could teach—
No bard's enraptured visions reach—
That noble generous love—was given?
O gaze upon his wasted cheek,
His pensive brow, and lowly mien;
These lineaments too well bespeak
The persecuted Nazarene.
And such he was! the tear that steals
Unmarked his sacred soul reveals;
He turns but from that idol shrine,
To seek a Saviour more divine;
And breathe the meek imploring prayer,
For those who kneel deluded there.
But know—though driven perchance to roam,
Without a refuge or a home—

To meet the sneer of cold disdain —
 To pine, in peril or in pain—
 To share the base marauder's doom—
 Or sink unpitied or forgot,
 And moulder in a nameless tomb —
 Thrice blessed is the Christian's lot!
 In darkest shame, in deadliest ill,
 Jehovah is his solace still;
 And hope to cheer his path is given,
 Whilst peace and love, from mortals driven,
 Await him in his destined heaven." [pp. 10—14.]

Such is the beautiful description of St. John, given by our author. There are many passages equal to this, insomuch that we feel greatly perplexed, whence to make our quotations. But we now turn to far different subjects:—

"For, ere yon orb, that beams so bright,
 Hath veil'd his waning rays in night,
 The wild commingling yell of war
 Shall burst upon thee from afar;
 The shock of hostile legions meeting,
 The tramp of routed bands retreating—
 The fierce pursuers' frantic cry,
 Of vengeance and of victory!
 E'en now the pealing trumpets swell,
 And Fancy wings her airy car,
 And bears me to the battle plain—
 Where scenes of blood, and deeds of war,
 Demand a louder—bolder strain—
 Then, Pilgrim, for awhile, farewell!
 And may we meet in peace again!" [pp 24, 25.]

To paint in glowing colours the horrors of "the embattled field;" to transport us with the maddening triumph of the victor; to portray the fears of the conquered, who, as they hurry from the scene of carnage, "hear a voice in every wind," and shudder at every distant sound; to exhibit mankind in the violent extremes of grief and rage—of victory and defeat;—has generally been imagined to be the true province of the poet—at least, those of them who delight in scenes of carnage: and yells of savage triumph, and the greatest anguish and despair of which human nature is capable, are the general favourites. But to describe those feelings, of which all are conscious, in a just and poetical manner, is no less his duty; and is, perhaps, the most difficult part of his business. The sketch of the aged saint, which we have introduced, though not distorted by those violent passions in which poets delight, is

truly poetical; and there are, perhaps, many writers, who could accurately describe "the horrors of *that earthly hell*"—a field of battle—who would have completely failed in delineating the venerable Pilgrim. But we hasten to introduce our readers to the young man, in quest of whom the apostle travels: he is here described as the victorious chieftain.

"And who, on yon steep crag's rude brow,
In pensive attitude doth stand?
No conquering pride his looks avow,
And who that saw would deem him now
The chieftain of the victor band?
His crested helmet's flowing pride;
His sword, in carnage deeply dyed;
His arms, with dust and gore defiled,
Beneath his feet are rudely piled:
He moves not, and his fiery eye
Rolls wildly round in vacancy;
Unseen the dead, beneath him lying—
Unheard the deep groans of the dying.
Yet foremost in the desperate fray,
Through the thick legions of the foe,
His arm shot panic and dismay—
His sabre struck no second blow:
And chiefs, who never quailed before,
Had braved him once—and braved no more.
Crowned with triumphant laurels now,
What deep dejection crowns his brow?" [p. 29.]

The friend of Leo, (the chieftain above mentioned,) is Azor, who, under the disguise of a young warrior, though in fact of a sex too mild to brave the fury of battle, in consequence of an attachment of the purest and tenderest nature, accompanies him to the field, to watch over and console him, in those moments when guilt renders the bravest cowards. It is to her Leo makes the following confession, as to the cause of his dejection, though we cannot but remark, *en passant*, that it is extremely unnatural to suppose that he was really ignorant who his companion was, after so long and so intimate a friendship.

" 'Oh Azor!' thus the chief replied,
And deep and heavily he sighed;
'That laurelled wreath, that vaunted fame,
Are now my hate—my scorn—my shame;—
Their pleasure scarce deserves a thought—
If rapture, 'twere too dearly bought
By those whom Passion's blast hath driven,
Till they, like me, for fame have given
Their peace on earth, their hope of heaven.

When from my sabre shrunk the foe,
 Thou know'st not, and thou canst not know,
 What nerved my stern unsparing hand,
 What thought gave keenness to my brand :
 It was not hate that fired mine eye,
 Nor even the pride of victory ;
 No, Azor, no ; I feared to die !
 Doubt darkens o'er thy clouded brow,
 And half exclaims, It cannot be !
 Thou deem'st it strange my soul should bow
 To lay its weakness bare to thee ;
 But—mark me, youth !—nor hostile sword,
 Nor sabre in my life-blood gored,
 No insult of a vanquished foe,
 No abject craven's heartless blow—
 Not the keen throb of life's last sigh,
 Not all of shame and agony,
 That wrath can wreak, or guilt can bear—
 It is not these — 'tis HEAVEN I fear.'” [pp. 33, 34.]

For the remainder of the self-accusing Leo's confession, we refer to the volume. His bitter anguish, when the idea of “ the reverend guardian of his youth ” flashes upon his mind, and the horror which he expresses, when looking to judgment and eternity, are very powerfully depicted ; his long address thus poetically concludes :—

“ O ! could I wander like a Cain,
 With branded brow, and burning brain,
 Or lingering live as others die,
 Each breath like nature's parting sigh,
 'Twere welcome — if I could but fly
 From judgment and eternity.” [p. 38.]

The victorious but miserable chief retires to his cavern, with such feelings as these, of which Azor in vain strives to diminish the acuteness, when word is suddenly brought that an old man had fallen into the hands of his marauders ; one of whom, when introducing him to Leo, exclaims :—

“ ‘ Twas strange—no terror blanched his cheek—
 He breathed for life no frantic prayer—
 He stood with mien resolved though meek,
 Undaunted and unshrinking there.’ ” [p. 45.]

The interview between the young apostate and the venerable pilgrim is thus described :—

—— “ The pale lamp threw
 Its lone beam through encircling shade,

Nor—glimmering—yet revealed to view
 His features, or his form betrayed;
 One solemn moment all was still—
 And oh! what wild emotions wake!
 How keenly throbs that struggling thrill,
 As if his aged heart would break!
 Gently, at length, the chieftain spake:
 ‘Old man, whoe’er thou art, draw near;
 If true thy tale, thou need’st not fear;
 If false, no vengeance waits thee here.
 What power through circling foes could guide?
 By whom to me thine errand given?’
 Firmly the aged saint replied,
 ‘THE LORD OF EARTH AND HEAVEN!’
 * * * * *

Oh! when the prophet saint he knew,
 How burnt his cheek with shame’s deep hue!
 O’er his wan brow, with sorrow shaded,
 What mixt emotions flashed and faded!
 But words that burn are all too faint,
 The struggle of the soul to paint;
 As well might human art essay
 In living colours to portray
 The glories of departing day,
 And trace the thousand tints of even:
 Vain hope! unless to man were given
 To bathe his brush in hues of heaven.” [pp. 46—49.]

The following extract will, we think, please our readers; it is certainly very fine: but we are sorry that Mr. Dale has passed over this part of his subject in so hasty a manner. The occasion seems to be expressly suited to his talents; and we are of opinion, that he could have sketched in a masterly style that inward conflict, that tremendous war, which the hosts of hell would occasion, upon quitting the bosom where they had so long maintained their seat. The resolution “to forsake all, and follow Christ,” opposed by the reflection, that the Christian’s lot is not that of ease or honour; the still small voice, overpowered by the mighty struggle of expiring passion; and that, in its turn, subdued and slain; the monitions of reason drowned in the excitements of malice, of revenge, of lust—and the final victory of religion—the conquest of Christ—the meek submission of the new-born convert—these are themes upon which our author might have dwelt; few poets could treat such subjects with greater, or with equal advantage; this is evident from the masterly manner in which the outline is sketched:—

— “ Now, fiends of hell,
 Once more' your dark delusions try,
 For life and death are on the die;
 To-night a soul is lost or won,
 The stake is for eternity!
 Rouse to your aid fell Passion's train,
 Ambition — Wrath — Despair — Disdain —
 And man's arch tempter, Pride — 'Tis vain!
 The glorious deed is done!
 There's rage in hell, and joy in heaven.
 He turned—‘ Away, away,’ he cried,
 ‘ Ye faithless dreams of desperate pride!
 Too long I mourned your baleful sway;
 False ministers of hell, away!’” [pp. 56, 57.]

Mr. Dale's productions are characterized by a sweetness and fervour of expression, which are truly beautiful; and we doubt not but that he will hereafter be known amongst the first class of poets. The “ spirit of poetry” is to be found in every page; and, what is of greater moment, the spirit of piety: and “ when poetry thus keeps its place as the hand-maid of piety, it shall attain, not a poor perishable wreath, but a crown that fadeth not away.” We rejoice that, at length, the poets of Britain are conscious of the spirit and beauty of holy writ; and we hope that hereafter they will tune their lyres to subjects which will not cause the discerning public to exclaim, “ their labour is but lost, or thrown away.” Every other subject appears to be fairly exhausted; we have had battles, by sea and land, of all descriptions; from those of the Highland chieftain, who fights for plunder, to those on a larger scale, but with no better object. Murder, however disguised, is murder still; and he who, by gilding over its hideous form, strives to lessen our abhorrence of the monster, deserves the pity and neglect of mankind; but, unfortunately, meets with their countenance and applause. However enchanting poetry may be, and however it may seem to be invigorated with an almost supernatural energy; yet, if its object be not to exalt human nature—to raise and purify the soul—or, at least, to furnish innocent amusement,—however it may be adorned by the talents of the author, it ought not to meet with any favour or countenance: and when its object is decidedly in favour of licentiousness, the voice of the public, unanimously raised, should brand the writer as a monster, and his work as a vampire under a mask, which, when exposed in its natural colours, is only hideous and loathsome.

Remarks on the Foreknowledge of God, suggested by Passages in Dr. Adam Clarke's Commentary on the New Testament.
By Gill Timms. London, 1819. Hamilton. 8vo. pp. 99.

WE forbear to enter upon a minute analysis of this sensible and well written pamphlet, or to indulge in any detailed discussion of our own, upon the momentous and deeply interesting subject to which it relates. The limits necessarily prescribed to us, in this article, prohibit both. But we can recommend it with much satisfaction to the perusal of our readers. They will there find one of the most difficult questions in the whole science of theology, and one which has of late attracted more than ordinary attention, treated with considerable ability; and, generally, with becoming and respectful candour towards the very eminent person whose sentiments the author has undertaken to controvert. The reasoning is, in most parts, close and accurate; the illustrations, especially such as are derived from the Scriptures, are appropriate and pleasing; whilst the whole air of the composition is indicative of its proceeding from a mind accustomed to serious thought, and animated by the principles of Christian piety. In a few instances the expression rises above the ordinary level of philosophical language, and besides a degree of precision beyond what is usually to be met with in writings of this nature, presents us with occasional beauties of style, that add grace and interest to arguments, sufficient of themselves to secure attention, by their simple truth, and obvious importance. Yet we have felt inclined to censure the writer, now and then, for an undue severity in his interpretation of Dr. Clarke's statements; as well as to charge him with pushing much too far the practical consequences ascribed by him to the opinions which that learned and distinguished commentator has thought proper to avow. He attributes to these opinions a degree of influence over the moral feelings, and a weight in the scale of the religious affections, which they do not to us appear likely to possess; the general impressions which all believers in Christianity have, with reference to the character of the Almighty, being, as we think, too deep and sacred to permit them to be greatly modified by any notions of a merely speculative nature, in connexion with the particular aspect of the divine perfections. At the same time we are ready to admit, that whatever effect the sentiments in question might be expected to produce, would be injurious rather than beneficial; at least in the case of those whose susceptibilities of religious feeling are, on this point, accordant with our own: and on that account, as well as because we deem the sentiments themselves inaccurate in fact, and quite at variance with the

testimony of revelation, we rejoice to see them brought to the test of a strict and careful scrutiny: and though we by no means conceive of the case as one which, in the present state of intellectual science, it is easy or perhaps even possible to treat with any thing like certainty; yet every fresh effort in the investigation of such subjects promises to be productive of higher advantages hereafter, by becoming another step in the approach towards a more successful prosecution of inquiries, that, however frequently they have already been pursued, and with whatever strength of intellect and patience of research, have, in every instance with which we are acquainted, terminated hitherto in results but very partially satisfactory.

Eliza Harding; a Tale, founded on Facts. By Mrs. Hewlett, Author of the *Legend of Stutchbury*. 18mo. Oxford, 1821. pp. 197. Holdsworth, London.

THIS interesting and very useful tale does no discredit to the established reputation of the authoress of the *Legend of Stutchbury*. Its heroine is a spoiled, self-willed, deceitful, thoughtless girl—who, well trained to act her part in a fashionable boarding-school, where reading novels, and performing plays, were some of her principal occupations—and artfully led on to her ruin, by an unprincipled lady's maid, and as unprincipled a keeper of a circulating library, runs away with and marries a strolling player, under the persuasion that he was a baronet's son; though, in truth, he was a stage-struck apprentice, who had robbed his master; goes herself upon the stage; elopes from a husband whom she never really loved, and from children whom she knew not how to nurse, with a fashionable rake; and well nigh breaks the heart of her parents, whose foolish indulgence laid the foundation of all this dreadful catalogue of ills. So ends a story, which Mrs. Hewlett assures us is founded upon facts; and we believe the assurance, not only because it comes from her, but because the catastrophe, with which a fiction would have closed, is wanting, until the real history shall supply one melancholy enough. As an antidote to the too prevalent taste for theatrical amusements—novel-reading—confidences from which parents are to be excluded—romantic attachments—manœuvring—mysteries, and clandestine adventures—we ardently recommend this little book to parents. It will be an useful present to their children, especially to their daughters; whilst they themselves may derive from its perusal some valuable hints for the important work of training up a child in the way from which they would not wish him to depart.

AMERICAN LITERATURE AND INTELLIGENCE.

REJOICING in the opportunity afforded us, by a temporary suspension of the pressure of intelligence requiring immediate attention, we gladly finish the admirable address of the Rev. Ward Stafford to the Female Missionary Society of New York, commenced so long since as in the first Number of our Work. This interesting document is thus continued : —

“ We have now given some account of this new missionary field, and pointed out some of the ways in which it is to be cultivated. Many considerations present themselves as motives to urge us to great and persevering efforts.

“ 1. The command of God. The parable, usually styled the Gospel Supper, represents the great plan of redeeming mercy. When those who were first bidden refused to come, the servants were commanded by Christ, the master of the feast, to go out into the highways and hedges, and compel those who were found there to come in. The servants, doubtless, represent those who are employed in extending the blessings of the Gospel to the destitute; and the destitute, especially the poor, are represented by those who are in the highways and hedges. ‘ Go out quickly into the highways and hedges, and compel them to come in.’ Here we have a plain absolute command of Christ, addressed directly to his people. Obedience is a test of Christian character. ‘ If ye love me,’ says Christ, ‘ keep my commandments.’ That man deceives himself with a name to live while he is dead, who does not esteem it his duty, his privilege, his glory, to obey. We might here show how that other command of Christ, ‘ Go into all the world, and preach the Gospel to every creature,’ bears directly on this subject, and can never be obeyed till the Gospel is preached to the poor. We might mention other commands of the same import; but with Christians one command is sufficient: a ‘ thus saith the Lord,’ cannot fail to bow the will, to reach the heart, and call into action the energies of every child of God.

“ Intimately connected with this, preaching the Gospel to the poor is an essential part of the Christian religion. When John sent his disciples to Christ, that they might be convinced that he was the true Messiah, he points them to certain parts of his system, as evidences that it was divine. After informing them, ‘ that the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up:’ he completes the climax by adding, ‘ and the poor have the Gospel preached to them.’ Glorious system, worthy of its divine Author! Those

systems of pride and self-aggrandizement of the Scribes and Pharisees, and of the heathen, are shrouded in darkness, while this is surrounded with the splendour of heaven.

“ If the account here given of the religion of Jesus is correct, then that religion, which does not provide means for the salvation of the poor, is not the religion of Christ. These two evidences, the working of miracles, and the preaching of the Gospel to the poor, were at that time sufficient to satisfy men of serious inquiry, that the religion of Christ was divine. These evidences were given by our Saviour himself. Miracles have ceased; but as we always have the poor with us, we may always be able to convince the inquiring, and stop the mouths of gain-sayers, by showing them that the poor have the Gospel preached to them. The religion of the Gospel is designed for the world. It is, therefore, designed for the poor; for a great portion of the world are poor. It is the religion of the soul, and the souls of the poor are as valuable as those of the rich. Do we need any thing to give greater authority and glory to this system? we have the example of our blessed Redeemer. His life was a comment on his system, which sheds about it a divine lustre. It was among the poor that he delighted to labour,—it was to them that he continually preached the Gospel. Their wants he delighted to supply—their diseases to heal—their souls to save. On reviewing the commands, the precepts, and the example of our Saviour, in relation to the poor, will it not appear that they have been too much neglected by Christians? Is not this a stain on our religion? Are not the evidences of its divinity obscured? When, from some distant part of our country, and of the world, our fellow-men shall come to inquire concerning our religion, can we say, that the poor generally have the Gospel preached to them? Have we been into the highways and hedges? Have we, in this respect, followed the example of our Redeemer? Has not God placed the poor of this city particularly under our care,—and does not a regard to our Christian character—do not our covenant vows require, that we should share with them the rich, the heavenly treasures, which we have so freely and so abundantly received.

“ 2. The Christian's own happiness and growth in grace. The spirit of God has testified, that ‘ it is more blessed to give than to receive,’ to do good to others than to gain it at their hands. There is a pleasure in doing good, which can be known only to him by whom it is felt. To enjoy religion in their own souls, Christians must do the will of God; they must find their pleasure in the same way in which He found it, whom they profess to follow, whose meat and drink it was to do the will of his Father. So far as we are employed in doing good from right motives, so far we resemble Christ, and no further—so much do we possess of the spirit of the Gospel, and so much may we expect of its consolations, and no more. It is the consciousness of doing good to the bodies and

souls of men, from a desire to glorify God, that fills and swells the soul. Compared with this, what are the pleasures of sense? All the titles and honours which men can bestow, nay the praise, the admiration of the world, is poor, when compared with the 'God bless you!' that vibrates upon the ear, and penetrates the heart, as you retire from the abodes of poverty and wretchedness, conscious that no one with whom you are acquainted sees you, but your God, and that what you have done will be unknown till the great day of account. It is a glorious principle of our religion, that the more the possessor imparts to others, the more his own stock is increased. 'Cast thy bread upon the waters, and thou shalt find it after many days.' 'He that watereth, shall himself be watered.' 'Sell what thou hast and give to the poor, and thou shalt have treasure in heaven.' Go, Christians, spread abroad those treasures which God has given you; convert them into Bibles and tracts, and other means of grace; convey them, with your own hands, to your neighbours, who are perishing for them, and let your prayers ascend to the throne of grace for the influences of the Spirit; and those treasures, like the widow's oil and flour, will increase; those influences will, like the gentle dew, descend upon your own soul; the Sun of righteousness will shine in all his quickening power; the seeds of grace will spring up and flourish, and blossom and bear fruit more abundantly to the glory of God. Accordingly, all who have been eminent for piety, have been eminent for doing good, for active benevolence; or have manifested the spirit which would have prompted them to act, if circumstances had permitted. A narrow, contracted, selfish spirit, is not the spirit of the Gospel; and, wherever it exists, it blights the Christian graces.

"Wealth and influence ought not to prove, as they often do, the means of lukewarmness and declension; but, on the contrary, the means of growth in grace, of the increase of holiness and happiness; both in this world, and in the world to come. These things will enable the Christian more extensively to imitate the example of his Saviour. Though he cannot create bread, he can feed the hungry — though he cannot cause the wool and the flax to grow, he can clothe the naked — though he cannot heal the sick, he can contribute to their comfort — can, by his sympathy, and his kind offices, diminish their sufferings — can point them to the great Physician, and to the 'balm of Gilead;' — though he cannot snatch from the jaws of death, he may be the instrument of smoothing 'the passage to the tomb' — may bend over the dying body — may whisper the consolations of the Gospel — may commend the departing spirit to the Saviour of sinners. What is all the happiness which this world can afford; compared with one heavenly smile from that poor departing soul, who feels, and blesses God, that you have been the instrument of converting him from the 'error of his ways' — of supporting him under his trials — of directing him to the blood of Jesus — of opening to his view the bright prospects of

immortal glory! Visiting the poor, the ignorant, the vicious, the afflicted, and the dying, will make the Christian contented with the allotments of providence in respect of himself — will afford him striking evidence of the depravity of the human heart; and cause him to exclaim, with his soul glowing with gratitude to God, ‘Who maketh’ me ‘to differ?’ ‘By the grace of God, I am what I am.’ How many Christians, when casting their eyes over some Pagan field, whitened with the bones of devoted victims — when reading the history of some self-denying missionary — when tracing the footsteps of a Brainerd, a Buchanan, a Newell, have desired to share with them the trials, the joy, and the glory of their work! But Providence has so ordered their circumstances, that they cannot go. They need not go. They are already in a field which is ‘white to the harvest.’ They may engage in the same glorious work, and still enjoy all the sweets of home.

“ 3. The interests of civil society require that these efforts should be made. We trust that it is not to be determined, at this day, whether good morals, and the best interests of society, are inseparably connected; or whether good morals are the genuine, the certain fruit of the Christian religion, and of that only. We will then suppose, that according to the influence exerted by the Gospel, sound morals will exist; and, consequently, the best interests of civil society be promoted. Almost all the sufferings of the poor in this, and other cities, are the immediate effect of ignorance or vice. Of the truth of this assertion any one may be satisfied, by becoming acquainted with the state of the poor, as they reside among other people; or by visiting hospitals, prisons, and alms-houses. An alms-house, in another city, was sometime since visited; and, from a particular inquiry into the former circumstances and character of its inhabitants, it was ascertained, that not less than nine-tenths of them came to that place in consequence of their own ignorance or vice; and of the remaining tenth, the greater part, in consequence of the wickedness of others. The same is, probably, true of this city.

“ It is not an opinion hastily formed, nor is it altogether singular, that many charitable institutions, or institutions for affording pecuniary or other equivalent aid to the indigent, exert, on the whole, an unhappy influence on society. Is it not true, that, by these institutions, designed for the best of purposes, provision is, in fact, made for idleness, and other vices? If people believe that they shall be relieved when in distress, they will not, generally, make exertions — will not labour when they are able, and have the opportunity. According to their views of things, they have no inducement to labour, or make provision for a time of need. This induces idleness, and idleness is the parent of vice. In Scotland there are no alms houses, no poor-rates. The consequence is, the poor are a hardy, industrious, and, generally, a moral class of people. Man is naturally idle. It is by making continual efforts, that industry

becomes habitual and pleasant. It is certain, that it would be better for many of those who are relieved by charity, if no provision were made for them. Let it be known, that death, or extreme suffering, will be the consequence of idleness, or profligacy, and the number of the idle and the profligate will soon be diminished. Will it be said, that there are many of the poor who are excellent characters, and who have been reduced to a state of want by misfortune? That there are many such, there is no doubt; and it is equally clear, that they ought to be relieved; still it will be found, that most of them are in that state in consequence of the immorality of their connexions, or of the general immoral state of society. Make society such as it should be, and such as it may be, with the use of those means which God has appointed; and the relatives of respectable persons in distress would be able and disposed, in most cases, to afford them all the assistance which they would need. Let me not be understood to speak against charitable institutions of this nature, or to intimate that the afflicted, of whatever character they may be, ought not to be relieved. Many such institutions are noble monuments of Christian benevolence. It is only necessary that they should be so managed, that they shall not be made the occasion of sin, and of greater misery.

“It is not in the power of man to change the heart, but it is in his power to use those means which, with the ordinary blessing of God, will change the state of society; which will make people, in general, so intelligent, so industrious, so moral, that they will have but little need of the hand of charity to relieve them, or of the arm of the civil law to restrain or protect them. It is not a little surprising, that civil rulers, after witnessing the effects of the Gospel, have not discovered, that the most economical, as well as the most effectual, mode of providing for the wants of a community, is to supply its members with those institutions, the object of which is to make men intelligent, moral, and pious. There are but few who have not sufficient physical strength, and natural abilities, to enable them to support themselves in this country, provided that strength, and those abilities, were properly directed. The following calculations will place the subject in a clearer light. The poor-rates, in Philadelphia, will amount this year, it is said, to 150,000 dollars. If we take into the account the fact, that there are between 12 and 13 hundred more persons licensed to sell ardent spirits by the small quantity, in this city, than in Philadelphia; and, also, that the population is probably greater, it is not unreasonable to suppose, that the poor-rates of New-York will amount to 200,000 dollars. Allowing a minister of the Gospel a salary of 1000 dollars, and a teacher a salary of 500 dollars, this sum would support 200 ministers, and 400 teachers. But what are styled the *poor-rates*, is but a small part of the expense of supporting the poor. The committee appointed to supply the wants of the poor, during the late inclement season, estimated that there

were 15,000 citizens supported by charity. If each individual should have an annual allowance of 50 dollars, the whole expense of the 15,000 would be 750,000 dollars. This, allowing the above salaries, would support 750 ministers, and 1500 teachers. Allowing each pauper 100 dollars, the whole expense of the poor would be 1,500,000 dollars; which would support 1500 ministers, and 3000 teachers. Allowing a Bible to cost 75 cents, and tracts to cost at the rate of 1 cent for every ten pages, it would purchase 1,875,000 Bibles, and 1,500,000,000 pages of tracts, for charitable distribution. The annual expense of the alms-house is about 80,000 dollars. This would annually build four churches, at 20,000 dollars each, or eight at 10,000 dollars each. Allowing a minister 1000 dollars, it would support 80 ministers of the Gospel. In the seventh ward there are between 2 and 300 persons licensed to sell ardent spirits by the small quantity: we will suppose there are 220. Supposing each one to sell every day to the amount of two dollars and fifty cents, the ardent spirits annually sold, in the seventh ward, will amount to 200,750 dollars. This would employ, in that ward, 200 ministers, or 400 teachers. It would annually build 20 decent churches, purchase 267,666 Bibles, and 200,750,000 pages of tracts. All the ardent spirits sold in the city would, at this rate, build annually 135 churches, support 1358 ministers, 2716 teachers; purchase 1,811,616 Bibles, or 1,358,712,500 pages of tracts. No one will doubt that such a number of faithful ministers or teachers employed — such a number of churches built — such a number of Bibles or tracts distributed, would produce a great change in the moral state of the city. But, intemperance is but one vice. We must take into the account idleness, gambling, profligacy, and other vices, which consume property; and which would be removed, were the people enlightened, industrious, and moral.

“ It is an opinion, which has been formed and confirmed by the observation of facts, that Christians have erred with respect to the subject of charity. The great object seems to have been to relieve existing distress, instead of *preventing* it. But we never can make our fellow-men happy, till the cause of their sufferings is removed. If we would make the fruit good, we must make the tree good. If we can make a profligate man sober and industrious, we more effectually provide for his family, than we should by bestowing thousands of gold and silver. Let there be a great effort to change the moral character of mankind, to remove the cause of their sufferings; let them be supplied with those means of reformation and salvation, which God has appointed; let the proper influence of the Gospel be exerted, and if prisons, and hospitals, and alms-houses, do not cease to exist, their dimensions will be small, their inhabitants few.

“ As another motive to these exertions, we mention,

“ 4. The interests of the church. That field at which we have glanced is of great extent; it is covered with thorns and briars; it

has hitherto brought forth the 'grapes of Sodom, and the clusters of Gomorrah.' Is it not for the interests of the church that it should be cultivated; that the seeds of grace should be sown; that trees of righteousness should spring up, and bear fruit; that it should become as Eden? Is it not important that, in the midst of these 70 or 80,000 souls, 70 or 80 temples to the living God should rise; 70 or 80 new congregations and churches be formed; that, to those already employed, 60 or 70 faithful ministers of the Gospel should be added? It is not, however, the salvation of the present generation merely which is concerned, but that of thousands of their posterity. Should the population increase in the same proportion for 20 years to come, as it did between 1800 and 1810, the increase alone will be 136,000; and will require, therefore, 136 additional churches, that there may be one church to a thousand. If we suppose that 60 churches are now wanting, there must be erected, within 20 years, 196 churches; that there may be, in this city, one church to a thousand souls. But our cities have an extensive influence on the surrounding country. We have already stated, that they afford a place of resort for those who wish to live without restraint. It is not uncommon for those who have lived in the city to return into the country, carrying with them vices, which taint the morals of a whole neighbourhood. There are some towns where the inhabitants have been corrupted by their intercourse with some of our large cities, in such a manner as to make it evident to all who are acquainted with them. Young persons frequently come to this city, and are destroyed by their exposure to temptation. It is notorious, that there are certain villages, not far distant, which supply a considerable number of victims to that vice, which has caused the heart of many a parent to bleed. Cities exert an influence on the people of the country, who are not so immediately connected with them. The single subject of fashions will show the correctness of this remark. In things of greater consequence, cities are looked up to as examples, and give character to the country. How immensely important that they should be free from ignorance, error, and immorality! that they should set an example of holiness, and of every good work!

"As we advance, however, the subject rises in importance. We must extend our views beyond the limits of the city, and of our own country. The subject is peculiarly important, on account of its connexion with the great missionary cause. Among the obstacles which have hitherto prevented the universal spread of the Gospel, we find that the prejudices which the heathen entertain against it hold a conspicuous place. The number of heathen who visit our cities is not large. A few, however, are sufficient to bear evil tidings to millions of their countrymen. A few months since, a vessel came to this port from Calcutta, which was manned by more than 40 of the natives of Hindoostan—a part of the world where missionaries are now stationed. Some, and perhaps all of

them, had heard of Christianity; had been informed, that it was the best religion in the world; that it made men good and happy. What did they witness?—they fell in company with the vilest class of people—they were conducted to haunts of vice, even on the Sabbath—they engaged, with those whom they supposed to be Christians, in the most abominable wickedness—they probably did not see an act of religious worship rendered to the true God, or hear the name of Jesus, except from the lips of the profane. Judging, as the heathen do, of a religion from the effects which they witness, with what views of Christianity must they have retired from our shores? When they mingle with their countrymen, what intelligence will they communicate? What will they exhibit as the fruits of the ‘land of promise?’ Is it not morally certain that they, as well as their countrymen, will regard our missionaries as impostors? that their prejudices against Christianity, and in favour of idolatry, will be strengthened and confirmed? On the contrary, suppose this city had been, at that time, a city of righteousness—that all with whom they associated had been pious, or even moral—that they had witnessed the genuine effects of the Gospel—with what different impressions and tidings would they have returned to their own country? If they had not loved, they would have respected Christians—if they had not embraced, they would have revered the religion of Christ. Could our missionaries appeal to some of the heathen, to testify to the blessed effects of the Gospel, with what increased force could they exhibit its claims on their belief, their love, and their obedience! Pagans from other parts of the world visit our cities—witness similar scenes; and return, doubtless, with similar impressions and intelligence.

“Our cities have an intimate connexion with the heathen, by means of our seamen. At present they are a barrier to the spread of the Gospel; a screen which intercepts the rays of the Sun of righteousness. When they visit pagan countries, as thousands of them do every year, they not only join in all the wickedness of the heathen, but teach them new vices. To their superior cunning the heathen become an easy prey, and are not unfrequently robbed of their property, their children, and friends. Sailors sometimes take up their abode in pagan countries, that they may acquire wealth, and be free from the restraints of the Gospel. A part of the crew of the ship, which transported the first missionaries to the South Sea Islands, settled there; and are supposed to have been the principal reason why their efforts were, for so long a time, attended with no more success. Several gentlemen, who have visited the Sandwich Islands, and some, who have for a time resided there, are of opinion, that opposition from wicked English and American settlers, and the prejudices which they have excited, would constitute the principal obstacle in the way of introducing Christianity among the natives. It is owing, in a great measure, to the same

cause, that the efforts to christianize the Aborigines of our own country have proved so ineffectual. Let our seamen and others, who visit the heathen, become pious; and instead of contradicting the glad tidings which our missionaries publish — instead of destroying the effect of their labours, they will become a powerful weapon in their hands. It is through the medium of Christian example, that the heathen discern the light of the Gospel. The influence of our seamen is not unknown to the men of the world. A master of a vessel which recently arrived, and which had visited one of our missionary stations, triumphantly observed, that his sailors could, in a few days, undo all the work of our missionaries. Though we do not believe this representation to be strictly correct, it is not without meaning. Let our sailors continue vicious, and wherever Christians send one missionary, Satan will send a hundred to oppose his efforts. Should our seamen become pious, not only would a great obstacle be removed, but the number of hands employed, and the amount of labour performed in the great missionary field, would be augmented. Should a crew land on a heathen shore, all pious — all deeply concerned for the salvation of their pagan brethren — all anxious to tell them of that Saviour, who is the only hope of lost men — to impart to them those treasures of knowledge and grace which they had received, how would the darkness retire before them!

“ That property, of which our seamen earn and receive no small quantity, and which is now squandered away, would, doubtless, be consecrated to the spread of the Gospel. No men are so liberal; none whose hearts and hands are so easily opened — none who have such a strong fellow-feeling — none who are less careful to preserve their lives. Were all consecrated to God, what sacrifices would they not make — what hardships would they not endure — to what dangers would they not expose themselves, for the salvation of their fellow-men? While, in consequence of actually witnessing the wretched state of the heathen, they would feel more deeply interested than other Christians — they would communicate the same feeling to their brethren — they would become heralds, publishing glad tidings in every direction. Every vessel which arrived would add new fuel to the flame, and cause that flame to spread from our cities into the surrounding country. Who does not see, that thousands, and tens of thousands, of pious men constantly passing and repassing throughout the world; mingling now with Christians, now with the heathen, would give a new, and powerful, and lasting, impulse to that great machine, which is to diffuse abroad the blessings of the Gospel? They form the connecting link between the Christian and the heathen world — the channel through which the water of life must flow — the medium through which the light of the Gospel must shine.

“ Cities are necessarily the centre of all the great operations for the salvation of the heathen — the main spring of the mighty

machine—the heart of the world. If the main spring be disordered, the whole machine is affected—if the heart's blood be corrupted, the whole system is enfeebled. It is from our cities also, that most of the property which is to accomplish the great work must be derived; and may we not hope, that from the destitute some will be qualified, and sent to preach the Gospel? It was this attention to the destitute which, with the blessing of God, sent Buchanan to the ends of the earth. While these exertions will increase a missionary spirit, they will unite the hearts of Christians and ministers. Not only will seafaring men, and others, who pass from one port to another, associate with Christians of different denominations; but, in such a work, Christians who constantly reside in the same place must come in contact—must see each other's faces—must 'speak often one to another.' This will destroy those narrow, contracted views, which compress the church of God into a sect, and mar its beauty; it will break down the walls of separation, and cause the church to look forth fair 'as the morning, and terrible as an army with banners.' Every Christian feels that it would be desirable that all this should be accomplished; of its practicability some may doubt. We will, therefore, endeavour to show,

"5. That our efforts will be successful. From the facts which have been stated, it will be seen that there are thousands of people here of the same character, and, as it respects spiritual things, in the same condition with those on our frontiers. Will it be said, that these discover greater hardness of heart, because they might enjoy the blessings of the Gospel were they disposed? This is precisely the case with the destitute in other parts of the country. It is not on account of their poverty, or any other natural difficulty, that they are thus destitute. In a country not far from this, there are thousands in this situation, and yet the people are comparatively wealthy; and, had they been disposed, might long since have enjoyed all the blessings of the Gospel. It is not poverty, it is not any natural, but a moral obstruction, which has kept so great a part of the world, for so many centuries, ignorant of the Saviour. The awful stupidity and depravity of the human heart, form the mountain, the cavern, the gulf, which have prevented the heralds of the cross from running to and fro through the earth. If we adopt the sentiment, that we are under no obligation, and that it will be of no use to supply with the ordinances of the Gospel those who are not disposed to supply themselves, we ought to remand the missionaries who are scattered throughout the destitute parts of our country. We have the same reasons for believing that success will attend missionary efforts in the city, as we have that it will attend them in the country: we have more, we have advantages which are peculiar. That missionaries may labour with permanent success in remote parts of the country, many things are necessary; which it will require much time, and trouble, and property, to

supply. Schools must be established and supported; teachers, Bibles, and other suitable books, must be obtained from a distance. Other difficulties will suggest themselves to every reflecting mind; all of which will be removed, when we come to supply our neighbours and fellow-citizens. Schools are already established; Bibles and tracts, and other useful books, at all times, and to any amount, may easily be procured. Christians will take a deeper interest in such a mission, than it is possible for them to do in one at a distance. They have the destitute before them; their feelings will be excited; they will contribute more liberally; and, what is all important, they will pray more fervently. Could we be transported to the plains of India, be stationed by the funeral pile, the altar of Moloch, or the car of Juggernaut, how differently should we feel from what we do now! With how much more fervour should we pray! With how much more zeal should we labour! But, if we view this subject in its proper light, we shall daily witness what ought as sensibly to affect our hearts. It is not more affecting, or ought not to be to Christians, to see their fellow-creatures consuming on the funeral pile, than in the flame of their own passions—to see them sacrificed on the altars of Moloch, than to see them slain by intemperance—to see children thrown into the Ganges, than to see thousands of them growing up to be cast into the gulf of perdition. Here are funeral piles—here are altars of Moloch—here is Satan's invisible car, constantly rolling and crushing thousands beneath its weight, and causing our streets to flow with the blood of souls. Let us remember, also, the more aggravated doom of these victims. In a greater or less degree, they have enjoyed the blessings of the Gospel; they live where they might enjoy them in all their fulness. They have rejected the Saviour—they must sink to the lowest hell. With such a prospect before him, what Christian will not wrestle day and night at the throne of grace?—what Christian will not consecrate his property, his time, his talents, his life, to this glorious work?—But the principal advantage arises from the number who may be employed. The number of professing Christians, in some of the denominations, I have been able to ascertain. If we allow all the other congregations to have, on an average, the same number of professors as those congregations which have been examined, there will be in the city about 13,000 professing Christians*. Suppose these all

* “To ascertain precisely the number of professors has not been in the power of the writer. It will be seen that a few of the other statements are of the same general nature. It would be singular if, in so many particulars, there should be no error. It is the opinion, however, of respectable gentlemen who have accompanied him, and others acquainted with the situation of the destitute, that the statement, so far from being exaggerated, is moderate. While it was his intention to perform this painful duty, which God in his providence assigned to him, in a faithful manner, his inclination led him to err on that side, where every feeling of the benevolent mind would

properly engaged in the service of God — all employed in doing good, how much might be accomplished! We will suppose that every one of these professors spends two hours every week in visiting the ignorant, vicious, and afflicted, for the purpose of distributing Bibles and tracts, and doing good in other ways: and suppose that during these two hours six families were visited, every professor would visit during the year 312 families, or make 312 visits; all of them together would make 4,560,000. Supposing that at each visit a tract were given, 4,560,000 tracts would be distributed. Surely this will not be thought an unreasonable calculation. What Christian is there who cannot devote two hours in a week, or two hours out of one hundred and sixty-eight, in 'going about doing good,' directly to his fellow-men? Will it be said, that those in the humble walks of life cannot engage in this work? Let me ask, what Christian so humble, so ignorant, so poor, that he cannot give to a neighbour a word of good advice; set before that neighbour a holy example, or invite that neighbour to go to a sanctuary or a religious meeting; or give a Bible or a tract, when furnished to his hands? What Christian cannot pray? What child cannot give to another child a Catechism, or lead him to a Sabbath school, or to the house of God?

"There is another consideration, which every one must have anticipated. In this field we have the advantage of a numerous class of Christians, who will regard this work as among the domestic concerns which claim their attention. Their leisure, their characteristic sensibility, and the successful efforts which they have already made, need no remark: it is sufficient to say, that in this good work may be employed thousands of PIOUS FEMALES. Instead of being scattered over a wide extent of country, these people live together; and may, therefore, be approached without loss of time and expense, and all employed may act in concert.

"We have reason to believe success will attend our efforts, from what is said in the word of God. The parable of the great supper exhibits our Saviour's views on this subject. The rich refused the invitation, but the poor, those in the highways and hedges, were brought in. Lazarus is in heaven, Dives in hell. 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.' It was among the poor that our Saviour laboured, and it was the poor, 'the common people,' that heard him gladly. Such has been the success of the Gospel among the poor in every age of the church.

wish the error to be found. He wishes it not to be forgotten, that the destitute are in a situation in which they may be examined. If it shall be found from a similar, or more faithful examination, that the moral state of the city is better than has been represented, it will give him unspeakable joy. Most of the facts concerning other places are taken from Morse's Geography, Mills and Smith's Report, Picture of London, Address of the Connecticut Charitable Society, &c."

" There is another reason why we should hope for success, which ought not to be overlooked. It is, that there appears to be a preparation of the heart, a general desire to receive religious instruction. It has not been unusual to find persons who have not been under the care of any spiritual teacher, or attached to any denomination of Christians, deeply exercised in mind. Numbers of such have actually been brought, as we trust, into the kingdom, and joined themselves to the visible church of Christ. Several cases of hopeful conversion have recently come to my knowledge. May these be the first fruits of an abundant harvest! Though I have visited many hundred families, I have not been unkindly treated, as I recollect, in a single instance; but, on the contrary, have generally been received with apparent gratitude; often urged and entreated to call again, and often followed into the street with such exclamations as these, ' May God bless you!'—' May God reward you!' Those of the most vicious character have listened to instruction and exhortation, not only with fixed attention, but often with weeping. Perhaps it would not exceed the truth, were I to affirm that one half of the families which have been thus visited, and particularly conversed with, have been left in tears. It is a fact worthy of notice, that all the congregations in that part of the city, have of late rapidly increased. While exploring parts of the city I have often indulged the animating hope that the Spirit was moving ' upon the face of the waters,' that God was preparing the way for those Christ-like efforts, which we earnestly pray he may excite his people to make. No such effort at this day is unblest. Who can doubt whether that which Christ has so expressly commanded, and sanctioned by his own example, will prove successful?

" Though most persons may allow, that exertions to enlighten the ignorant and reform the vicious, generally, may be successful, yet there will remain certain classes of the vicious, of whom they will believe there is no hope. It is true, that without help from God we can do nothing. But with that help, we ' can do all things.' We do not hesitate to say, that the receptacles of vice referred to can be broken up, and that God has appointed the means by which it may be done, and that it is the duty of Christians to use them. There is a remedy.—But do not imagine that it is some new discovery, which has not been divulged. The remedy has long since been prepared in heaven—it has been divulged by the Holy Ghost—it is the Gospel of Christ. Antiquity is the greatest supporter of that vice, which is yearly slaying its thousands. It is said, that it has always been so in our large cities; that they have always, from time immemorial, been thus corrupted: and this seems to have satisfied the minds of Christians. These places have been regarded as a necessary evil. Christians have seen and deplored this state of things; but do not seem to have ever imagined that it could be changed. That we may put a stop to the progress of this corruption, there must be a general united effort.

Those men who keep these houses must be openly attacked. It will be a hazardous undertaking. But are we to tremble before those who bear the mark of the beast in their foreheads; whose sins are open before-hand, going before to judgment; who are known to be in close alliance with Satan; whose very dwellings are the avenues to his dominions? With such men we are to declare open war. We are to seize with holy violence the sword of the civil law and the sword of the Spirit. We are to follow them to their abodes of darkness, and bring them forth to the light;—we are to carry destruction into their camp. That much may be done by the civil law is certain. A magistrate, a few years since assisted by only one of his associates, drove hundreds of these persons to a distant part of the city. Many of them know him to this day, and tremble when they see him. If one or two individual magistrates could effect this, what might not all united accomplish, especially if supported and aided by the whole moral and religious community? An asylum must be provided, to which those who are disposed may resort. It will perhaps be said, that such an asylum was once provided in this city, and found ineffectual. With the management of that institution I am wholly unacquainted. But to be successful, an asylum must be conducted in such a manner, that those who resort to it shall not feel themselves to be in a prison. It must be as comfortable as it can be made, both for body and mind. It must be an asylum from disgrace as well as wretchedness. Of those who have resided for years in these abodes of darkness, we have not so much hope: but of persons as young as some of them are; of those who have fled to such places as a refuge from disgrace, we think there is much hope, even from such an institution. In England many, by this means, have been rescued from infamy and death; have been restored to their friends and lived and ultimately died respected. We must not only provide for them a pleasant retreat, but we must make the places of their resort unpleasant. If they flee from the asylum and from one house to another, or from one city to another, they must be followed. While engaged in this wickedness, give them no peace. Plant thorns and daggers before them, which shall pierce them every step they take in this highway to hell. But if at any time they manifest a disposition to retrace their steps, strew their path with flowers.—But this is not sufficient: the same means are to be used with them as with other classes of the destitute. The Bible and tracts must be put into their hands, and the Gospel must be preached to them. Some may smile at the idea of preaching the Gospel to such creatures. But why not preach the Gospel to the rich Pharisee, and do we not read, that ‘publicans and harlots shall go into the kingdom of heaven’ before such? Did not Christ preach the Gospel to persons of this description? Is not Mary Magdalene in heaven?—When labouring in parts of the

city where they reside, we have been called to visit them when sick and dying, and never have we witnessed such scenes of distress of mind. We have frequently addressed a room full on such an occasion, and never without seeing much tenderness; frequently almost all have been drowned in tears, and some of them have cried out in the most affecting manner.

“ By the influence of the magistrate above alluded to, a ball-room was, about a year ago, obtained in a neighbourhood where there were supposed to be several hundreds of such persons, for the purpose of preaching to them on the sabbath. The number that attended constantly increased till the room was closed by the owner. We have since learned that his neighbours of the same craft complained of him, and obliged him to close his room, lest the hope of their gain should be taken away. We are not without evidence that one or two have become true penitents on a dying bed, have been washed in the blood of the Lamb, and are now joined to better society in a better world. There are those who on another account regard this vice as a necessary evil; who feel that were those places of resort broken up, their dearest friends would be in danger. Has it then come to this, that we must endanger what is dearer than life, by putting a stop to the grossest and most daring iniquity? Must these sinks of pollution remain, or must we have wolves and tigers prowling our streets? Must we let go and suffer the flood to pour in upon us without opposition? Is an evil of this kind to be lessened by giving it the sanction of public opinion, by removing all restraints and presenting every possible temptation*? The objection is founded in ignorance of human nature. A thousand are now destroyed where one would be, provided such places were unknown. One fact on this subject.—As the worthy gentleman above referred to and myself were one sabbath in the upper part of the city, a person came out of a house, apparently in great haste, and entreated us to go in and see one of her friends, who she said was dying. As we entered the door, we observed a middle-aged lady genteelly dressed and of very respectable appearance, whom we at first supposed to be a manager of some charitable institution, that had come there to afford relief to the distressed. She retired and sat down in another part of the room, while we addressed those who surrounded the sick person, who at that time was deprived of her reason. After addressing them for some time, and praying with them, I turned to a young man who stood at the foot of the bed, and spoke to him in a low tone of voice on the subject of religion. The lady, who before had appeared much distressed, unable to contain herself any longer, arose, and clasping her hands, cried out in the most heart-rending

“ • How different the advertisements in some of our Newspapers and the inscriptions on the corners of our streets, and sometimes on the fences which surround our churches, from what they will be ‘in that day,’ when ‘there shall be upon the bells of the houses, holiness unto the Lord.’ ”

manner, O! that's my son! my son! my dear son! — The son had become a companion of the vile,—the mother had followed him to this house of death, to persuade him to return to the bosom of his friends. A list of additional facts might be recited, which would make the ears of parents and friends to tingle. Let us not forget, that in destroying these habitations of cruelty, we must have help from God — ‘this kind goeth not out but by prayer and fasting.’ Let all who feel for the welfare of the rising generation and the spread of the Gospel, awake to this subject. Let it no more be reiterated, that our cities have always been thus corrupt. If this is to be repeated from generation to generation, and to have its palsying influence, our cities must, according to the ordinary providence of God, remain corrupt till they are purified by the flames of the last day.

“It is a painful consideration that this subject is intimately connected with the spiritual welfare of our seamen, another class of the destitute, who have also been regarded as in a condition almost hopeless. But notwithstanding this, and all other unfavourable circumstances, I know of no class of men with whom we have greater encouragement to labour. When we consider that they are evidently vicious, because they have been neglected; when we recollect the interesting traits in their character—the station in which God has placed them—the opportunity of doing good, which he has put into their hands, we must believe, that there is in store for them a rich blessing. In a former part of this report, I informed the society that I had, for some time past, spent part of the sabbath in preaching to seamen. With gratitude to Him, ‘whose way is in the sea, and whose path is in the great waters,’ it is in my power to state that my most sanguine expectations have been more than realized. According to a printed notice, put up at some of their boarding-houses and elsewhere, numbers of them have attended; and though, in consequence of their short continuance in port, almost every sabbath has presented me with a new collection of them, they have universally behaved with the most strict propriety—they have listened to the preaching of the Gospel with fixed attention—many of them have been melted into tears. One circumstance, as a testimony of their sensibility and their gratitude, ought not to be omitted. A few sabbaths ago I informed them, after divine service, that it was contemplated to build a church, and to form a Bible society for seamen*. At the bare mention of this fact many of them wept. Similar interest has been manifested at other times. Of those who have attended public worship, numbers have come to my lodgings to inquire, apparently with deep concern, what they should do to be saved. Though, in consequence of their being scattered over the world, the effect of

* Since the Bible Society was formed, a very considerable number of seamen have become members of it, and by it have been supplied with Bibles.”

labours in this, or in any other ports, should not be known, may we not hope, that we shall see many of them at the last day on the right hand of Christ? May we not hope that soon every flag will become a standard of the cross—every ship a temple, from which ‘incense and a pure offering’ shall ascend to God—every seaman a herald of salvation; and that this long neglected class of men will be eminently instrumental in hastening on that period, when ‘the knowledge of the Lord shall cover the earth as the waters do the seas?’ The Son of God, the Great Captain of our salvation, selected seamen to be his immediate followers, and commissioned them to publish the Gospel to the Gentile nations.

“There is still stronger evidence that the good work in which you are engaged will be crowned with glorious success. It is a work in which our blessed Saviour, while on earth, took a particular interest—a work in which he spent his life. If he be for us, who can be against us? But while we thus deliberate, methinks I hear him saying, ‘Go out quickly into the highways and hedges.’ Souls are perishing in the midst of us. The work has been too long delayed. Even during the last year more than twenty-seven hundred immortal beings have taken their departure from this city to the eternal world. Considering how comparatively small is the number who even profess to know any thing of experimental religion, and that of these many appear to be dead while they have a name to live, how many hundreds have descended from the midst of us to the regions of despair! We must meet them at the bar of God. Let us then work while the day lasts; let us cry mightily unto God, to hasten the time when ‘the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts.’ Whenever that blessed time shall come, we are assured, that ‘Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.’”

We have received, from one of our American correspondents, a very interesting Discourse on the early History of Pennsylvania, delivered before the American Philosophical Society, at the annual meeting held at Philadelphia, by Peter S. Du Ponceau, LL. D., with the contents of which we shall be happy to make our readers acquainted.

It appears that, about six years ago, this society formed a sub-committee, for the purpose of making researches into the history and antiquities of America in general, but more especially of the state of Pennsylvania—Let not our countrymen smile at the word *antiquities* in its application to a country of such recent date; for though America possesses no architectural ruins, no statues, sculptures, or inscriptions, like those of the old world, yet we hope, in another

article of this department, to convince our readers, that even in the new world there are venerable remains of a former state of society that well deserve the comments of the learned, and will amply repay the researches of the antiquary. This committee, Dr. Du Ponceau assures us, "have not been remiss in their exertions. They have succeeded in collecting ample and precious materials, which only wait for the hand of the artist to work them into shape." "It was hoped," he adds, "that the impulse thus given would have been caught by some able writer, who, availing himself of these rich stores, would have combined the scattered facts into a faithful and elegant narrative." This, however, has not yet been the case, and Pennsylvania still wants an historian!

The great object of the amiable author, in this discourse, avowedly is, to awaken the attention of his associates and the public at large, to this acknowledged *desideratum* in American literature, and to arouse some writer of equal diligence and skill, to the performance of so interesting and important a work. This is evidently a subject, in which his own heart is deeply engaged. He writes about it altogether *con amore*; he is perfectly at home in the business, and we feel persuaded, that every one acquainted with his zeal in the cause, and his talents for the undertaking, must regret that any considerations should induce him to forego the possession of an honour to which he so earnestly invites some other individual to aspire. "If," says he, "I had but talents equal to my zeal, neither my advanced age, nor the weight of professional avocations, should stand in the way of my ambition to become the historian of this great and important state; but I need not regret my deficiency, while there are others so eminently qualified for the task, and to whom the country looks for its execution. I shall have attained the object of my wishes, if my weak efforts shall stimulate some one among those men of highly gifted minds to this honourable undertaking."

In order to this, he first states and briefly characterizes what does exist in the shape of historical documents, and then proceeds to sketch a rude outline of the course, which, in arranging these existing materials, the future historian must pursue. He designates the work, entitled "*History of Pennsylvania, by Robert Proud*," as "*crude and imperfect annals*,"—valuable as a chronicle of the earlier times of the commonwealth, but essentially deficient, inasmuch as it comes down no later than the close of governor Thomas's

administration in 1747. He nevertheless allows the author to have been a man of strong natural powers, and not deficient in acquired knowledge; although the monument he has left behind him does not entitle him to the fame of an historian.

Our orator next adverts to the History of Pennsylvania, by professor Ebeling of Hamburgh, contained in the sixth volume of his work, written in German, and entitled "Geography and History of America." In the small space of one duodecimo volume, he has condensed the whole history of the state, from its first settlement to 1802. His facts have been obtained from the most authentic sources, and in his delineation of characters he has maintained that impartiality which becomes the historian. This work has, it appears, been translated by Dr. Eberle of Philadelphia, and, in all probability, has by this time issued from the press. Dr. Du Ponceau, however, regards this valuable publication rather as an abridgment of their history: and Pennsylvania still wants an historian.

"Let it not be imagined," he says, "that the annals of Pennsylvania are not sufficiently interesting to call forth the talents of an eloquent historian. It is true that they exhibit none of those striking events which the vulgar mass of mankind consider as alone worthy of being transmitted to posterity. No ambitious rival warriors occupy the stage, nor are strong emotions excited by the frequent description of scenes of blood, murder, and devastation. But what country on earth ever presented such a spectacle as this fortunate commonwealth held out to view for the space of near one hundred years, realizing all that fable ever invented or poetry ever sang of an imaginary golden age! Happy country, whose unparalleled innocence already communicates to thy history the interest of a romance! Should Pennsylvanians hereafter degenerate, they will not need, like the Greeks, a fabulous Arcadia, to relieve the mind from the prospect of their crimes and follies, and to redeem their own vices by the fancied virtues of their forefathers. Pennsylvania once realized what never existed before, except in fabled story. Not that her citizens were entirely free from the passions of human nature, for they were men and not angels; but it is certain that no country on earth ever exhibited such a scene of happiness, innocence, and peace, as was witnessed here during the first century of our social existence."

He then introduces their great founder, William Penn, in a style of eulogium not more eloquent than just:

"William Penn stands the first among the lawgivers, whose names and deeds are recorded in history. Shall we compare with him Lycurgus, Solon, Romulus, those founders of military commonwealths, who organized their citizens in dreadful array against the

rest of their species, taught them to consider their fellow men as barbarians, and themselves as alone worthy to rule over the earth? What benefit did mankind derive from their boasted institutions? Interrogate the shades of those who fell in the mighty contests between Athens and Lacedæmon, between Carthage and Rome, and between Rome and the rest of the universe. But see our William Penn, with weaponless hands, sitting down peaceably with his followers in the midst of savage nations, whose only occupation was shedding the blood of their fellow men, disarming them by his justice, and teaching them, for the first time, to view a stranger without distrust. See them bury their tomahawks in his presence, so deep that man shall never be able to find them again. See them under the shade of the thick groves of Coaquannock extend the bright chain of friendship, and solemnly promise to preserve it as long as the sun and moon shall endure. See him then, with his companions, establishing his commonwealth on the sole basis of religion, morality, and universal love, and adopting as the fundamental maxim of his government the rule handed down to us from heaven, "Glory to God on high, and on earth peace and good-will to all men."

He next proceeds rapidly to sketch the outline of the history of this state, and to point out what will be the duty of its future historian. He then describes, in language that glows with all the fire of youth, the memorable landing of William Penn, and his peaceful band, on the 24th of October, 1682, and proposes that this event should be duly celebrated on every returning anniversary. "Let us begin," he says, "this year to distinguish ourselves by [this] act of patriotism, at a time when the season invites, and the bosom of our mother earth is covered with her choicest fruits."

"I must leave it to the future historian to delineate the character of a legislator who never had a model, and who, though crowned with success, will probably never have an imitator. He will describe the state of this country during the two years of that great man's residence here after his first arrival; he will tell us, how a legislature was formed and assembled within six weeks, at most, after his landing, whose first act was to recognize, as brethren, all who believed in one God, the upholder and ruler of the universe; how a code of laws was enacted in three days, founded on the genuine principles of religion, justice, and morality; he will show the territory which now forms the state of Delaware, united to this province in legislation as well as in government; the friendship of the Indians secured; large territories obtained of them, by fair and honourable purchase; a noble city founded, and its walls rapidly rising as it were by enchantment; the country increasing in population and wealth, and enjoying undisturbed peace, prosperity, and

happiness, until his absence showed how much all these things were due to the immediate operation of his powerful mind."

We conclude our notice of this spirited discourse, by expressing our wish that if Dr. Du Ponceau cannot be prevailed on to be that historian himself, Pennsylvania may not long remain without such an one as he describes, and her interesting annals richly deserve.

We have lately received No. XXXI. of the North American Review. The first article noticed is "Archæologia Americana—Transactions and Collections of the American Antiquarian Society, Vol. I.:" and we hasten to redeem the pledge we have just given, by laying before our readers some account of the antiquities discovered in America, chiefly through the instrumentality of this society.

The reviewer observes, with truth, that destitute as America may be of the monuments of ancient art and former grandeur, yet there are topics connected with its original population and unwritten history, of sufficient interest to excite the inquiries, and occupy the researches of the learned. Notwithstanding the ingenious hypotheses of D'Acosta, Hornius, De Laet, and Grotius, and the opinions of Robertson, Pennant, and Clavigero, the question *whence America was peopled*, has never been satisfactorily answered. The subject has acquired increased interest by the discovery of ancient mounds and works of vast extent, on the borders of the rivers west of the Alleghany mountains, indicative of an immense population, in a region since overgrown with forests, and of which the savages possess no tradition. The earliest cares of the society have been to obtain accurate surveys and descriptions of these remains.

The most ample information respecting them has been communicated by Caleb Atwater, esq. of Circleville, Ohio, in an epistolary correspondence with Isaiah Thomas, esq. the president of the society.

Mr. Atwater remarks,

"Our antiquities belong not only to different eras, in point of time, but to several nations; and those articles, belonging to the same era and the same people, were intended by their authors to be applied to many different uses. We shall divide these antiquities into three classes. 1. Those belonging to Indians. 2. To people of European origin; and 3. Those of that people who raised our ancient forts and tumuli.

"Those antiquities, which, in the strict sense of the term, belong to the North American Indians, are neither numerous nor very interesting. They consist of rude stone axes and knives, of pestles

used in preparing maize for food, of arrow-heads, and a few other articles, so exactly similar to those found in all the Atlantic states, that a description of them is deemed quite useless.

“ The antiquities, belonging to people of European origin, consist principally of articles left by some of the first travellers in these parts of the country, or buried with Indians who had obtained them, perhaps, from the early settlers of Canada. It was necessary to account for these, because, when found, they have sometimes been taken for implements of native inhabitants, and referred to as evidence that the country was formerly occupied by those who possessed the arts of civilized life.

“ The third and most highly interesting class of antiquities comprehends those belonging to that people who erected our ancient forts and tumuli; those military works, whose walls and ditches cost so much labour in their structure; those numerous and sometimes lofty mounds, which owe their origin to a people far more civilized than our Indians, but far less so than Europeans. These works are interesting, on many accounts, to the antiquarian, the philosopher, and the divine; especially when we consider the immense extent of country which they cover, the great labour which they cost their authors, the acquaintance with the useful arts which that people had, when compared with our present race of Indians, the grandeur of many of the works themselves, the total absence of all historical records or even traditionary accounts respecting them, the great interest which the learned have taken in them, to which we may add the destruction of them, which is going on in almost every place where they are found in this whole country.

“ They abound most in the vicinity of good streams, and are never, or rarely, found, except in a fertile soil. They are not found in the prairies of Ohio, and rarely in the barrens, and there they are small, and situated on the edge of them, and on dry ground.”

These ancient works consist, 1. of mounds or tumuli, conical in form, and from five to more than a hundred feet in height. 2. Elevated squares, supposed to be “ high places,” for sacred purposes. 3. Walls of earth, from five to twenty feet high, enclosing from one acre to more than a hundred, some laid out in regular squares, others exactly circular, and some irregular. 4. Parallel walls of earth, extending sometimes several miles, believed to have been designed for covered ways, for race-grounds, and for places of amusement. These all appear to have been built with earth taken up uniformly from the plain on which they are erected, so as not to leave any traces by which we perceive from whence it was collected, and are as nearly perpendicular as the earth could be made to lie. That these works are of so great antiquity, Mr. Atwater argues from the following facts:—

" Trees of the largest size, whose concentric annular rings have been counted, have in many instances as many as four hundred, and they appear to be at least the third growth since the works were occupied. Along the Ohio, where the river is in many places washing away its banks, hearths and fire-places are brought to light, two, four, and even six feet below the surface. A long time must have elapsed since the earth was deposited over them. Around them are spread immense quantities of muscle shells, bones of animals, &c. From the depth of many of these remains of chimnies below the present surface of the earth, on which, at the settlement of this country by its present inhabitants, grew as large trees as any in the surrounding forest, the conclusion is, that a long period, perhaps a thousand years, has elapsed since these hearths were deserted.

" The ancient works near Newark, in Licking county, are of great extent. A fort, nearly in the form of an octagon, enclosing about forty acres, constructed of walls ten feet high, is connected with a round fort of twenty-two acres, by parallel walls of equal height. Similar walls form a passage to the Licking river north-erly, and run in a southerly direction to an unexplored distance. A like guarded pass-way, 300 chains in length, leads to a square fort containing twenty acres, which is in the same manner connected with a round one containing twenty-six acres. At the extremities of the outer passes, are what may be called round towers; and adjacent to one of the forts is an observatory, partly of stone, thirty feet high. It commanded a full view of a considerable part, if not all of the plain on which these ancient works stand; and would do so now, were the thick growth of aged forest trees which clothe this tract cleared away. Under this observatory was a passage, from appearances, and a secret one probably, to the water-course which once run near this spot, but has since moved further off.

" A few miles below Newark, on the south side of the Licking, are some extraordinary holes dug in the earth. In popular language they are called 'wells,' but were not dug for the purpose of procuring water, either fresh or salt. There are at least a thousand of these wells; many of them are more than twenty feet in depth. A great deal of curiosity has been excited as to the objects sought for by the people who dug these holes.

" The works at Circleville are among the most perfect and curious in the whole region.

" There are two forts, one being an exact circle, the other an exact square. The former is surrounded by two walls, with a deep ditch between them. The latter is encompassed by one wall without any ditch. The former was sixty-nine feet in diameter, measuring from outside to outside of the circular outer wall; the latter is exactly fifty-five rods square, measuring the same way. The walls of the circular fort were at least twenty feet in height,

measuring from the bottom of the ditch, before the town of Circleville was built. The inner wall was of clay, taken up probably in the northern part of the fort, where was a low place, and is still considerably lower than any other part of the work. The outside wall was taken from the ditch which is between these walls, and is alluvial, consisting of pebbles worn smooth in water, and sand, to a very considerable depth, more than fifty feet at least. The outside of the walls is about five or six feet in height now; on the inside the ditch is at present generally not more than fifteen feet. They are disappearing before us daily, and will soon be gone. The walls of the square fort are, at this time, where left standing, about ten feet in height. There were eight gate-ways, or openings, leading into the square fort, and only one into the circular fort. Before each of these openings was a mound of earth, perhaps four feet high, forty feet perhaps in diameter at the base, and twenty or upwards at the summit. These mounds, for two rods or more, are exactly in front of the gate-ways, and were intended for the defence of these openings. As this work was a perfect square, so the gate-ways, and their watch towers, were equidistant from each other. These mounds were in a perfectly straight line, and exactly parallel with the wall. The extreme care of the authors of these works to protect and defend every part of the circle is no where visible about this square fort. The former is defended by two high walls; the latter by one. The former has a deep ditch encircling it; this has none. The former could be entered at one place only; this at eight, and those about twenty feet broad. The present town of Circleville covers all the round and the western half of the square fort. The walls of this work vary a few degrees from north and south, east and west; but not more than the needle varies; and not a few surveyors have, from this circumstance, been impressed with the belief that the authors of these works were acquainted with astronomy. What surprised me on measuring these forts, was the exact manner in which they had laid down their circle and square; so that after every effort, by the most careful survey to detect some error in their measurement, we found that it was impossible, and that the measurement was much more correct than it would have been, in all probability, had the present inhabitants undertaken to construct such a work. Let those consider this circumstance, who affect to believe that these antiquities were raised by the ancestors of the present race of Indians."

In some of the nitrous caves of Kentucky exsiccated bodies have been found, which are called 'mummies,' though it does not appear that they ever were embalmed. A description of them may not be uninteresting to the reader—

"The mummies have generally been found enveloped in three coverings; first in a coarse species of linen cloth, of about the consistency and texture of cotton bagging. It was evidently woven

by the same kind of process, which is still practised in the interior part of Africa. The warp being extended by some slight kind of machinery, the woof was passed across it, and then twisted every two threads of the warp together, before the second passage of the filling. This seems to have been the first rude method of weaving in Asia, Africa, and America. The second envelope of the mummies is a kind of net-work, of coarse threads, formed of very small loose meshes, in which were fixed the feathers of various kinds of birds, so as to make a perfectly smooth surface, lying all in one direction. The art of this tedious, but beautiful manufacture, was well understood in Mexico, and still exists on the north-west coast of America, and in the islands of the Pacific Ocean. In those Isles it is the state or court dress. The third and outer envelope of these mummies is either like the one first described, or it consists of leather sewed together."

We fully agree with the reviewer in commending the active and laborious exertions of Mr. Atwater in obtaining accurate surveys, and preserving minute descriptions of these interesting remains, as they are rapidly mouldering away; and we congratulate the American Antiquarian Society on the interesting and important details with which the first volume of their transactions is enriched. We are given to understand that the Society owes its origin and much of its success to its munificent President, who at its first organization made a donation of a large collection of books, which has been still increasing, till in 1819 its library amounted to 5000 volumes, including the remains of the library formerly belonging to Drs. Increase and Cotton Mather, the most ancient in Massachusetts, if not in the United States. The Society also possesses a museum, and a cabinet containing many curious articles collected in various parts of the United States. To crown the whole, the President, with a generosity, we should say in this country, truly princely, has caused a handsome edifice to be erected in the town of Worcester, at his own expense, and presented it to the institution, which was incorporated by an act of the Legislature on the 24th October, 1812. May its future exertions be worthy of the support and patronage it has received!

It is now with deep regret that we stop the press to communicate to the public the painful intelligence, forwarded to us by one of our respected correspondents in New York, on the 21st of November, that our valued friend the Rev. Dr. Mason has been compelled to quit the pulpit. He has long struggled against increasing inability, though occasionally so

much reviving as to exhibit the intellectual vigour of his best days; but at length he has announced to his congregation the unwelcome truth, that, unable any longer to sustain the responsibilities of his pastoral character, he must resign a charge, and an employment under which his people have been edified and built up. Thus have the ministerial labours of one of the most extraordinary men with whom we have been acquainted in either hemisphere, apparently come to a premature termination. Dr. Mason leaves a chasm in pulpit oratory which, on the other side of the Atlantic, at least, cannot be easily filled up. Combining vigour and clearness of intellect with great force of expression; deeply imbued with scriptural knowledge; extensively read in theology, and particularly in the divines of the seventeenth century; possessing a power of detecting error, however unpopular, but seldom equalled, and a boldness in declaring truth, he seemed there to stand unrivalled in the sacred office. In the whole of his ministry he exhibited an ardent zeal, and an evangelical fervour, which convinced all of his sincere desire to promote the best interests of men. To these high qualifications he added no ordinary degree of classical learning. His knowledge of human nature, and his happy faculty of applying this knowledge, in his public ministrations, to the unfolding of hidden principles of action, and to the detection of those insidious but false motives, by which corrupt man is duped and ruined, was as successful as it was rare. He now leaves the scene where his powerful talent has been so long the delight of his astonished hearers; but its effects will live in the hearts and the recollection of thousands when he is sleeping in the dust.

It is some relief, however, under these circumstances, that we can add, that the trustees of Dickenson College, in Pennsylvania, have called Dr. Mason to the presidential chair of that Institution. This office he has accepted, and we are gratified by the assurance that his powers are still equal to the undertaking, and that in the providence of God he may still be a blessing to the rising generation, though he ceases as a pastor to instruct his flock. No one has yet offered who is likely to succeed him. "Indeed," says our correspondent, one of his most attached, and at the same time, most judicious, auditors, "it will be difficult to find one who will unite, as he did, the opinions and feelings of his people. But I trust the head of the church will not long leave us in suspense." In this hope who that knows the excellence of Dr. Mason, and the importance of the station which he filled in the

church of Christ, but will cordially unite, whilst with us they express every kind and Christian wish for the personal happiness and continued usefulness of this eminent servant of the Lord !

POETRY.

STANZAS,

OCCASIONED BY THE DEATH OF NAPOLEON BUONAPARTE.

" All is vanity ! "

WHAT murmur is that in the air ?
 What shout that re-echoes abroad ?
 'Tis the noise of a tumult,—the voice of despair,—
 The vassal who weeps for his lord ;—
 His lord was a captive in thrall,
 Encircled by ocean afar ;
 He look'd on the nations, and wither'd them all,
 He dragg'd them in chains at his car !
 His eye, like the lightning, wherever he turn'd,
 Shot its arrows around him, and blasted, and burn'd.

A spirit broods over the deep,
 And heavy mists hang on the main ;
 Unbathed in the billows the mermaid may weep,
 The tyrant has broken his chain !—
 Thy bosom, old ocean, no more
 Shall bear him to victory far ;
 No more shall he tread on thy wave-beaten shore,
 Or rule the dire tempest of war,
 To deluge the world with the blood of the slain ;
 And in triumph return with his laurels again.

Those laurels are faded and gone,
 Their verdure for ever is fled ;
 The wind breathed upon them,—they wither'd forlorn ;—
 They blossom'd,—their glory is shed :
 And low in the dust they shall lie,
 Despoil'd of their beauty and fame ;
 Too matchless to perish,—too mighty to die,
 A witness of glory and shame,
 They encircle his brows, but their hero is dead ;
 And broken, and soil'd, in the tomb they are laid.

No mercy was bound in his heart,
 And joy never lighten'd his soul ;
 The meek voice of pity he bade to depart,
 Ambition was lord of the whole ;—

The widow sat weeping in vain;
 The cry of the orphan arose;
 He joy'd in their sorrow, and mock'd at their pain,
 Till in death they had found their repose;
 He laugh'd them to scorn in the temple of God;
 And the sceptre with him was a scourge and a rod.

I look'd on thee, star of the morn,
 And, lo! thou wast risen in blood!
 I look'd in the evening,—thy brightness was shorn,
 And set in the isle of the flood;—
 I thought on thy backward career,
 I thought on the race thou hadst run,—
 I thought on thy star in the midst of his sphere,
 And saw when thy glory was done;
 From the height thou hadst gain'd thy declining was seen,
 And the evening and morn were scarce waning between.

O Gallia! 'twas thine to inspire,
 And urge the young warrior on;
 'Twas thine to enkindle, and cherish the fire,
 That now thy own bosom has torn;
 For thee, and for glory, he rode
 Over mountain, and kingdom, and sea;
 On the neck of the vanquish'd in vengeance he trode,
 He fought, and he conquer'd for thee;
 Then set up a shrine, and a god to adore:
 His ambition the idol he fell down before.

Where Rhine bears its waters along,
 Great chieftain,—thy battle was proud;
 No minstrel that day pour'd the music of song,
 But the shout of the victor was loud;—
 And there, in the midst of the plain,
 With prowess undaunted he stood;
 Death stalk'd all around him, and cumber'd with slain
 Alike both the field and the flood!—
 The torrents of life had descended like rain,
 And the river roll'd on with its blood-colour'd stain.

Then up the high mountains away, (1)
 To the land of the great and the brave;
 Where Rome and where Carthage by turns held the sway,
 And Hamilcar and Hannibal strave;
 Bright glory was waiting thee there,
 Her bays and her honours were nigh;
 The heart of the Roman was frozen with care,
 And thou wert extoll'd to the sky!
 The queen of the world;—thou didst call her thine own,
 And sat thee with her, in her temple and throne. (2)

Lone harp of the desert, (3) — art thou,
 In the hand of thy Memnon unstrung?
 Thy chords are forgotten, and broken, and how
 Are forgotten the notes thou hast rung? —
 Thy harmony welcomes no more
 The ruby-bright beams of the morn;
 Thy strings are polluted and covered with gore,
 Thy music to heaven is borne;
 The pride of the strife, at the dawn thou didst hail,
 And at eve o'er the dead pour'd thy tremulous wail.

Why mourn, harp of Memnon, the lot
 That awaited the hero of France?
 He came to the wilds of thy desert, and thought
 To wither his foes with a glance;
 'My country!' the Mussulman cried,
 And Britannia stood ready to aid; (4)
 Her sons bared their breasts to the death-bolt, and died;
 In honour their ashes are laid; —
 And that harpy and vulture who pounc'd on the prey
 Was scar'd from the scene of his rapine away.

And Acre, the story can tell, (5)
 (For ever be darken'd that day!)
 When oaths that were pledg'd for the mighty who fell,
 Were sounds to deceive and betray; —
 In vain did the flower of his youth
 Rush onward, with courage elate;
 In vain did he sever the vows of his truth,
 They rush'd but to hasten their fate;
 For the ships of Britannia were gay on the sea,
 And her standards were streaming in fair Galilee.

Then over the ocean he flew,
 His eagles were strong on the wing;
 His laurels, once faded, were planted anew,
 And refresh'd at the Acheron spring; (6)
 There Lodi had seen his dark frown, (7)
 And quak'd at the voice of his word;
 The thundering boom of his cannon had strown
 Them, like autumn's leaves thick on the sward;
 Whilst thousands for ever went down to the shade,
 And the harvest was rich for the spear and the blade.

Ah! those were the days of his might;
 Then glory encircled his brow;
 He flew like a thunderbolt thick in the fight,
 And number'd him victims enow;
 Whilst there he was reaping renown, (8)
 The nations beheld him afar;
 He took them, and plac'd them, like stars, in his crown,
 The thunder, and lightning, of war! —

Great chieftain of battle, — thy soul was a beam,
That shook empires to dust, and made life like a dream!

He turn'd him, and look'd to the north;
A capital flam'd (9) in the air;
He fought with the giant of storms in his wrath,
He fought, — but affliction was there;
Distress'd and forlorn, he return'd,
His comrades were cold in the snows;
Like flax they had kindled, — like flax they had burn'd,
The winter wind over them blows; —
From the height of his station the despot is cast,
His bow is o'er-bended, and broken at last!

Behold! — he is risen again!
Redoubled in fury he comes;
The brine is beneath him, white foams the wide main,
And, hark! to his trumpets and drums;
He marshals them, — onward they go,
For France and Napoleon they vow
To bleed at thine altar, O dread Waterloo!
'Tis done! — he is desolate now; —
To the isle of the ocean they bear him alone,
Who alike grasp'd a kingdom, — or crumbled a throne.

Now, tyrant of murder and blood,
Now drink down thy cup to the full;
The strength of thy torment is but in the bud,
The iron is deep in thy soul;
The hand of the spoiler is high, —
Retribution is hasting along;
The angel of death bends his pinions to fly,
His arrows are pointed and strong;
He breathes on thy path, with the wrath of his ire,
His breath is consuming, — his footsteps are fire.

And now thou must meet him, and face
A champion too stout for thine arm;
He follows thee on, through thy pestilent race,
His hand with the lightning is warm;
Ah, where wilt thou look for repose? —
What hope in thy bosom is found? —
Earth labours beneath thee with horrible throes,
And spectres are starting around; —
And all in their winding-sheets crimson'd appear,
Frown ghastly upon thee, — and groan in thine ear.

Lo! there is thy comrade who fought,
And won the dread field by thy side; —
Lo! there is thy foeman, neglected, forgot,
In the midst of thy prowess and pride; —

And there are the poison'd (10), who stand,
 With countenance livid and pale;
 Each ghost has the flagon of death in his hand,
 And tauntingly drinks thee,—“ All hail !”
 They crowd thee by myriads, they point to the clay,
 And sullenly beckon thy spirit away.

Away! thou dark spirit, away!

Away! to the land of the dead;

Impatient they wait thee, no longer delay,

Their frown is grown deeper with shade.

They bring thee a convoy, to bear

Thee far to thy destin'd abode;

Farewell! thou dark spirit—what hope, or what prayer,

Illumines the desolate road?

His eye is turn'd dim—it is glaz'd with a tear,

And a sigh seals for ever his matchless career.

The willow weeps over his tomb;

A streamlet is wandering by;

The flowers to his ashes shall lend their perfume,

Till, like him, they wither and die.

The cannon has sounded his knell—

A stone is placed over his breast;

His bones are laid down in a beautiful dell;

There, there, let him slumber and rest:

And millions shall traverse the watery wave,

To look on the spot of the warrior's grave!

R. MATTHEWS.

Histon,
 July, 1821.

NOTES.

Note (1.)

Alluding to his passage over the Alps, into Italy, an achievement thought to be impossible, since the days of Hannibal, until actually accomplished by Napoleon, with astonishing conduct and success.

Note (2.)

Buonaparte assumed the title of “ King of the Romans.”

Note (3.)

At Thebes, in ancient Egypt, was a statue of Memnon, with a harp in his hand, which is said to have hailed with cheerful notes the beams of the rising sun; and in melancholy tones to have mourned his departure. This statue was thrown down, during the conflicts between the French and English armies; and recent travellers assert, (with how much reason or veracity, is not for me to determine,) that the mysterious sound still continues to issue from the pedestal upon which it stood, both at morning and in the evening.

Note (4.)

The army which Buonaparte carried to Egypt was the same with which he threatened to invade England; but which, after many unsuccessful engagements, was obliged to surrender to an enemy it affected to despise, while it exceeded 30,000 men in number.

Note (5.)

At the celebrated siege of Acre, Napoleon was disappointed in no less than eleven attempts to carry the place by assault; and, after losing half his army, and the flower of his officers, was obliged to retire in disgrace. One of the attacks was made during a truce, agreed upon for the purpose of burying the dead. The place, it is well known, was defended by Sir Sidney Smith.

Note (6.)

Now a lake, in Italy; formerly the river of Hell, said to have been formed for the purpose of assisting the Titans, who fought against Jupiter; and the same over which Charon is fabled to have ferried the souls of the departed into eternity.

Note (7.)

"Before the battle of the bridge of Lodi," said Buonaparte, "I fought for my honour, but there I fought for my life."

Note (8.)

The battles of Austerlitz, Marengo, Jena, and Wagram, stand amongst the most wonderful military achievements of modern times.

Note (9.)

Moscow.

Note (10.)

The charge brought against Buonaparte, of poisoning the sick and wounded, at Jaffa, (whatever may have been his motive,) has never yet been satisfactorily rebutted.

LINES,

OCCASIONED BY VIEWING THE PERISTREPHIC PANORAMA, OF
THE BATTLE OF WATERLOO, ACCOMPANIED BY MARTIAL
MUSIC.

O how can I gaze with delight,
On a scene of such horror as this?
Can murder and bloodshed be fair to the sight,
Or awaken emotions of bliss?
Can genius enchant me so much,
As to make me forget I am man?
Can it deaden my bosom to sympathy's touch;
O, curse on its charms! if it can.
O, curse on such charms—I would spurn their control,
And debar them for ever access to my soul.
Nay, tell me not valour is proud
To gaze on the vision of fear—
To point to some spot mid the murderous crowd,
And, exulting, exclaim—"I was there!"

Let valour, encas'd in its pride,
 Unshrinking the carnage survey—
 Far other emotions, and nearer allied
 To virtue, my bosom shall sway.
 Soft pity shall call up the tear to my eye,
 As the pageant of horror and death passes by.

See, see, how the squadrons advance!
 At their meeting what fury they breathe!
 Each musket is pois'd, and uplifted each lance—
 Each sword has deserted its sheath.
 O horror! they mingle—they close—
 And thousands lie stretch'd on the plain!
 The harvest of death—how tremendous it grows!
 Spare, spare me,—it fires thro' my brain.
 O God, that the earth should have witness'd a sight,
 From which hell itself might shrink back with affright!

The honour'd, the noble, the young,
 The lov'd, the lamented, are down—
 The palace, the cottage, with anguish have rung,
 The hopes they encircled are flown.
 Weep, mothers—weep, widows—and weep,
 Fond sisters, this sorrowful day;
 Sons, husbands, and brothers, for ever must sleep,
 Far, far from their country away.
 O bitterly, bitterly, long must ye mourn—
 Ye watch—but, alas! they will never return.

Ah! mark what impatience there beams
 On the face of that youth, as he calls
 “To the onset!”—of conquest, of glory, he dreams—
 One step,—but one step,—and he falls!
 The tumult of war hurries on,
 Deserted and helpless he lies;
 Not one to assist, or bemoan him—not one!
 He groans; his brain maddens; he dies!
 How ghastly the features! but now lighted up
 With the warm glow of health, and the radiance of hope.

And see, yon dark plumes, how they float!
 When the flag of revenge is uprear'd;
 The chief of an ill-fated house they denote—
 Young Brunswick!—the omen he heard,
 As he stood mid the lovely and brave—
 His ear caught the sound of alarm!
 Ah! prince! 'twas the summons to this bloody grave!
 No wonder the dance could not charm;
 No wonder the strains fell unheeded on thee,
 Which fill'd the gay revellers round with such glee.

But veil it!—ah! veil the sad scene!
 Close, close, the long detail of woe!
 Did no pause of mercy at length intervene?
 Did blood thus unceasingly flow?
 O show me no pictures of war,
 They call up no joys in my breast;
 Such joys from *my* bosom be banish'd afar,
 Be the feelings they cherish repress'd!
 I hate them—O when shall war's miseries cease,
 And its sword be-exchang'd for the ploughshare of peace?
 True, true! 'tis a splendid display,
 And demands the applause of the eye;
 But the pomp, and the glitter, and martial array—
 Can I look on them all, nor a sigh
 Be heav'd, that such tinsel should hide
 The features of war from the view?
 O might reason at length draw the curtain aside,
 And exhibit their horrible hue!
 Were they stripp'd of adornment, and shown unattir'd,
 Who then with the glories of war would be fir'd?
 And the music, whose soul-stirring strain
 Falls so sweet on the listener's ear;
 Even music might lend its allurements in vain,
 Were they mix'd with those accents of fear,
 Which rose with those notes, when they woke
 The echoes of Waterloo's field;
 No heart but one harder than Britain's own oak
 Could hear the dread harmony peal'd—
 Or fancy it heard it, mid sounds such as those,
 And a moment with joy on such music repose.
 Then, how can I gaze with delight,
 On a scene of such horror as this?
 Can murder and bloodshed be fair to the sight,
 Or awaken emotions of bliss?
 Can genius enchant me so much,
 As to make me forget I am man?
 Can it deaden my bosom to sympathy's touch?
 O curse on its charms if it can!
 O curse on such charms! I would spurn their control,
 And debar them for ever access to my soul.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Interesting Narrative of a Voyage to Pulo-Penang, or Prince of Wales's Island. — The following narrative (taken almost *verbatim* from Captain Lock-

erby, of the ship *Lindsays*, now in the port of Liverpool) will be found highly interesting, not only to the merchant, but to the general reader: to the former, as it explains the voyage which the ship made to the Malay Islands, without infringement of the charter of the East India Company; to the latter, as it details some particulars of the fine island of Singapore, where a thriving settlement has recently been made by Sir T. S. Raffles. It contains also some interesting accounts relative to the burial-place of the Ex-Emperor Napoleon.

Captain Lockerby sailed in the *Lindsays* from London in May, 1820, with a full cargo of British goods, for Gibraltar. Without discharging, he proceeded to Madeira, thence to Buenos Ayres; and then to Pulo-Penang, in the Straits of Malacca. There he discharged part of his cargo, and sailed to the new settlement of Singapore, which was established about three years ago by Sir T. Stamford Raffles. Here he remained for three weeks; discharged the whole of his outward cargo, and purchased sugar of an excellent quality, brought from the Gulf of Siam by Chinese junks. Singapore is a beautiful island in the straits of that name, in the entrance of the Chinese sea, and a few leagues from the southern extremity of Asia. Singapore (the capital) is divided into three separate towns; namely, Malay-town, containing about 10,000 Malay inhabitants; Chinese-town, about 7000 Chinese; and English-town, which yet contains but few Europeans, among whom are about five respectable English merchants. English-town is laid out in beautiful squares, and spacious streets crossing each other at right angles; and is agreeably decorated with trees. The site of the mansion of the resident Governor is on a rising ground behind the town, and commands an extensive and delightful view of the whole of the straits, and of the numerous and beautiful islands that surround the new settlement. Colonel Farquhar (formerly Governor of Malacca) is Governor here; a gentleman well calculated for the office, from his experimental knowledge of the manners and character of the Malays*; who, it may be here remarked, appear to be partial to the British government, and inimical to the Dutch. The climate of Singapore, although warm, is extremely salubrious; and appears to be so little subject to the diseases so fatal to Europeans in most tropical climates, that only two of these had died, since the formation of the settlement, a period of three years. The markets are well supplied with fish and poultry; and dried and salted provisions are plentifully imported in the Chinese junks from Siam. Tropical fruits and roots are also abundant. The trade of the island is very considerable, and is fast increasing. During the last year, it had been triple that of Prince of Wales's Island. Captain Lockerby is of opinion, that, from its advantageous situation and excellent harbour, it will eventually draw the trade from that island entirely. There is also a considerable trade with Batavia. The intercourse, through means of Chinese junks, is immense. During Captain Lockerby's stay, upwards of twenty of these vessels, of from two to three hundred tons burthen, loaded with sugar (great quantities of which are sent to Batavia) arrived daily. Sugar is generally sold at half a dollar less per picul than at Pulo-Penang.

* It is not perhaps generally known that these people are by no means immersed in savage barbarity. Their language is established; they are possessed of books and writings, and pride themselves in tracing their origin from record and tradition, back to a remote period of 4000 years. The papers in our fifth and present Numbers, communicated by the individual here so honourably mentioned, throw considerable light on the character of this singular people; as do those furnished by sir Alexander Johnson, in the fifth and sixth, on their antiquity.

The intercourse of Malay prows is also surprising, hundreds of them going out and in daily, exchanging their produce for European manufactures. This settlement is a most valuable acquisition to the English; for which they are indebted to the discernment and energetic plans of Sir T. S. Raffles, who is well acquainted with the British interests in that part of the globe. The situation excels all others, in point of commanding the immense trade of the whole of the numerous and fruitful islands in those seas, as well as of the eastern coast of Sumatra; and will eventually turn the tide of commerce from the Dutch in that island, where they have hitherto pursued a most lucrative traffic in gold dust, of which the island is productive. The Dutch evidently feel the effects of the new settlement already; and it is understood, that, from the falling off of the trade in Sumatra, they are about to abandon their establishment at Malacca. From this interesting island, Captain Lockerby returned through the Straits of Malacca, and called at Pulo-Penang. Here he received on board a quantity of piece goods, opium, and specie, and sailed for the west coast of the island of Sumatra. He traded along that coast, from Atchen-head, at the northern extremity of the island, to Bencoolen, a distance of about 700 miles: calling at not fewer than fifty native ports for spices, with which he loaded his vessel in bulk. Capt. Lockerby's crew consisted of only fifteen men, and he went on shore often with but half that number, but on no occasion did he receive any insult, or experience any hostility, from the natives, whom he found to be honest and friendly in their dealings. Had they been otherwise, they might have taken possession of his ship at any time, as he had frequently upwards of 100 of them on board at a time, all armed with their creeses*, or poisoned knives. Capt. L. also called at the Dutch settlement of Pedang, on that coast; but here he was not received in so friendly a manner as he expected; the settlers not being inclined to traffic with him. At different native ports he found several American vessels, all of them nearly loaded with pepper, and destined, as he understood, for European markets. The navigation of that coast is extremely dangerous: Captain L. was obliged to tow his long-boat all day; and, at night, sent her ahead of the ship, with lights, to pilot her through the reefs. It was generally inclining to calm through the day, with a favourable land breeze at night. In the native port of Analaboo, the *Lindsays* met with an accident by which she was in great danger of being wrecked, and her crew left destitute among the Malays. A tremendous gale of wind, accompanied with a heavy sea, set in; the ship pitching, fore-castle under water. Captain L. had one of the recently invented patent chain-cables out. The pauls of the windlass upset, and the cable ran out to the end, which was, fortunately, clenched round the mast. This, with the stopper on deck, and the sheet anchor being let go, brought the ship up when within a few yards of the breakers. This was the only time Captain L. had occasion to use his rope cable during the whole voyage, having always found the chain sufficient. At Bencoolen, Sir T. S. Raffles put on board a few boxes of spices to fill up, and the *Lindsays* sailed for Europe. Capt. L. called at the Isle of France, and at St. Helena: he relates a circumstance which occurred at the latter place, which cannot fail to be interesting. Urged by a curio-

* Captain L. states that the preparation of these fatal weapons is generally supposed, by foreigners, to be a secret, and that they are prepared only in one part of the island. This is a mistake: the instrument is merely a piece of sharpened iron or steel, generally double-edged, and sometimes waved in the edges, in a serpentine form, rubbed over with the juice of the lime, and dried in the sun. The wound is fatal, unless the flesh be immediately cut out.

sity common to all strangers, he visited the tomb of Buonaparte, and also the new house which had been fitted up for his reception. The spot where the tomb stands is only accessible by ticket. The grave had been dug under a large willow-tree, which (probably from being undermined at the roots) was in a complete state of decay. The tomb was covered with slab-stones (apparently from England) which had been taken up from the kitchen floor of the new house. It was railed round with green paling; and a sentinel walked round it, night and day, to prevent approach within the railing. There was no inscription upon the tomb. The ground surrounding it, it was understood, was to be laid out as gardens, for the accommodation of those who came to visit the grave of the departed Emperor. While captain Lockerby was ruminating on the narrow spot, that contained all that remained of him who had awed a world, he observed some ladies, who, on their way from India to England in the *Moirra*, had landed, and were urged by similar curiosity to visit the tomb. They had brought refreshments with them, and sat on the grass. One of them approached the well (which it is well known was a favourite with Buonaparte) and drew some water, which they drank. Whether the water tasted uncommonly sweet after that to which they had been so long accustomed on shipboard, or that they conceived the Emperor had, in his rocky prison, relinquished the garb and "high imaginings" of the monarch, and assumed the manners and frugality of the anchorite, Capt. L. is unable to decide; but, on drinking a draught, one of these ladies seriously observed, "How happy Buonaparte must have been to have such delicious water to drink!" Captain L. could not help smiling at the philosophy of the female, who could find in a glass of pure water an antidote for the loss of health, liberty, power, domestic affection. The ladies filled their empty bottles at the well, observing, that they would carry some of the crystal beverage to England. Captain L. followed their example, and brought a bottle of it to Liverpool. Most of the principal inhabitants of St. Helena had procured a little of the hair of Buonaparte; and captain L. got from a respectable merchant there (Mr. O'Connor) a few of these relics. The emperor had but little hair on his head at the time of his death; so that this was regarded, even in the island, as a very valuable present. Mr. O'Connor reported to captain L. a conversation he had had with madame Bertrand. That lady stated that soon before the death of Buonaparte, she asked him, in the course of an interview, "Under whose protection he wished to leave his son?"—"I will leave my son under *the protection of the French army*," was the reply. Captain L. had visited St. Helena twice during the imprisonment of Buonaparte; first in the *Triton* of Liverpool, with despatches for the governor; and, secondly, in the *Christopher* of that port also, and likewise with despatches. On the first occasion he was permitted to see Buonaparte walking in his garden: on the second, he declined seeing strangers. The whole of the servants attached to the household had left the island. Captain L. remarks, that previous to the restrictions on shipping, in consequence of the imprisonment of Buonaparte, the native inhabitants subsisted chiefly by the raising of stock and vegetables, for the supply of the ships on their way to India. They were rendered very destitute for some time after the restriction, but eventually supplied the troops, and the household of Buonaparte. In this way they again became comfortable; and at Buonaparte's death a deep regret was visible amongst those people. Captain L. also called at the island of Ascension, to procure some turtle, but found none, it not being the proper season. He found there a garrison of a lieute-

* May not this have some affinity to the last words of the emperor, "*Mon fils—aux armées,*" &c.

nant and twenty-five men, a sloop-of-war's ship's company. The place was garrisoned as a precautionary measure, during the detention of Buonaparte, lest it should afford a harbour for vessels of other nations, that might seek to attack St. Helena. In consequence of the death of Buonaparte, these islanders were extremely anxious to be relieved; and should measures for their release not already have been taken, we hope this will meet the eye of the proper authority. Captain L. is of opinion that should government continue to maintain a garrison at Ascension (which is otherwise uninhabited) it might be serviceable as a place to refit or repair the government African cruizers, the anchorage being good (little inferior to that of St. Helena), and the island being as attainable from the African coast. Captain L. proceeded to Gibraltar, and having there discharged the whole of his cargo, returned to England in ballast. He arrived at Liverpool on the 16th of November, after a successful voyage of twenty-two months. Throughout this long period, the *Lindsays* lost not a man; and the same officers and crew returned to Gibraltar in good health. While at Singapore, it is worthy of remark, that the crew procured some fish (much resembling the sword fish, and about eighteen inches long), every man who ate of which was immediately seized with violent vomiting for several hours. They all, however, recovered in about twelve hours afterwards, with no other effects than weakness. Captain L. is of opinion that this species of fish is poisonous, and ought to be guarded against.

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British and Foreign Seamen's Friend Society and Bethel Union.—The anniversary of this institution commenced on Monday, Oct. 8th, when a sermon was preached in Great Queen Street Chapel, by the Rev. G. C. Smith. On Tuesday, the 9th, the Rev. R. Marks, Vicar of Great Missenden, Bucks, preached for the society, at St. Bride's Church in the morning, as on the evening of the same day, did the Rev. T. Roberts, of Bristol, at Zion Chapel. Nearly £100, were collected at the different services. The public meeting was held at the City of London Tavern, on Wednesday, the 10th, in the evening. Soon after five, the great room was crowded to excess, and a general cry was raised, that no more could be admitted; still a multitude of the most respectable ladies and gentlemen continued to arrive, and the orchestra and committee room were quite filled. It was now absolutely necessary that another room should be engaged, which was also soon filled, and several persons went away. Capt. Sir George Keith, Bart. of the royal navy, took the chair in the lower room. The report was handed down as soon as possible, and the different speakers hastened from one room to another. Amongst these were the Rev. Mr. Norris, from Norfolk, who had been some years in the navy; the Rev. Mr. Evans, from Collington, who had also served his late majesty in different ships of war; Capt. Allen, R. N.; Lieut. Arnold; the Rev. Messrs. Marks, Roberts, M'All, Sharp, Smith and others.

Singular Character.—Joseph Decker, a man attired in a rather primitive style, with a cloak wrapped round his body, a leather girdle round his loins, a long beard, barefooted and bareheaded, with a staff in his hand, a native of Boston, in America, who has for some time resided in Virginia Court, Elizabeth Row, Dockhead, and gone about the villages in the neighbourhood of London, preaching and baptizing in the open air, was on Monday charged before the magistrates at Union Hall, by the Rector's Warden of Camberwell, with being an impostor and a vagabond, and with creating a riot there. The following are the facts connected with the charge against the prisoner as they appeared on the investigation. On the preceding afternoon, a female, one of Decker's followers, appointed to meet him at Camberwell for the purpose of being there baptized by him in the Surrey canal. On the prisoner's arrival on the bank of the canal, he commenced preaching, and he soon had a large congregation, who at first paid great attention to his address, which was delivered in a peculiar style of simplicity. On the arrival of the female who was to be immersed, he offered up a prayer on her behalf. The people paid great attention, excepting some rude boys, bad women, and low fellows, till he took the woman by the hand, (she having fastened her clothes down to the lower part of her legs,) and led her into the canal, when they began to shout and huzza, and throw dead dogs and cats into the water. He requested the good people to

be quiet for a few moments. Silence being a little restored, he took his station in the water by the woman's side, and having put one hand to her shoulder, and held her hands with his other hand, he addressed her—"Art thou a believer in the Lord Jesus Christ, and that he died to save sinners?" The female answered, "I believe in Jesus, my God and my Redeemer." He then, lifting up his eyes to heaven, exclaimed—"My dear sister, as a follower of the divine example of the crucified Jesus, and as a believer in him, I baptize thee in the name of the Father, the Son, and the Holy Ghost." He then dipped her by gently forcing her into the water backwards. She was plunged under the water, and came out dripping wet. A cloak was thrown over her; she shook hands with Decker, and walked home four miles in her wet apparel. As soon as she was gone, the crowd assembled began to play tricks with Decker; pushed him into the water, trod upon him, and buffeted him about; and the churchwarden interfered and brought him to Union Hall; but it being eight o'clock before he arrived, the magistrate was gone, and he was ordered to be taken to a watch-house until next day. Glannon, the officer, who keeps a public house, took him under his protection, dried his clothes, and gave him a bed. He drinks water only, and eats the coarsest food, and that very sparingly. On his being brought before Mr. Chambers, the magistrate, it appeared that the prisoner had committed no legal offence: he had not begged alms; when money was offered him, and some persons did offer him sovereigns, he refused to touch the money. If any one asked him to eat, he would take a little, just enough to support nature; but if money was put in his lap he would put it aside, and leave them, wishing them "God speed." Mr. Chambers said the man was a foolish fanatic, but his conduct was harmless, and ordered him to be discharged. The prisoner said that for four years he had been called to preach Christ, and he had gone on his master's business without purse or scrip; he had not touched coin for that period, and yet he never wanted food. Elijah was fed by ravens, and God also provided for him. His object is to restore primitive Christianity; and the mission which he says that he has received from God, is to go among the Heathen, the Greeks, and Turks, to convert them to true Christianity. He is soon to set sail for Greece, and will visit Jerusalem. His passage has been paid by a gentleman, a friend of his. He was asked to prosecute the person who assaulted him at Camberwell; but he replied, "No! God forbid I should put any man in bondage. God forgive them, they knew not what they did."

New Sect in Sweden.—A letter from Stockholm in the French papers says, "A new religious sect has arisen with principles which menace Sweden with a moral pestilence. It is called the Society of Readers, and the founder is a disbanded soldier, and the peasants of Bothnia are his apostles. Their fundamental maxim is, that man is to be saved by faith alone. They read only the Bible and the works of Luther. They affect great contempt and aversion for priests of all religions."

Commemoration of Luther.—The erection of the monument at Wittemburgh, in honour of Martin Luther, was commemorated with great solemnity on the 31st of October. The day being extremely fine, the concourse of people was very great, and the whole was conducted with a degree of order and solemnity suitable to the occasion, and which made a profound impression on the spectators. The statue of the great reformer, by M. Schadow, is a masterpiece. Before the statue was uncovered, the ancient and celebrated hymn "*Ein feste Berg ist unser Gott*" was sung in chorus, and had a surprisingly sublime effect. Dr. Nitsch then delivered a suitable discourse; at the conclusion of which, a signal being given, the covering of the monument fell, and disclosed this noble work. Many of the spectators, overpowered

by their feelings, fell on their knees in adoration of the Almighty who gave us this great man. The preacher then put up a solemn prayer, concluding with the Lord's Prayer, after which the whole assembly sang the hymn, "The Lord appeared, and restored to us his work through his servant." In the evening a bright fire was kindled in iron baskets placed around the monument, and was kept up the whole night. All the houses, not excepting the smallest cottage, were illuminated; the town house, the lyceum, the castle, and the barracks, were distinguished by suitable inscriptions, and a lofty illumination between the towers of the town announced the sense in which the inhabitants of Luther's native place honoured his memory. The students from Halle, Berlin, and Leipsic, conducted themselves in the most exemplary manner, and went at eleven at night to the market-place, where they sang several academic songs.

Birman Notion of Religious Liberty.—The missionaries at Rangoon had repaired to the capital, since the accession of the present monarch, in order to congratulate his majesty, and solicit his protection; when he returned for answer, "that they might freely profess their own religion within his territories, and preach as they pleased; but if any Birman's quitted the religion of the country to join them, he would decapitate the apostates."

Jubilee in Belgium.—A gentleman who was travelling very lately in Belgium, witnessed the ceremonies of a jubilee, which is held in Brussels every 50 years, in memory of the burning of twelve Jews, whose crime, it seems, was piercing the consecrated wafer, from which they pretend that blood gushed out. This blood is preserved, and exposed to the adoration of the deluded populace every half century. The clergy, in grand procession, accompany it through the streets. Multitudes of strangers crowded the city, from all parts; and, while superstition inflamed the people, it seemed to loosen all the bonds of morality.

French Clergy.—It is calculated that there are at present in France 2849 curates, 22,244 temporary curates, 5301 vicars, 1462 regular priests, 873 almoners of colleges and hospitals. The number of priests regularly officiating, including those who do not receive pay from the treasury, amounts to 36,185. —1361 French priests died in the year 1819; and in the same year there were 1401 ordinations. There are 106 female congregations, possessing altogether 1721 establishments, which contain 11,752 sisters. It is estimated that these charitable women constantly administer relief to nearly 69,000 sick persons, and gratuitously instruct 63,000 poor children.

Philanthropic Society, Mile End.—Thursday, May 3, a very numerous and respectable company dined at the London Tavern, to celebrate the anniversary of this society; H. R. H. the Duke of Sussex, the patron of the institution, in the chair. The directors have distributed relief, during the last year, to 1662 poor families, and released from prison 125 persons, (who are fathers of numerous families,) making a total of 1787, who, with their families, form an aggregate of 7148 persons; in doing which, they have expended the sum of £835. 2s. 3d.

Artists' Benevolent Fund.—The eleventh anniversary festival of this institution took place, on Monday, May 7th, at the Freemasons' Tavern, Sir T. Baring in the chair. With the exception of the Royal Academy, no establishment for the relief of artists existed previously to the formation of this benevolent fund, in 1810. Peculiar pains were taken, therefore, to establish it on principles both liberal and just. As the means of bringing a large body of artists in union, it was determined that the institution should consist of two branches—the first to be supported by small annual contributions from artists only, for their own relief, should their necessities require it, and to be called "The Joint Stock Fund;" the other for the relief of the

widows and orphans of artists so subscribing, to be supported by voluntary subscriptions from the public, and the professors of art, and styled "The Artists' Benevolent Fund." The members of the joint stock society accept of nothing from the public: their necessities, whatever they may be, are met by funds supplied by their own industry. The members have increased every year since the first establishment of the institution; and as the society is not limited to any number, all artists of merit residing in the united kingdom may become members. The second branch of the institution, the benevolent fund, is intended for the benefit of the widow and orphans of such artists *only* as have been members of the joint stock society. Unless an artist contributes annually to that fund, his widow has no claim on the benevolent fund; if he does, his widow and children have a claim as *matter of right* to an annuity, *for life*. Although both branches of the institution have been in the active operation of their benevolent intentions for several years, it is gratifying to find that their funds are in a highly flourishing condition. The capital of the benevolent fund is considerably more than £5,000, exclusive of the donations and subscriptions reported at the anniversary, which amounted to £500.

Literary Fund.—Thursday, May 10, was held the thirty-second anniversary dinner of this incorporated society, at the Freemasons' Tavern; the Earl of Chichester in the chair. The privileges conveyed to the institution, by the charter granted by his late majesty, which enables its members to acquire real property, are approximating rapidly to the extent permitted, which is £2,000 per annum. In annual subscriptions and donations, the distinguished patronage before enjoyed by the society is maintained in its full extent.

London Orphan Asylum.—The sixth anniversary dinner of the friends and supporters of this institution, was held on Thursday, May 10, at the City of London Tavern; H. R. H. the Duke of Sussex in the chair, who entered at some length into the details of the institution. The principal object now was to raise £10,000, to commence the building, which it was estimated would cost £15,000. This building was to contain 300 children, of whom 200 were to be boys. There were at present in the establishment 110 children. The usual toasts were subsequently given; and, previously to retiring, his royal highness announced that a subscription had been raised, in the course of the evening, to the amount of £1,470.

Scottish Hospital.—The anniversary of this most useful charity was celebrated on Saturday, May 12, by a dinner, in the Freemasons' Tavern; H. R. H. the Duke of Clarence, in the chair, supported by Prince Leopold, Lord Keith, &c. The subscriptions of the evening amounted to £660, of which his majesty contributed 100 guineas.

Political Economy Club.—On Monday, May 14, a dinner meeting was held, at the Freemasons' Tavern, for the purpose of originating a club or society, for promoting the knowledge of the science of political economy; there were 20 gentlemen present, amongst whom were Mr. Ricardo, Mr. Malthus, Mr. Keith Douglas, Mr. Holland, Col. Torrens, Mr. Hill, Mr. Musket, Mr. Tooke, &c. &c. A set of rules for the government of the club were read and adopted. We understand that the members are to dine together, once a month, during the season, for the purpose of discussing questions connected with economical science.

St. Patrick's Schools.—On Monday, May 14, was held at Freemasons' Tavern, the anniversary dinner of this institution, the object of which is, the education and clothing the children of the poor catholics, in St. Giles's, and its vicinity; and providing an asylum for the maintenance of destitute female orphans; the Duke of Sussex in the chair. The children who were the

objects of the charity, entered the room at about half-past nine, and paraded round the table. A medal was placed round the neck of the most deserving boy and girl, by his royal highness, accompanied with an appropriate address. A considerable sum of money was afterwards raised in the room, to promote the objects of the charity.

British and Foreign School Society.—On Thursday, May 17, the anniversary meeting of this truly philanthropic society was held, at Freemasons' Tavern; H. R. H. the Duke of Sussex in the chair, who apologized for the absence of the Duke of Bedford, who had been under the necessity of leaving town, and at the same time read a letter from his grace, couched in the warmest terms towards the society, and enclosing a donation of £100 per annum. The report represented that the cause of universal education was going forward, with an even and steady pace, at home as well as abroad, where the society claimed a considerable share in the extension of liberal views; and from the extensive correspondence which they had entered into with all quarters of the globe, they had the satisfaction of being widely instrumental to the diffusion of light. In the metropolis alone, 20,689 children had been educated, on the system of mutual instruction. They now enumerate 43 schools in the metropolis, upon the same system, of which, 23 have been established within the last five years, and they are still increasing at the same rate. The committee had found that the difficulty of establishing schools but rarely arose, from the want of support for them; for the poor wanted nothing to make them appreciate the benefits of education, of which they were, in most cases, eager to avail themselves, but it arose from the cost of erecting a school room, which the poor themselves would afterwards support. In no instance had the rise of one school been attended by the fall of another; on the contrary, in most instances, the success of one had prepared for the successful introduction of another. The British system was spreading progressively through Scotland and Ireland. Many masters had been taught last year, at the school in the Borough. In India, this system had gained a footing amongst one hundred millions of souls, who were under British influence. At Calcutta, no less than 88 schools had been established; and a school for the education of females, a thing never heard of before, in that quarter of the globe, was about to be instituted. The natives were perfectly disposed to partake of the education offered, and there was no doubt that, if the enterprize were carried on with spirit, they would be enabled to chase away that numerous train of evils which always accompanied superstition. The progress which the British system was making, on the continent, was particularly satisfactory. In France, and the Netherlands, it had answered beyond the greatest expectations. In Italy, their progress had been, in some measure, impeded by the late convulsions; but at Florence, no less than 23 schools had been established, of which three were for girls. With Spain, the committee had maintained a constant communication, and the subject would soon be taken into consideration by the Cortes. Many schools had, however, been established there, already. The report proceeded to give a most interesting account of the progress which education was making in North and South America, at St. Domingo, and other islands in the same quarter of the globe. It concluded, however, by representing that much remained to be done, even in our own country, and exhorted the pious and liberal not to slacken, but to increase their endeavours, for the success of a cause in which the highest and best interests of society were so greatly concerned.

Jews' Free School.—On Thursday, May 17, the first stone of the Jews free school, in Bell Lane, Spitalfields, for 600 boys, and 300 girls, was laid

by the president, Samuel Joseph, Esq. accompanied by the officers and committee; on which occasion, the Rev. Dr. Herschel, chief rabbi, delivered a very emphatic prayer for its success. This school, established about four years since, by the Hebrew nation, for the instruction of the Jewish poor, has evinced most astonishing proofs of the efficacy of the improved system of education, and promises to become one of the most important means of improving and ameliorating the condition of the poorer classes of that community.

Sons of the Clergy — The anniversary meeting of the corporation of the sons of the clergy took place at St. Paul's Cathedral, on Thursday, May 17, where a sermon was preached, by the Rev. Thomas Rennell, A. M. vicar of Kensington, and christian advocate in the university of Cambridge, from St. John, c. 18, v. 36. The collection at the cathedral doors amounted to £236. 1s. 6d., which (coupled with the money at the rehearsal,) netted £310. 1s. 6d. In the evening, in Merchant Taylors' Hall, one hundred and fifty gentlemen sat down to an elegant and sumptuous dinner, at about five o'clock, the Right Hon. the Lord Mayor in the chair, supported by the Duke of Gloucester, the Archbishop of Canterbury, &c. A liberal collection was afterwards made, for the benefit of the institution.

Royal Humane Society.—The anniversary of the foundation of the Humane society was celebrated, on Thursday, May 17, by a dinner, at the City of London Tavern, the Duke of Northumberland, the president, in the chair. In the course of the evening, the company were presented with a striking proof of the utility of the society, by the introduction of the individuals, who, by its agency, have been rescued from premature death, and restored to society, during the last year, and who amounted to no less a number than 131. Several gentlemen, who had been instrumental in preserving the lives of some of their fellow-creatures, received honorary medals from the hands of the president.

British India Society.—On Saturday, May 26, a most numerous and respectable meeting was held, at the great room of the Thatched House Tavern, for the purpose of considering the propriety of founding "A Society for the Moral and Intellectual Improvement of the Native Inhabitants of British India;" the Right Hon. J. C. Villiers, M. P., in the chair, supported by the Earl of Clare, Lord Bishop of Gloucester, Lord Teignmouth, Lord Dunally, Lord Gambier, Lord Gosport, Sir James Macintosh, M. P. Sir Wm. Burroughs, Mr. Wilberforce, the Right Hon. J. Sullivan, Admiral Sir J. Saumarez, Mr. Fowell Buxton, M. P., and several directors of the East India Company; and others, who had filled high official situations in its service abroad. Zachariah Macaulay, Esq. warmly urged the necessity of educating female society in India. Robert Stephen, Esq. made a similar appeal, and the recommendation was then embodied in a resolution. The whole business of the meeting went off unanimously, and a large subscription was supplied in aid of the commencement of the institution.

Asylum for Recovery of Health.—A meeting of the subscribers and friends of this excellent institution took place on the 27th of May, at the Thatched House Tavern; Mr. Holland, of the Albany, in the absence of the patron, H. R. H. the Duke of York, in the chair. The Report stated the amount of donations since last general meeting to be £871. 17s. and of annual subscriptions £137. 13s. Of these sums, £500 was invested in exchequer bills, and the remainder is in the hands of the treasurer. A resolution was proposed, and unanimously agreed to, that a suitable place be taken for the formation of an asylum, and the persons named in the motion were authorized to treat for the same.

Society of Arts, &c.—A most numerous and respectable meeting took

place, on Wednesday, May 30, at Freemasons' Hall, for the purpose of hearing the annual report of this society, and witnessing the distribution of honorary medals to the successful candidates in the several branches of the fine arts, manufactures, &c. The report contained many interesting facts, strikingly illustrative of the success of the exertions in the society. After it had been read, H. R. H. the Duke of Sussex, who presided, distributed the honorary rewards, accompanying each with some appropriate observations. The first gentleman named was, C. Fyshe Palmer, Esq. M. P., to whom were given two large gold medals, and a large silver medal; the two first for planting 280 acres with 898,420 forest trees, and 30,700 oaks for timber; the latter for sowing 216 bushels of acorns on 240 acres. The next was a large gold medal, given to Thomas Wilkinson, Esq. of Fitzroy-square, for sowing 240 bushels of acorns on 260 acres. The small, or Ceres gold medal, was given to Sir W. Templer Pole, Bart. Shute House, near Axminster, for raising 896,000 oaks from acorns. To Henry Potts, Esq. the large silver medal, for planting 194 acres with 528,240 forest trees; and to Edward Dawson, Esq., of Aldcliffe Hall, near Lancaster, the large gold medal, for embanking 166 acres of marsh land from the sea. To the candidates, in the polite arts, there were 41 medals, of different kinds, distributed. Mr. W. Salisbury, of Brompton, received the Ceres silver medal, for matting made of the *Typha latifolia*, or bull-rush, which promises to be a source of employment to many poor persons. The Isis gold medal was given to Mr. Bishop, for his discovery of millstone of superior quality. In mechanics, there were 14 inventions. Lieut. N. H. Nicholas, R. N. received the large silver medal, for a semaphore, of superior construction. Mr. S. Barlow, of the royal academy of Woolwich, received the large gold medal, for the invention of an instrument to correct the local variation of a ship's compass. The gold medal was also granted to Mr. Jacob Perkins, of Fleet Street, for a most important invention of instruments, to ascertain the trim of a ship, whether loaded or unloaded, at sea or in harbour. This gentleman also received the large silver medal, for the discovery of a method of ventilating the holds of ships, and warming and ventilating apartments.

Society for the Suppression of Vice.—The operations of this society have been chiefly directed to the suppression of the sale of obscene prints, and snuff boxes, and to punish flagrant violations of the sabbath. During the last four years, the society has instituted 191 prosecutions, all of which have either led to convictions, or to recognizances not to repeat the offence. They have also instituted prosecutions against Mr. Carlile and his wife, for the sale of infidel publications; and also against Davison, which latter alone has cost them £177. 10s.

Employment of the Poor.—At a meeting of the provincial committee, for encouragement of industry and reduction of the poor's rate, lately held at the King's Head Tavern, Poultry; Benjamin Willes, Esq. in the chair. Resolved, that it is the opinion of this meeting, that permanent relief to the distressed labouring classes can only be effected by legislative enactment.—2. That the circumstances of society, at this time, cordially suggest the necessity of providing suitable employment, whereby the labouring portion of our community may be enabled to subsist, without parochial aid; and that, for this purpose, the cultivation of the soil, especially waste land, offers a most eminent resource.—3. Resolved, therefore, that the petition to the House of Commons, now read, for a bill for affording employment and relief to the distressed labouring poor, be adopted; also that a copy of the same do lie for signatures, at the King's Head Tavern, Poultry.—4. That copies of this petition be printed, and sent to agents, fixed on for the purpose, in every town and village, and that such agents shall obtain as many

signatures as possible.—5. That in cities, and large towns, which contain more than four parishes, agents for this object be procured in every parish.—6. That it be recommended to each agent fixed on, in their parishes, to employ the public crier to give notice that this petition lies at such inn or other public place, as may be chosen by such agent.—7. That to carry these into effect, one agent for each county shall be fixed on to obtain agents in all the towns, &c. which his county contains.—8. That a subscription be opened for defraying the expenses.

St. Bartholomew's Hospital.—We are happy to announce to the public, that the governors of this Hospital have abolished all fees, and ward dues, on the admission of patients. The poor will be received, in future, free of any charge whatever. Too much praise cannot be bestowed on those who have brought into effect this act of real philanthropy. The admission of patients will, hereafter, be on every Thursday, from 11 to 12 o'clock.

Benevolent Institution for delivering Married Women at their own Habitations.—The friends and subscribers to this valuable institution had their fortieth anniversary dinner, at Freemasons' Hall, on Friday, June 1st. M. A. Taylor, Esq. M. P. in the chair. During the last year, 968 married women received efficient assistance, and though there were 19 critical cases, only one woman died.

Society for the Improvement of Prison Discipline.—On Saturday, June 2, the annual meeting of the society took place, at the Freemasons' Tavern; the Duke of Gloucester in the chair. The report stated, that there had been great improvement in prison discipline during the last year, and alluded to the very beneficial effects that resulted from the infliction of hard labour upon old and determined offenders. It dwelt strongly upon the good effects of religious instruction to prisoners, and related many instances where, from the moment this had commenced in prisons, the number of criminals had considerably decreased; and there was scarcely an instance of the re-commitment of persons in these prisons, who had been once discharged. The committee spoke in the warmest terms of the exertions of the ladies' committee, and of the beneficial results of their labours, and presented a flattering account of the happy consequences which had accrued from the plan adopted, of procuring an asylum for juvenile offenders, who, after being punished for their crimes, were turned loose upon society, without friends, and without any resource, but a return to their criminal pursuits.

Widows' Friend and Benevolent Society.—The eleventh annual meeting of this society was held at Bridewell Hospital, on Monday, June 4th, 1821; the president, the Rev. H. Budd, in the chair. From the report of the proceedings of the society, during the past year, it appeared that 1068 cases, consisting of 3777 individuals, had been relieved, of which 465 cases had received effectual relief; and nearly 10,000 visits had been made to the poor. During the past winter, the society had distributed amongst their cases, 61½ tons of potatoes, 25 barrels of herrings, 5 bushels of grits, 115½ chaldrons of coals, 62 mattresses, and 96 bed rugs. The receipts of the year, including a balance in the hands of the committee, on the 1st of May, 1820, of £223. 9s. 9d. amounted to £1834. 3s. 10d.—the expenditure to £1741. 18s. 4d. leaving a balance of only £92. 5s. 6d. to carry the committee through the summer months. We are sorry to hear that from the want of funds, this excellent society is impeded in its useful labours; several distressed and deserving cases have been discontinued, and several of the visitors have not received the amount of their disbursements for the last two months.

National Schools.—The annual general meeting of this society, for the education of the poor in the principles of the established Church, was held

on Thursday, June 7, at the Central School, Baldwin's Gardens, Gray's Inn Lane; his Grace the Archbishop of Canterbury in the chair, surrounded by a numerous body of bishops, nobility, and gentry of the highest respectability. The report stated, amongst a variety of gratifying facts, that a legacy had been bequeathed to the society, in the last year, by James Hayes, Esq. of £5,000; from which the greatest advantages had resulted to the interests of the institution, as its funds were previously much deteriorated by the expenses attending the erection of additional schools, and incidental disbursements. In the list of subscriptions were several very munificent donations, and the names of many eminent persons.

City of London Lying-in Hospital.—The half-yearly court was held on Wednesday, June 20. Sir John Perring, Bart. the president, in the chair. Communication was made of a legacy of £2,000, four per cents, by Abel Worth, Esq.; another from Ch. Pieschell, Esq. of £200, and a perpetual annuity of £50 per annum, issuing out of funded capital, given to Christ's Hospital, for this and other charitable purposes.

Seventh Anniversary of the Baptist Irish Society.—The seventh anniversary of this society was held on Friday, the 22nd of June, at the City of London Tavern, at seven o'clock; William Burle, Esq. treasurer, in the chair. From the report, it appeared that the society has 90 schools: in Clare 14, in Cork 6, in Longford and Westmeath 5, in Tipperary 4, in Mayo 24, in Sligo 25, in Leitrim 2. In the province of Connaught alone there are about 5000 children, 800 of whom can repeat from one to four chapters of the New Testament, and a hundred the whole Gospel of John, each. Ten are Sunday and evening schools. All the schools contain 7000 children; and since the commencement of the society, nearly 30,000 children have received gratuitous instruction. There are 25 readers of the Irish Scriptures, and seven itinerant English ministers. One of these, the Rev. Mr. Dunlop, of Athlone, who had retired to rest the evening before, in good health, was found dead in his bed, on the morning when this was read. The annual expenditure of the society is upwards of £2,000, and the certain income not a quarter of that sum.

Advantages of Education.—The Rev. Dr. Waugh, enlarging lately at a public Sunday school meeting on the blessings of education, and turning to his native country, Scotland, for proof, related to his auditors the following anecdote:—At a board-day, at the Penitentiary, at Millbank, the food of the prisoners was discussed, and it was proposed to give Scotch broth thrice a week. Some of the governors were not aware what sort of soup the barley made, and desired to taste a specimen before they sanctioned the measure. One of the officers was accordingly directed to go to the wards, and bring a Scotchwoman, competent to the culinary task, to perform it in the kitchen. After long delay, the board fancying the broth was being made all the while, the fellow returned and told their honours, *that there was no Scotchwoman in the house!*

Protestant Museum of celebrated Reformers.—The protestants of France have not only ventured, within a few years past, to publish new works, explaining and vindicating their sentiments, but they have very recently taken a step that formerly would have been deemed the height of presumption. They propose to publish a collection, entitled *Musée des Protestans célèbres, &c.*—"Museum of celebrated protestants, who have appeared from the commencement of the reformation to the present day." The work will consist of lithographic portraits of the earliest reformers, and others of the same faith, distinguished by their rank, their talents, and their sufferings, with short memoirs of their lives. It is proposed to extend this collection to about

150 portraits. It will be published at the Protestant library, in the Place de Louvre.

New Jewish Worship.—Among the novelties of the last Leipsic fair, was the celebration of Jewish divine service, in the German language, with a sermon and psalm-singing, according to the new Hamburgh temple service. Two Jewish men of letters, Mr. Zang, from Berlin, and Mr. Waisohn, from Dessau, delivered moral discourses, which were highly applauded: and the fine compositions, in the Jewish psalms, were sung with the accompaniment of an organ. This new temple service has extraordinary success, and promises to realize the wishes of the venerable Dr. Freelandt, at Berlin,—“relief from all Talmudic restraints on religious belief, and a return to the pure Mosaic worship.”

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—*April 19.* At Rio Janeiro, field marshal John Shadwel Connell, counsellor of war, and knight of the Tower and Sword, governor of Lagos and Faro, and until 1808, of the kingdom of Algarve, in Portugal.—26. At Montreal, rev. George Jenkins, chaplain to the forces in Canada, and formerly curate of Midhurst, Sussex.—*May 8.* Near Calcutta, col. Edward Mackenzie, C. B. surveyor general of India, whose talents, erudition, and research, as an antiquary, must be well known to every oriental scholar.—29. At Serampore, near Calcutta, Mrs. Carey, wife of the rev. Dr. Carey, the excellent and highly useful missionary there.—*June.* At Copenhagen, at a very advanced age, admiral Winterfeldt, the senior of the Danish navy.—*July 2.* At Rome, cardinal di Puteo, sub-dean of the sacred college.—*Aug.* In Paris, count Peter Riel de Bournonville, marshal of France, minister at war in 1793, and one of the four deputies sent to the army to arrest Dumourier, who was much attached to him, and called him his Ajax. He was delivered up by that general to the Austrians, and confined in the fortress of Olmutz, until exchanged, with his companions, in 1795, for the daughter of Louis XVI. He was afterwards commander in chief of the army in Holland, and was by Buonaparte made a senator, a count, and a member of the legion of honour, and sent ambassador to Berlin, and to Spain. He voted, however, for his exclusion from the throne, in 1814, and was so active in the restoration of the Bourbons, that he was proscribed, on his return, and retired to Ghent; the king having in the interim created him a peer of France. He was also appointed a privy counsellor, and in 1819, elected one of the secretaries of the chamber.—3. Rev. W. Button, 40 years pastor of the Baptist Church, Dean Street, Southwark, 67.—6. At Brainerd, a missionary settlement, amongst the Indians, rev. Samuel Worcester, D. D. of Salem, Massachusetts, the intelligent and laborious secretary to the American Board of Commissioners for foreign missions.—7. At Brandenburgh house, at twenty-five minutes past ten in the evening, of inflammation in the bowels, in the 54th year of her age, her most gracious Majesty, Caroline Amelia Elizabeth, Queen Consort of England. She was the second daughter and fifth child of the gallant Charles William Ferdinand, Duke of Brunswick, by H. R. H. Augusta, eldest sister of his late majesty George the Third. She was born on the 17th of May, 1768, and on the 5th of April, 1795, was married to his present majesty, George the Fourth, by whom she had one daughter, the late lamented Princess Charlotte of Saxe Cobourg.—9. At Rome, sir Walter Synott, Bart., of Ballymoyer, co. of Armagh. Seven brothers of this family, which formerly held large possessions in the county of Wexford, of which

they were deprived by Cromwell, sat at one time in the Irish parliament, 79.
 —16. In the 81st year of his age, Francis Hargrave, Esq. one of his majesty's counsel, and recorder of Liverpool. This learned barrister, one of the fathers of the profession, is well known to the public, as editor of the State Trials and Coke's Institutes, and by various works, on different branches of the law. He had been in a state of mental imbecility for some years, and in 1813, on a petition being presented to that effect, his valuable law library, including 300 manuscripts, was purchased by Parliament, and deposited for public use in the library of Lincoln's Inn.—23. John Buck, esq. of Lincoln's Inn, barrister-at-law, and of Montague Place, Russell Square.—26. Mr. Bartolozzi, son of the late eminent engraver of that name, and himself an artist of considerable reputation in the same line.—30. James Robinson Scott, esq. F.R.S. E. F.L.S. late senior president of the royal medical society of Edinburgh, lecturer on botany, &c.—*September.* At Paris, in the Rue Vendome, baron Corvisart, the celebrated physician, and medical writer.—15. At Bagneres, in a fit of apoplexy, whilst acting the part of Durmont, in "La Jeune Hotesse," M. Ruelle, comedian.—16. Lieut. gen. baron Charles Von Cardell, the first officer who organized the horse artillery in Sweden, and distinguished himself greatly in the defence of Stralsund, in 1807, as he also did in directing the operations of the Swedish artillery, in the battles of Grossbierin, Dennewitz, Juterbock, and Leipsic.—At his lonely hovel, among the hills, 12 miles S. E. from Harrisburg, Pennsylvania, Mr. Wilson, who for many years endeavoured to be a solitary recluse from the society of men, except as far as was necessary for his support. His retirement was principally occasioned by the melancholy manner of the death of his sister, by which his reason was also partially affected. She had been condemned to die, near Philadelphia, for a crime committed in the hope of concealing her shame from the world, and the day of execution was appointed. In the mean time, her brother used his utmost means to obtain her pardon from the governor. He had succeeded, and his horse foamed and bled, as he spurred him homeward. But an unpropitious rain had swelled the streams; he was compelled to pace the bank in agony, and to gaze upon the rushing waters that threatened to blast his only hope! At the earliest moment that a ford was practicable, he dashed through, and arrived at the place of execution, just in time to—see the last struggles of his sister! This was the fatal blow. He retired into the hills of Dauphin county—employed himself in making grindstones; was very exact in his accounts, but was observed frequently to be estranged; and one morning was found dead by a few of his neighbours, who had left him the evening previous in good health.—At Padua, the abbé Simeon Assemani, a native of Tripoli, in Syria, but brought up in Rome, where his family was naturalized. Having settled at Padua, he became professor of oriental languages in the university of that city. He was a member of the academy of science, letters, and the arts, and also of the royal institute. He published several works, much esteemed for their learning.—In Great Pulteney Street, Dr. Polidori, who accompanied Lord Byron abroad, as his domestic physician. He was the author of the Vampyre, attributed for some time to his lordship's pen, and of a volume of poems, lately published. He also wrote largely for the periodicals of the day. His death was occasioned by a fit of apoplexy.—William Kinnaird, esq. senior magistrate of the Thames police.—22. In Alsop Place, Regent's Park, Robert Bath, M. D. 73.—23. Rev. Millington Buckley, of Nottingham Place, and Dolver, Montgomeryshire.—25. In Chandos Street, Cavendish Square, Charles Monro, esq. F. A. S. an active V. P. of the literary fund.—Sarah Bond, a maiden lady, aged upwards of seventy. She had resided for a considerable time in a small house, at Cambridge Heath, Hackney Road,

kept no servant, associated with none of her neighbours, and her only inmate was a favourite cat. Her doors and windows were constantly kept secured, and the signal of the milk-man, or any one applying for admission, was throwing a stone against the door or window. A neighbour's daughter was in the habit of procuring her water, every morning; but on Monday, the 25th of September, after repeated signals, she could get no entrance. The girl went for her mother, and with a diamond ring they cut a pane of glass, got admission, and proceeded up stairs. There they found the old lady by the side of her bed, with her clothes on, and a small piece of cut's meat in her hand. They soon discovered that she was dead. It is supposed that she died of apoplexy, as no marks of violence appeared, nor was any property disturbed. From her abstemious manner of living, it was conceived that her circumstances were very limited; but, on examining her drawers, stock receipts and government securities were found, to the amount, it is said, of near one hundred thousand pounds! She always declared she would make no will, for "the king" should have all her money. Every search has been made, but no will found. Her sister died a few years ago, and left her £7000, which it now seems she at first declined, saying she was not in want of money. No relative has yet appeared; but, no doubt, all the musty registers will be examined by those of a similar name, in order to trace her pedigree, and deprive *King George IV.* of such an immense sum. Some claimants have, indeed, appeared, but with no great probability of their making out a strong case.—29. At his mother's house, in Wigmore Street, general Andrew Cowell, formerly of the Coldstream guards, 59.—October: At his house, in Lower Thornhaugh Street, Bedford Square, after a lingering illness, from anasarca, Thomas Cusac, esq., a gentleman who devoted much of his time to researches into the most abstruse branches of science, and formed many ingenious theories, the result of deep study, which will one day, probably, be presented to the world. Amongst these was one on the nature of comets, said not only to be entirely new, but to exhibit the greatest share of probability of any that has been proposed. He has also left behind him some interesting tracts, relative to the history of Great Britain, and Ireland, at its most remote periods, to illustrate which he scrutinized even the Icelandic and Norwegian annals, with the most minute and rigid attention. A posthumous poem is expected to make its appearance soon, accompanied, in all probability, by some dramatic pieces, which he had composed on events in our earliest history.—At Rome, Rev. Dr. Robert Walsh, R. C. bishop of Lismore and Waterford, 39.—4. At Paris, the marquis de Garnier, a peer of France. He has left no direct heir.—12. Mr William Angus, landscape and historical engraver, 69.—At his house, in Devonshire Street, Mile-end Road, Rev. S. Williams, minister of Haggerstone chapel, Kingsland Road, formerly of Gloucester chapel, Hackney Fields.—18. At Paris, in a fit of apoplexy, whilst at the head of fifty physicians assembled, at his table, to commemorate the feast of St. Louis, Dr. Dufour, an eminent physician.—24. At Paris, cardinal Talleyrand de Perigord, archbishop of Paris. His Eminence was 85 years of age, and was created cardinal and archbishop of Paris, in 1817, having before the revolution been metropolitan of the ancient See of Rheims. Born of an ancient family, he is said to have united the dignity of rank with christian humility, and the gravity of the prelate with the purity of the priestly character. His fidelity to the house of Bourbon, which was finally rewarded by the highest ecclesiastical preferment, was tried and found unalloyed during the adversity of his Sovereign, to whom, in his character of grand almoner, he remained attached during his exile, and with whom he returned to France, in 1814. By his death, Louis XVIII. will have a mitre, and his holiness a cardinal's

bat, to dispose of. It is said that he has bequeathed nearly the whole of his fortune to religious establishments, and to the poor of the dioceses of Rheims, and of Paris, leaving however to his domestics legacies proportionate to the extent of their services.—25. In Queen Anne Street, at an advanced age, Sir William Young, G. C. B. and vice admiral of Great Britain. During the rigorous enforcement of the Milan decrees he had the command of the fleet off Flushing.—Nov. 4. At his house, in Stamford Street, London, aged 64, John Rennie, esq. the celebrated engineer, the architect of Waterloo bridge, and who also executed the breakwater at Plymouth, and several other of our chief national works: he died after a long illness, from which he had in part recovered, but he suffered a sudden and unexpected relapse, on the Monday preceding.—22. At his house, in Tenterden Street, Hanover Square, James Wilson, esq. F. R. S. professor of anatomy to the royal college of surgeons, and many years lecturer in the Hunterian school, in Windmill Street, 55.—December 7, of apoplexy, John Ring, esq. surgeon, of Hanover Street, Hanover Square, aged 69, a gentleman generally known for his philanthropy, and literary and professional acquirements. He published several works on the cow-pock, which he strenuously opposed; and was the author of a translation of Virgil, partly corrected from Pope and Pitt, and partly original.

Ecclesiastical Preferments.—Sir Christopher Robinson, knt. D. C. L. advocate general, chancellor of the diocese, and commissary of London.—James Henry Arnold, D. C. L. admiralty advocate, vicar general to the archbishop of Canterbury.—Maurice Swabey, D. C. L. commissary of the diocese of Canterbury.—Rev. T. Mortimer, lecturer of St. Leonard, Shoreditch.

Ordinations.—June 25. At the Rev. John Clayton's chapel, in the Poultry, Rev. Emile Guers and Jean Guillaume Gouthier, over the congregational church at Geneva.—July 27. At the same place, Rev. Henry Pyt, a native of Switzerland, and Philip Falle, a native of Germany, as missionaries to preach the Gospel in France, under the direction of the continental society, by whom they are engaged for that purpose.

New Chapels.—Sept. 25. A new chapel was opened at Ratcliffe Highway, for the use of the church, and congregation, under the pastoral care of Rev. C. Hyatt; preachers, Rev. Messrs. Clayton, jun., Griffin of Portsea; and J. Hyatt. More than one-third of its seats are gratuitously appropriated to the poor.—Oct. 1. A place for divine worship has been opened in Chapman Street, St. George's in the East, by some friends in the Baptist persuasion, calculated to hold about 200 people, who will be admitted free from all contributions.

Miscellaneous Intelligence.—The lord bishop of London lately held a confirmation, at the general penitentiary, Millbank, when 200 prisoners, male and female, were admitted to that solemn rite.

BEDFORDSHIRE.

Deaths.—Nov. 6, at Woburn park, Mr. Robert Salmon, upwards of 50 years resident surveyor to the late and present duke of Bedford; a man of the highest integrity and ingenuity, well known as the inventor of many useful and valuable surgical instruments, implements of agriculture, and in hydraulics, 60.

BERKSHIRE.

Deaths.—Sept. At Newbury, Rev. T. Compton, 70.—Nov. At Reading, Rev. T. Arnold, formerly pastor of the Baptist church at Sevenoaks.

Ecclesiastical Preferment.—Rev. C. Sumner, St. Helen's, V. Abingdon.

Ordinations.—Sept. 4. Rev. J. S. Watson, late of Oat Hall, over the newly formed congregational church in London St. Reading.

BUCKINGHAMSHIRE.

Deaths.—*July 24.* At Stockgrove, Edward Hammer, esq. F. R. S.—*Aug. 29.* At Langley, Rev. German Wall, R. of Pitt Poriton, near Tiverton, Devon, 76..

Ecclesiastical Preferments.—R. Edward Jones, M.A. V. of Greetham, Lincolnshire.—Milton al. Middleton, Reynes, R.—Rev. Valentine Ellice, Walton, R.

New Churches.—*Oct. 21.* The parish church of Farnham Royal, which has been under repair, and has had the body of it rebuilt, was opened for divine service.

Miscellaneous Intelligence.—The following letter from the marquis of Buckingham to the inhabitants of the parish of Wotton, thanking them for their exertions on the occasion of the fire at Wotton House, last year, is worthy of preservation and imitation :—

“ London, Nov. 16, 1820.

“ My old and good friends,—I return you my best and hearty thanks for your zealous and kind assistance, when Providence was pleased to afflict us with the calamity of fire at Wotton. Many of you have grown grey under the shadow of those walls which you saw burning. I trust you will all of you live to see the house arise out of its ruins, and again inhabited by the same hearts, inseparably connected with you. At the same time that I return my most humble thanks to Almighty God for the mercies vouchsafed to me, in saving my son and daughter and their child from the flames, I cannot deprive myself of the satisfaction of acknowledging how much we owe to your exertions and activity.

“ The rebuilding of the house will find employment for you all; and I have the comfort of feeling the proofs which you have afforded my family of your attachment. Thus, out of this calamity, arises (thanks to Almighty God!) advantage to one party, and comfort to the other. I have directed some money to be distributed amongst your families, as a testimony of my thanks and satisfaction.—Believe me always, under all circumstances, your affectionate friend.

CHANDOS BUCKINGHAM.”

CAMBRIDGESHIRE.

Deaths.—*Sept.* At Stevenage, in the way to Huntingdon, Rev. G. Perkins.—*Oct.* At St. Giles's, in Isle of Ely, Rev. T. Matthews, R. 51.—By the overturning of a gig, Rev. Mr. Thomson of Somersham.

Ecclesiastical Preferments.—Rev. H. Fardell, prebendary of Ely, Tydd St. Giles's, R.

University Intelligence.—Dr. John Clarke Whitfield, organist of Hereford Cathedral, and formerly organist of Trinity and St. John's colleges, has, by a grace of the Senate, been elected professor of music in this university, in the room of the late Dr. Hague.—Dr. W. French, D. D. master of Jesus College, is appointed vice chancellor.

Miscellaneous Intelligence.—A neat marble tablet has been recently placed in Trinity Church, Cambridge, to the memory of the late Rev. Henry Martyn, B. D. fellow of St. John's College.

CHESHIRE.

Deaths.—*Sept.* At Lower Pover, in his 100th year, Mr. S. Jackson.—*Oct.* At Middlewich, J. Hewson, M. D.—*Nov.* Near Nantwich, Mr. J. Maddock, 121.—26. At Lane End, near Holmes Chapel, Rev. Thomas Hodges, A. M. V. of Bromfield, Salop, and for more than 60 years minister of Holmes Chapel, 89.

Ordination.—*Sept.* Rev. J. Robinson, late of the Independent academy, Rotherham, over the Independent church at Middlewich.

New Chapel.—Sept. 30. A new, large, and handsome chapel, called **Hanover chapel**, built for the rev. N. K. Pugsley, was opened at Stockport; preachers, rev. Mr. Thospe, of Bristol, and M'All, A. M. of Maccolesfield.

Miscellaneous Intelligence.—Lately were married, after a courtship of six days, Mr. J. Bayley, of Baynton, to Miss Susannah Jackson, of Bolton, aged 75, and at Hambury, Joseph Bednall, aged 18, to Elizabeth Colman, widow, aged 60.

CORNWALL.

Deaths.—Aug. At St. Just, J. Allen.—Sept. 8. At Newlyn, Rev. H. Pooley.

Ecclesiastical Preferments.—Rev. G. T. Plummer, A. B. Northill, R.—Rev. J. Fayrer, St. Teath, V.—Rev. H. Pooley, Newlyn, V.—Rev. J. L. Boer, head-master of Bodmin Grammar School.—Rev. J. Champion, head-master of the grammar school at Launceston.

New Chapels.—June 26. A new Independent chapel was opened at Trengrove, near Liskeard; preachers, rev. Messrs. Moore, of Truro; and Hart, of St. Austle.

Miscellaneous Intelligence.—Lately were married at Sanford, Mr. Dodge, aged 71, to Miss Lewis, aged 20.

CUMBERLAND.

Deaths.—July 18. At Longtown, in the road to his residence, Belleter, co. of Menth, Rt. Hon. John Preston, Baron Tarn, 56.—Aug. At Drig, Mrs. M. Walker, 101.—Sept. At Carlisle, Mrs. Tamar Irwin, 100.

Ecclesiastical Preferments.—Rev. W. Jackson, M. A. living of St. James, Whitehaven.—Rev. A. Hudderton, A. M. Moresby, R.—Rev. Joseph Bargett, Milmerley, R.

New Chapel.—A new Roman Catholic chapel, in the Gothic style, is about to be built in the Horse Market, Carlisle.

DERBYSHIRE.

Deaths.—Sept. In the 91st year of his age, rev. F. Gisborn, R. of Staveley, where he was born. He received the rudiments of his education at Netherthorp school, under Mr. Robinson, who at his decease left the bulk of his fortune to his pupil. Thence he went to Peterhouse, Cambridge, where Mr. Gray gave up his rooms to him, when he was driven from college by the students mimicking his effeminate manner, a piece of folly from which Mr. Gisborn stood aloof. He evinced his charities by the remission of his fees to the poor, claiming merely nominal tythes, &c. When in his 88th year he fulfilled all the functions of a village rector, christening, marrying, and burying his parishioners in person. In performing the latter office, be the weather ever so unfavourable, he never failed to meet the corpse at the church gates, and to proceed before it to the church, always refusing any temporary shelter at the grave, were the season ever so inclement. By his will he has left the residue of his property, after the payment of some legacies, to the public hospitals of Sheffield, Derby, and Nottingham, which will each of them receive, it is supposed, 5000l. This munificent bequest raises the strongest presumption that Mr. Gisborn was the anonymous donor of three sums of 10,000l. three per cent consols to each of these institutions about fifteen years ago.

Ecclesiastical Preferments.—Rev. J. P. Lowther, Burton Blount, R.—Rev. J. Chamberlyn, Wellington, V.—Rev. R. Smith, chaplain to the duke of Devonshire, Staveley, R.

Philanthropic Intelligence.—A new gaol and house of correction for this county are about to be erected on a site containing about six acres. The former will be calculated to contain a hundred, and the latter 150 prisoners, upon the most improved plan of prison discipline.

DEVONSHIRE.

Deaths.—*August* 23. At Plymouth Dock, rev. J. Williams, who fell down dead on his way from Maker.—*Sept.* at Poughill, rev. Mr. Melliish.—At Badleigh Saltorton, rev. S. Pederley.—*Oct.* 1. At Egg Buckland, Mrs. Ann Shutterford, 88. Her funeral was attended by 88 of her kindred. The corpse was borne to the grave by eight of her grandsons, one from each line; her pall supported by eight grand-daughters, one from each line. The coffin was preceded by eight of her grand-daughters, the two first carrying in their arms two great grandchildren.—8. Rev. George Moore, R. of Sowton and Peter Tavey, and P. C. of Honiton Cleft. He was the only son of the late archdeacon Moore, 50.—25. At Plumstead House, near Taunton, rev. Dr. Ambrose, of Mount Ambrose, in the county of Dublin, 72.—*Nov.* at Exeter, rev. J. Sweete.—24. at Falmouth, aged 85, Mr. H. Barnicoat, who, notwithstanding his advanced age, is said never to have experienced even half an hour's illness during the whole course of his long life.

Ecclesiastical Preferments.—Rev. J. Bull, Sowton, R.—Rev. D. Lloyd, chaplain of Haslar hospital.—Rev. J. Jacob, headmaster of the Dock classical and mathematical school, Plymouth.

Ordinations, &c.—*April* 20. A new Baptist church was formed at Bideford, two of its members having been previously baptized in the river Torridge.—*Sept.* 26. Rev. Joseph Sewell, late a student in Wymondley academy, over the Independent church at Pointon.

Miscellaneous Intelligence.—*Nov.* 6. About sixty boats employed in the herring fishery near Clovelly, were, by the suddenness of the gale, obliged to relinquish their nets, in the hope of gaining the shore in safety; but more than forty were unhappily drove amongst the rocks, where the cries of the drowning (31 in number) produced the most heart-rending effect. By this melancholy accident it is understood that nineteen widows and sixty-one children have been left to look forward to the cheerless hours of winter without any means of support. Meetings have, however, been held both at Bideford and Barnstaple to consider the best means of relieving the sufferers; and subscriptions have been commenced at both places, which will, we hope, be liberally supported.

DORSETSHIRE.

Deaths.—*August.* At Tarrant Hinton, rev. T. Diggle, thirty-six years R. 60.—At Shaftesbury, rev. J. Mill, V. of Compton Dandon, Somerset, and curate of Sharton, St. Peter, and Holy Trinity.—22. Rev. George Button, for 50 years a supernumerary preacher in the Methodist connexion.—*Sept.* At Loder, rev. Mr. Rush, of Powerstock.—At Marshalsea, aged 86, Mr. R. Lane, an eccentric character, well known by the name of Drunken Dick. In the outset of life he possessed a good paternal estate, which he quickly dissipated amongst loose companions. The latter part of his existence was, however, better employed in mechanical pursuits. He was very curious in the formation of iron sieves for the separation of all kinds of grain, which he constructed to the greatest geometrical exactness.—8. At Corfe Castle, rev. J. Sheekell, 38.—*Oct.* At Sherborne, rev. C. Toogood.—At Littleton Farm, near Blandford, aged 55, Mr. Richard Amey. A singular circumstance occurred upon his decease; a messenger, who was sent with the intelligence to his sister, in or near Dorchester, met on the road a person coming to Littleton to inform him of her death, which happened the day before.

Ecclesiastical Preferment.—Rev. J. Williams, Powerstock, V.

New Churches, &c. *June* 21.—The new Independent chapel at Broad Witsor was opened; preachers, rev. Messrs. Durant, of Poole; Gunn, of Chard; and Dr. Cracknell, of Weymouth.

DURHAM.

Deaths.—At Durham. rev. Dickers Hazlewood, R. of St. Mary the Less, Durham; V. of Aycliffe, Minor Canon and Sacrist of Durham cathedral, and librarian to the dean and chapter.—At Eggleston, Mr. C. Harrison, 100.

Ecclesiastical Preferments.—Rev. James Blackburn, M.A. V. of Gainsford, to hold by dispensation the adjoining R. of Romaldkirk: rev. Mr. Harriman, Esk and Satley, P. C. C.

Ordination.—Sept. 12. Rev. J. Matheson, late of Hoxton academy, over the Independent church and congregation of Durham.

New Chapels, &c.—August 22. A new Baptist chapel was opened at South Shields; preachers, rev. J. Winter, of Beckington; and rev. Dr. Stedman, of Bradford.

Philanthropic Intelligence.—During the late violent gales so many vessels were stranded on this coast, that between Hartlepool and Seaton Carew, a distance of only three miles, fifteen were on shore at once. The crew of the brig Anne, of London, were providentially saved through the humane exertions of Mr. Story, of Dalton Field Houses, near Durham, a respectable farmer, living on his own property, and the father of twelve children, who, with a few assistants, linked hand in hand, ventured into the surf, and threw a rope on board the vessel, by means of which they had the satisfaction of seeing every individual of the crew brought safe to shore, shortly before the ship became a wreck.

ESSEX.

Deaths.—August. At Saffron Walden, rev. S. Philpot.—Sept. 13. At New Sampford Parsonage, rev. Wm. Lee, D.D. thirty-one years rector of that parish, one of his Majesty's justices of the peace for the county, and formerly Fellow of New College, Oxford, 67.

Ecclesiastical Preferments.—Rev. J. Jefferson, archdeacon of Colchester, Westham V.—Rev. R. Firke, D.D., R. of Wardon Loft, with Eldmedon, to hold by dispensation Great Chislek V.—Rev. Thomas Knox, M.A. to hold Ruwell R. with Ramsden Crays V. by dispensation.

Ordinations.—June 26. Rev. C. T. Sevier, late under the tuition of the Rev. Mr. Thornton, at Billericay, over the congregational church at Ridgewell.

GLOUCESTERSHIRE.

Deaths.—Sept. Rev. J. Adams, 28.—At Clifton, rev. C. Cole.

Ecclesiastical Preferments.—Rev. E. Bankes, a prebendary of Gloucester.—Rev. J. Baylis, chaplain to the duke of Beaufort, Mickleton, V., with Eberington annexed.

Ordination.—May 2. Rev. John Wells, and rev. Geo. Mottram, were publicly set apart to the work of the ministry in the late countess of Huntingdon's connexion at Portland chapel, Cheltenham.

New Chapel.—A new meeting-house was opened in Parker's Row, Gloucester; preachers, rev. Messrs. Winterbotham, of Horsley; Trotman, of Tewksbury; Waters, of Pershore.

Philanthropic Intelligence.—A tract of land, of about twenty acres, is about to be purchased near Cheltenham, for the employment of the distressed part of the community; upon which every person who is able, applying for parochial relief, is to be employed.

HAMPSHIRE.

Deaths.—Aug. 13. At Southampton, lieut.-col. sir H. W. Carr, K.C.B., of Faling, colonel of the third regiment of Guards. He married the widow of the late hon. Spencer Perceval.—At the advanced age of 102, Samuel Bailey, farmer, of Hale Common, Isle of Wight. He acquired upwards of £10,000. by means the most degrading. The privations which he and his

family suffered are almost incredible. As bailiff to Mr. Thatcher he saved some property, and became a small farmer; but cattle were almost strangers to his farm, he and his children performing their offices even in ploughing. None of the luxuries, and but few of the necessaries of life, ever entered his door. Tea was unknown; and carcasses of dead cattle, and carrion, were often his food. His avarice absorbed every other feeling. He was very decrepit in his latter days, supporting himself on crutches, and his appearance was of the most abject description. Clean linen he did not often trouble himself with, and a soldier's gray cloak was, for some time before his death, his outward garment. He left a wife and four children, to whom, and to their offspring, he bequeathed his property, leaving the interest to his children for their lives; and, with an observation in his will, that it was impossible for them to spend so much money, directing it after their decease to be divided amongst his grand-children.

Ecclesiastical Preferments.—Rev. H. B. Greene, Long Parish, V.—Rev. C. Mackie, M.A., Quarley, R.

Ordinations.—April 24. Rev. John Clay, of Portsea, as copastor with the rev. T. Tilley, over the Baptist church at Forton, near Gosport, and Lake Lane, near Portsea.—Oct. 11. Rev. David Everard Ford, late a student in Wymondley academy, over the Independent church assembling at Old Town chapel, Lymington.

HEREFORDSHIRE.

Deaths.—Aug. At Cradley, rev. T. Best.—Sept. At Leintwardene, rev. J. Morris, for upwards of 40 years curate of that place.—5. At Ledbury, rev. G. Cope, D.D., a canon residentiary of Hereford cathedral, vicar and patronist of Bromyard, and vicar of Madley. By his will he has, amongst other charitable legacies, bequeathed £250. to each of the following institutions: the Society for Promoting Christian Knowledge; the Society for the Propagation of the Gospel in Foreign Parts; the Society for Rebuilding and Enlarging Churches and Chapels; and the School for the Education and Maintenance of the Orphan Children of the Clergy; £1000. in trust to the dean and chapter of Hereford, to divide the interest in equal proportions between 10 old maidens, or single women of virtuous character; £500. to the same trustees towards setting up a window of stained, or painted, glass in their cathedral, provided it be set up within seven years from his decease; besides several sums of 2 and £300. to various public charities in Hereford, the poor of his parishes, &c.

Ecclesiastical Preferments.—Rev. Liscombe Clark, M.A., a prebendary of Hereford cathedral.—Rev. Hugh Morgan, prælector in divinity in Hereford cathedral, canon residentiary in that church.—Rev. Charles Taylor, head master of Hereford cathedral school, Madley, V., with Tiverton annexed.—Rev. T. Gretton, M.A., of Christ-church, Oxford, one of the vicars choral of Hereford cathedral.

Ordination.—April 18. Rev. Benjamin Coombe, late a student in Stepney academy, over the Baptist church at Ross.

HERTFORDSHIRE.

Deaths.—Oct. 18. At Broxbourn, rev. W. Jones, curate and vicar of that parish for the last 40 years. About 12 years ago he had his coffin made, but not dying so soon as he expected, had shelves fixed in it; and converting it into a book-case, placed it in his study. Two days before he died, he desired a young man to take out the books and shelves, and get the coffin ready, as he should soon want it, which was accordingly done; but when they came to deposit his remains, it was found too small; and was, therefore, given to the carpenter to enlarge: which being done, this singular man was buried in the plain boards, without name, date, plate, or nails.

Ecclesiastical Preferments.—Rev. H. Wells, M.A., Hitchin, V.—Rev. T. Peckthall, Broxbourne, V.

Ordinations.—July 4. Rev. W. Upton, over the Baptist church at St. Albans.

HUNTINGDONSHIRE.

Deaths.—Nov. At Molesworth, rev. W. Ebers.

KENT.

Deaths.—July 21. Rev. John Williams, A.M., curate of Plaxtol, 47.—29. At Rainsgate, rev. Richard Harvey, A.M., one of the six preachers of Canterbury cathedral, V. of Eastry and Worth, and late V. of St. Laurence, in the Isle of Thanet.—Aug. At Otham, rev. W. Horne.—At Leeds Castle, near Maidstone, gen. Martin, R.A., who bequeathed £100,000. to purchase landed property to annex to the present estate, and £30,000. for repairing the castle and improving the estate, which descends to his relative, Mr. Wyckham.—14. At Horsmonden parsonage, rev. Henry Morland, R., 49.—Sept. 6. At the house of his son, rev. T. Knox, at Tunbridge, rev. Vicesimus Knox, D.D., R. of Rumwell and Ramsden Crays, Essex, and minister of the chapelry of Shipbourne, Kent. He was well known to the public by various publications of a theological and miscellaneous nature, and principally by his "Essays," which were written in an elegant and popular style. He edited the *Elegant Extracts*, translated a tract by Erasmus, and published it under the title of "Antipolemus," with a view to point out the folly and wickedness of war—a subject to which he frequently recurred in his writings. A short time before his death he gave to the world a pamphlet upon the national advantages of classical learning, a topic then likely to have come before parliament in the discussion of Mr. Brougham's Education Bill; and one on which he was peculiarly calculated to give judicious advice, having been for 33 years head master of Tunbridge school, a situation which he resigned to his son.—8. At Margate, Edward Bancroft, M.D., author of several useful works, the chief of which are: "An Essay on the Natural History of Guinea," 8vo., 1769; "Experimental Researches concerning the Philosophy of Permanent Colours, and the best Way of Producing them by Dyeing, Calico Printing, &c." 1794; and "An Essay on the Yellow Fever." Having been formerly a physician to the army, he entered warmly into the dispute engendered by the military inquiry into the conduct of the army Medical board; and published a Letter to the commissioners on their Fifth Report, and a refutation of various misrepresentations made in the course of the controversy by Drs. McGregor and Jackson. In 1770, he also published, "The History of Charles Wentworth," a novel.

Ecclesiastical Preferments.—Rev. W. Horne, M.A., Otham, R.—Rev. G. Randolph, M.A., Eastry, with Worth, V.—Rev. George Andrewes, sixth preacher of Canterbury cathedral.—Rev. C. James Burton, Lydd, V.—Rev. J. Hodgson, M.A., Kennington, V.—Rev. G. Harker, to the new church at Chatham.—Rev. Isaac Mossop, V. of Cranbrook, Nannington, with Womenswold, P.C.—Rev. J. Bellington, Kinardington, V.—Rev. Mr. Winter, late curate of Milton, chaplain to the county prisons.

Ordinations.—June 13. The settlement of rev. R. Kemp, over the Independent church and congregation at Ashford, was publicly recognized.—Oct. 24. Rev. T. James, late of the City chapel, London, over the Independent church, Boar's Street, Woolwich.

New Chapel.—June 14. The first stone of a new Independent chapel at Ashford, was laid by the rev. Dr. Raffles, of Liverpool.

Literary Intelligence.—Chief justice Abbott has instituted two prizes

the one for a Latin ode, the other for an English essay; to be contended for by the scholars of the King's school at Canterbury, where his lordship was educated.

LANCASHIRE.

Deaths. — *June 24.* By throwing himself into the Mersey, near Didsbury, James Watson, commonly called Doctor Watson, an eccentric native of Manchester, and formerly librarian to the Portico there. From this situation he was some time since dismissed, owing to the irregularity of his attendance, in which his aversion to any thing laborious or like confinement led him to persist after repeated friendly remonstrances and warnings from the committee. The same roving propensity lost him his next situation, as an assistant in the school of Mr. Race, at Altrincham, to which he was more than once recalled, after suddenly deserting its duties. His only employment after he had finally left this place, was writing for trifling publications, by which he gained a scanty subsistence, until his own rash hand put an end to an existence, which, notwithstanding his talents, which were considerable, his unsettled disposition rendered useless to others, and burthensome to himself. — *Sept. 8.* At Manchester, Rev. Theophilus Leney, upwards of 84 years a minister in the Wesleyan connexion, 64. — *Oct. 30.* At Leigh, Rev. Daniel Birkett, for 36 years curate and vicar of that parish, 67. — *Nov.* At Salford, Mrs. A. Smith, 101. — 11. At Liverpool, Edward Simon, aged 104 years and 22 days. He had been employed as a labourer in the docks near 70 years. His mother died at the age of 103, his father and his brother of 104 years. — 22. After a short but severe illness, Rev. W. W. Thornton, B. D. minister of the parochial chapel of Garstang.

Ecclesiastical Preferments. — Rev. W. J. Farrington, St. James's Rochdale. — Rev. Henry Law, Childwall, V. — Rev. Robert Beatty, curate of Overton, Tatham Fell chapelry.

Ordinations. — *June 15.* Rev. Charles Thompson, over the particular baptist church at Oldham.

New Chapels. — *June 14.* A new Independent chapel was opened at Pendlebury, a populous village four miles from Manchester; preachers, rev. Messrs. Dyson of Halshaw Moor, and Coombs of Manchester. — *Sept. 20.* A new Independent chapel was opened in Jackson's-lane, Hulme; preachers, rev. Messrs. Roby of Manchester, and M'Call, of Macclesfield.

LEICESTERSHIRE.

Deaths. — *Sept.* At Regworth, rev. J. Dawson, minister of the dissenting church, 64. — At Muston, rev. H. Byron.

Ecclesiastical Preferment. — Rev. Robert Crockett, M. A. of Brazen-nose Coll. Oxford, Nailston-cum-Normanton, R.

LINCOLNSHIRE.

Deaths. — *Sept.* At Colney Parsonage, rev. W. Gibson, prebendary of Lincoln, &c. — At Waddington, rev. W. Bowerbank. — At Alford, rev. W. Thompson, master of the grammar school. — *Nov.* At Waddington, rev. J. R. Deacon.

Ecclesiastical Preferments. — Rev. J. B. Sharpe, Marton R. near Horn-castle. — Rev. W. Smyth, A. M., R. of Broughton, Bucks, South Elking-ton, R. — Rev. John Singleton, Satterby, R. — Rev. John Nelson, B. A., Winterton, R. and Somerton chapelry, on the presentation of his father, rev. Charles Craven, of St. John's College, Cambridge, head master of Alford grammar-school.

Ordination. — *July 12.* Rev. R. Soper, late of Hoxton academy, over the church and congregation at the new chapel, Louth.

MIDDLESEX.

Deaths. — *Aug.* 1. At the boarding-house, Kensington, in the 65th year of her age, Mrs. Inchbald, the celebrated novelist and dramatic writer; formerly a very popular actress, having in 1775 divided the public favor with Mrs. Siddons, whilst performing on the Manchester stage. She had composed memoirs of her life, with anecdotes of her cotemporaries, but, since her death, these have been destroyed in compliance with her positive injunctions. — 11. At Kensington, rev. Joseph Butler, fellow of Pembroke College, Oxford. — 20. At Twickenham, rev. H. P. Beauchamp, A. M., fellow of King's College, Cambridge, 43. — At Kensington, the widow Perry. Her maiden name was Hester Townsend. She was born at Bramhill, near Calne, in Wiltshire, the beginning of December 1719, consequently she had lived in the reigns of all the Georges. She walked about Kensington and Hyde Park upon crutches, subsisting upon charity; but when she attained her century, a subscription of a penny per week was begun and continued by as many individuals as raised eight shillings, which was paid to her every Monday morning, to the day of her death. The earl of Chichester subscribed a shilling a week, and lord Dudley and Ward a guinea a year, which was appropriated towards the rent of her apartment. — *Nov.* 11. Mary Brittain, 105.

Ordinations. — *May* 16. Rev. James Upton, over the Baptist church in Calton-street, Poplar. — *Nov.* 7. Rev. Joseph Shrimpton Brooksbank, over the Independent church and congregation assembling at Edmonton and Tottenham chapel.

New Chapel. — *Sept.* 4. The foundation stone of a new chapel for the use of the church and congregation under the pastoral care of rev. J. Thomas, was laid in Southwell-lane, Highgate.

NORFOLK.

Deaths. — *Aug.* At Stirlingham, Mrs. E. Utting, 104. — 18. At Yarmouth, in the 78th year of his age, rev. Benjamin Wymberley Salmon, 40 years R. of Caister. — *Oct.* At Beccles, Mr. J. Aldred, 108. — 27. At his house in Norwich, Edward Rigby, M.D. A long life of exertion, which had scarcely been chequered either by disease or accident, was closed by an indisposition of eight days, during which the public feeling was most painfully excited. After being presented with the freedom of Norwich, he was elected one of its aldermen, and served the office of sheriff in 1803, and that of mayor in 1805. He was fellow of the Linnean and Horticultural Societies, and honorary member of the Philadelphia Society for promoting agriculture; president of the Philosophical Society of Norwich, a director of the Norwich Union Fire Insurance Society, and was attached to many other institutions, both foreign and domestic. In August 1815, the doctor's wife presented him with three sons and a daughter, he having then eight children, the two eldest of whom were twins. Remarkable as was this event in itself, there were circumstances which rendered it still more so. Dr. Rigby was then a great-grandfather, and it is not likely that there were ever before born at one birth, three great uncles and a great aunt. The corporation of Norwich voted a piece of plate of the value of twenty-five guineas to their worthy alderman and his lady, to commemorate this singular addition to their family; directing also the event to be recorded in the city archives, and the names of the children to be engraved on the plate. None of them lived, however, quite twelve months. Besides some valuable papers in the Medical Journals, Dr. Rigby published, in 1775, a treatise "On the Uterine Hemorrhage," a work held in such deserved repute, that it has passed through six editions. He was also the author of

the following works: "On the Use of the Red Peruvian Bark in the Cure of Intermittents," 8vo. 1783; "On the Theory of Animal Heat," 8vo. 1785; "Chemical Observations on Sugar," 8vo. 1780; "Reports of the Norwich Committee on the Workhouses," 8vo. 1788; "Further Facts relative to the Care of the Poor and the Management of the Workhouse in the City of Norwich," 8vo. 1812. Agriculture was long a favourite subject of his regard. He had for some years been the cultivator of his own estate at Framlingham, near Norwich, and had planted extensively upon it. In 1818 he published, "Suggestions for an improved and extended Cultivation of Mangel Wurzel." He printed also an account of Mr. Coke's mode of farming, under the title of "Holkham and its Agriculture," a work which has gone through three editions; and translated and published the travels of M. Chatraiveaux, with a particular reference to the account he gives of the agriculture of Italy. His last publication, which made its appearance but two years before his death, was, "Framlingham and its Agriculture," giving the practical application of his friend's Holkham system to smaller farms.

Ecclesiastical Preferments. — Rev. Edw. J. Hewman, B. A., Hickering R. with Mattishall Burgh annexed. — Rev. J. Hompay, B. A., one of the ministers of St. George's chapel, Great Yarmouth. — Rev. Thomas D'Eye Betts, A. B., Colney R. — Rev. T. Paddon, M. A., Great Mattishall V., and Pasley R. — Rev. F. S. Bevan, Carleton Rode R. — Rev. Henry Harrison, M. A., Shimpling R. — Rev. George Edward Kent, B. A., master of the Grammar school, Little Walsingham.

Ordinations. — July 10. Rev. J. Fisher, late a student in the academy at Hackney, over the Independent church and congregation at Wortwell chapel. — 26. Rev. J. Elborough, late a student in Hoxton academy, over the Independent church at Thetford.

NORTHAMPTONSHIRE.

Deaths. — Nov. At Potterpurty, rev. J. Gardener, many years minister of an Independent congregation at Cambridge.

Ecclesiastical Preferment. — Rev. H. W. Whinfield, Battledon R.

Ordinations. — May 22. Rev. J. E. Isaac, over the Independent church and congregation at Peterborough.

NORTHUMBERLAND.

Death. — Sept. 28. Barbara Humble, of the Dog Bank, Newcastle, 103.

Ecclesiastical Preferment. — Rev. R. H. Scott, lecturer of St. John's, Newcastle.

Ordination. — Rev. R. Gibbs, late a student in the old college, Homerton, over the Independent church and congregation, Westgate-street, Newcastle.

Miscellaneous Intelligence. — Oct. 23. A most dreadful explosion, arising from the ignition of hydrogen gas, took place at Mr. Russel's celebrated coal pit at Wallsend, with a violence that shook the ground like an earthquake, and alarmed the workmen of the adjacent collieries. By this lamentable event, the primary cause of which is undiscovered, fifty-two individuals perished, and twenty-six widows, and ninety children, were deprived of the means of subsistence. The number of workmen in the pit at the time was fifty-six; of the remaining four, two were dreadfully burnt, one of whom is since dead, and two only escaped unhurt. The latter were, it appears, in the most remote part of the pit, beyond the place where the fire originated, and, after the explosion, succeeded in reaching the shaft, and by climbing up the brattice, escaped the danger of the after-damp. From the circumstance of the bodies of the unhappy sufferers being found near the

bottom of the shaft, it is conjectured that they also had been endeavouring to escape. The violence of the shock was so great, that the report was heard at the distance of three or four miles, a full coil was thrown out at the middle of the pit, and the body of a boy was thrown to some height out of the shaft, but fell again to the bottom. The colliery had been but lately re-opened, the workmen were selected as the prime colliers in the owner's extensive works, forty of them being under forty years of age, and the ventilation was considered as perfect as that of any pit in the neighbourhood. One of the men who escaped, in the course of an hour bravely ventured down again into the mine, to assist in bringing up the bodies of his companions. Their remains were decently interred in Wallsend churchyard, at the expense of the owners of the colliery, who presented each of their families with a guinea for present use, and will afford them a home, fuel, &c. as long as they may need them. We doubt not, however, that a public subscription will be raised for their permanent relief.—At another colliery at Newbottle, six men lately perished from inadvertently breaking down a stopping that led into an old waste, whence a suffocating gas issued and killed them.

NOTTINGHAMSHIRE.

Deaths.—April 6. Suddenly, at his house near East Retford, lieut.-gen. Charles Crauford, colonel of the second regiment of Dragoon Guards, and M.P. for the borough of East Retford. In 1787 and 1788 he published, in conjunction with his brother Robert, who like himself was a subaltern in the army, a translation of Teilke's "Memoirs of the Seven Years War;" and "A Treatise on several Branches of the Military Art." In 1800, whilst a colonel in the army, he married the duchess dowager of Newcastle, who was a sister to the earl of Harrington. The interest of his wife's family, assisted by his own merits, procured him the appointment of military commissioner to the confederate army in Germany, under the command of the archduke Charles of Austria; but receiving in one of the engagements with the French, a severe wound in the head, he was obliged to resign his situation to his brother Robert.—Sept. 24. Suddenly, of an ossification of the heart, the rev. John Brownell, of Newark-upon-Trent, Methodist minister, 51. He had been several years employed in the West Indies as a missionary, and proved himself to be an indefatigable and useful labourer in the church of Christ.—Nov. In Woolley's hospital, Nottingham, where she had resided 50 years, Sarah Part, 101.—At Mould, rev. T. Bigsly, A.M., V. of Barton, &c. 63.

Ecclesiastical Preferment.—Rev. E. G. Marsh, prebendary of the collegiate church of Southwell.

OXFORDSHIRE.

Deaths.—Oct. 6. At his lodgings in Clarendon-street, Oxford, Joseph Harper, esq. D.C.L., many years a member of Trinity College, and for some time deputy professor of Civil Law in the University of Oxford. He was well known to the literary world by a work of much ability, published in 1813, under the title of "The Principles of Philosophical Criticism as applied to Poetry."

University Intelligence.—Mr. Heber is returned a member of parliament for this University. The numbers were: Mr. Heber, 612; Sir John Nicoll, 519; majority 93.

RUTLANDSHIRE.

Ecclesiastical Preferment.—Rev. H. De Foe Baker, M.A. Greatham, V.

SHROPSHIRE.

Deaths.—Sept. At Wenlock, rev. R. Acherley.—At Hawkstone, rev. Richard Hill.—9. At his house at Shakenhurst, Edmund Meysey Wigley,

esq. barrister-at-law, and M. P. for the city of Worcester, 68. — *Oct.* At Kuckin, rev. G. Hancox. — 27. In Shrewsbury House of Industry, where he had resided for nearly twenty years, Richard Chester. Two days after his death, a person went from London, and stated that the deceased was heir to a property worth some thousands, left him twelve or fourteen years ago, which now goes to his children. — *Nov.* 8. At Shrewsbury, rev. W. Smith, formerly pastor of the Baptist church, Eagle Street, Holborn, 78.

Ordinations.—*Aug.* 8. Rev. T. Williams Jenkyn, late a student in the Old College, Homerton, over the Independent church, assembling in Noble Street, Wem.

Philanthropic Intelligence.—The earl of Bridgewater has intimated his intention of employing all the poor on and about his estates in Shropshire, during the approaching winter, and has offered to the public as much land and pecuniary advance as would be deemed necessary for improving the turnpike and other roads in the same district.

SOMERSETSHIRE.

Deaths.—*March* 6. At Bath, lieutenant-general R. Donkin. — *July.* At Styles Hill, near Frome, rev. J. Lewis Sheppard, A.M., F.A.S., curate of Pershore, 27. — *Sept.* 1. At Bristol Hotwells, rev. M. Deere. — 4. Rev. G. Jaques, V. of Battenford, Suffolk. — At Ellicome, rev. G. H. Leigh, 85, V. of Dunston and Mairhead, 72. — *Oct.* At Bath, Sig. Cherubini, 71. — *Nov.* At Plaistree House, near Taunton, rev. Dr. Ambrose, of Mount Ambrose, county of Dublin.

Ecclesiastical Preferments.—Rev. Edward Combe, Earnshill and Dougett, R.R., rev. R. Surtees, R. of Barham, a prebend of Bristol.

Ordinations, July 24. Rev. Joseph Baynes, late of Bristol academy, over the Baptist church at Wellington. — *Aug.* 30. Rev. Herbert Herbert, late a student at Lanfyllin, over the Welch congregational church meeting, at Baker's Hall, Bristol.

New Churches, &c.—*Sept.* 20. A new Independent chapel, built for rev. J. Ingram, was opened at Bath: preachers, rev. Messrs. Tidman, of Frome; Davis, of Bath; and Thorpe, of Bristol. — *Oct.* 9. A new chapel, in the Wesleyan Methodist connexion, was opened at High Littleton: preachers, rev. Messrs. Reece, Hopwood, and Aver.

STAFFORDSHIRE.

Ordinations.—*June* 18. Rev. William Burdekin, late a student in Blackburn academy, over the Independent church at Stone. — *July* 13. Rev. H. Jones, late of Birmingham, over the Baptist church at Tamworth. — 18, Messrs. M. Hill, J. Hill, and J. B. Warden, were ordained as missionaries to the heathens at Hebe and Rottresda chapels, in Hanley. The charge was delivered by the rev. J. A. Jones, of Birmingham. Their destination is Calcutta, whither they proceed, under the patronage of the London Missionary Society.

SUFFOLK.

Deaths.—*Aug.* 23. At Stretton, rev. C. Cole, rector.

Ecclesiastical Preferments.—Rev. T. Mills, B.A., Stretton, R. — Rev. J. Latey, Bede, R. — Rev. James Royle, Islington, V. — Rev. R. Crutwell, LL.B., Spexhall, R. — Rev. L. R. Brown, Thorington, R. — Rev. Edward Baske, M.A., Battsford, V. — Rev. D. Fitzpatrick Pryce, D.D., Ashfield with Thorpe, P. C. — Hon. and Rev. H. Townsend, Broome and Oakley, R.R.

Ordinations.—*April* 10. Rev. W. Reynolds, late of Ipswich, over the particular Baptist church at Wattisham. — *Aug.* 1. Rev. R. Robinson, late of Blackburn academy, over the Independent church at Cratfield.

SURREY.

Deaths.—*Aug.* 10. At his seat, Ashley Park, Sir Henry Fletcher, bart., of Clare Hall, Cumberland, 49. He is succeeded in his title and estates by his eldest son, Henry, a youth of 13.—*Sept.* 2. At Battersea, Richard Budd, M.D., Fellow of the R. C. of Physicians, 75.—16. At Peckham, Rev. George Gibson, A.M., of Carlisle-house school, Lambeth; of Magdalen-hall, Oxford; and late minister of Carlisle-chapel, 66.—20. At Ashred rectory, Rev. W. Carter, formerly student of Christchurch.

Ordinations, &c.—*June* 13.—Rev. W. Low, late a student in Hoxton academy, over the Independent church and congregation at New chapel, Norwood.—*Aug.* 15. A new Baptist church was formed at Prince's Road chapel, Lambeth.

New Churches, &c.—*June* 30.—A neat and spacious chapel was opened at Ewhurst, under the patronage of the Surrey Mission Society: preachers, rev. Messrs. Horn, of Horsham; Whitehouse, of Dorking; and Jackson, of Stockwell.—*Sept.* 27. A small chapel at Chertsey, built and formerly occupied by the Baptists, was opened for the use of the Wesleyan Methodists.

SUSSEX.

Deaths.—*Aug.* 8. At Seaford, Rev. Thomas Williams, 84.—*Sept.* 6. At Horsham, Mr. Peter Griffin, 72. He was the largest donor to the British and Foreign Bible Society in the county of Sussex; and a few weeks before his death, had presented its Central Auxiliary Society with £100. He caused a great number of children to be educated at his own expense; besides giving liberally to public institutions for that purpose.—*Oct.* 29. At Horsham, Rev. William Jameson, rector of Clapham, and vicar of Horsham (both in Sussex), 78.—*Nov.* 23. At the house of the rev. John Hunt, Chichester, in the 24th year of his age, Mr. John Walker, a native of that city, and late a county student at the Theological college, at Gosport. His decided piety and popular talents rendered him an object of no common interest to those who appreciate the union of moral and intellectual worth. His remains were on Thursday conveyed to the grave in the cathedral church-yard, by six of his fellow students, six others supporting the pall, and the rev. J. Hunt, (his pastor) who improved his death on Sabbath evening, Dec. 2d, from Numb. xxiii. 10, "Let my last end be like his," at the Independent chapel, Chichester, to a crowded and affected congregation.

Ecclesiastical Preferments.—Rev. J. Scobell, A.M., of Baliol college, Oxford, All-Saints, Lewes, R.—Rev. J. Rose, M.A., Horsham, R.

Ordinations.—*Aug.* 14. Rev. Andrew Smith, over the particular Baptist church at Rye.

WARWICKSHIRE.

Deaths.—*Aug.* At Acton, J. Jones, 103.—*Sept.* At Handsworth, Mrs. Elizabeth Leach, 100.—At Weston Warren, Rev. Jer. Ellis, D.D., R. of Ledenham.—*Nov.* At Warwick, Rev. J. Hall.

New Churches, &c.—*Feb.* 6. A plain neat chapel, in the Baptist denomination, was opened at Attlebury: preachers, Rev. Messrs. Franklin and Sibree, of Coventry.—*July* 16. A new chapel at Rugby school, a fine correctly Gothic building, was consecrated by the Bishop of Oxford, who was educated at the school.

Miscellaneous Intelligence.—The trustees of Rugby school have raised the exhibitions from £40. to £60. per annum.—Two dreadful accidents lately happened in the coal-pits of this county. The first was at Ebenezer's colliery, near Bromwich, when about thirty tons of coal and iron-stone gave way, and killed six men, four of them instantaneously, whilst the others

survived the blow but a few minutes. The second occurred at Grove-Land colliery, in the parish of Rowley Regis, where upwards of a ton weight of coal fell upon one man, and killed him almost instantaneously.

WILTS.

Deaths.—Oct. 3. At Menal, Rev. Charles Francis, A.M., R. of that parish, and of Collingbourne Ducis, and one of the prebendaries of Sarum. He has bequeathed £4,000. for the establishment of a free school at Menal, and a variety of smaller sums in legacies to the poor of his parishes, and other charitable purposes. To the Bodleyan library at Oxford, of which university he was a member, he has also bequeathed such of the Oriental MSS. and works purchased by him from the descendants of professor Pococke, as are not already in that collection.—Nov. 3. At Mildenhall rectory, rev. C. Francis.—12. At Pickwick, rev. James Pidding, 58 years, R. and patron of the freehold advowson of Yatton-Keynell, near Chippenham, 86.

New Churches, &c.—July 17. A new Independent chapel was opened at Maiden Bradley: preachers, Rev. Messrs. Thorpe, of Bristol, and Saunders, of Frome.—Aug. 30. A new Baptist meeting-house was opened at Chipping Sodbury: preachers, rev. Messrs. Jay, Crisp, and Winterbotham.

YORKSHIRE.

Deaths.—Sept. Rev. John Sharp, minister of the Baptist chapel, Bradford.—At Gladstone House, rev. J. Roundle, 79.—At Halifax, rev. W. Thompson.—In the Lunatic Asylum, Wakefield, William Lawson, an eccentric but harmless madman, who often delivered very cutting sermons.—Oct. 9. At Halstead, West Riding, rev. T. Hammond, Foxcroft, R. of Beauchamp; Roding, Essex.—Nov. At Halstead, near Trighton, rev. T. R. Foxcroft.—At Huddersfield, rev. W. Smith, of Almondbury.—At Richmond, T. Wycliffe, esq., the last male descendant of the ancient family, from which issued the reformer Wycliffe, and which had been settled in that neighbourhood since the reign of Edward I.—Dec. 3. At the advanced age of nearly 92 years, the rev. Thomas Faber, A.M., vicar of Calverly, and minister of the perpetual curacy of Bramley, in the parish of Leeds; he held the former preferment 51 years, the latter above 62, and was, for many years past, the oldest member living of St. James's College, Cambridge.—The widow Crooks, of Fineshade, near Doncaster. This poor woman was so impressed with what she considered an *evil omen* (an owl's flying three times across her on her way from church), that she actually became ill in consequence and died.

Ecclesiastical Preferments.—Rev. James Robinson, Ainderby Steeple, V.—Rev. J. Atkinson, Longtoss, V. and Cottam, P. C.—Rev. W. Bulmer, St. Sampson, York, P. C.—Rev. Mr. Champney, Badsworth, R.—Rev. C. Graham, B. A. mastership of archbishop Holgate's Grammar School, York.

Ordinations.—Rev. C. Larom, late of Bradford Academy, over the Baptist church in Sheffield.—June 6. Rev. W. Blackburn, late a student at Rotherham, over the Independent church at Whitby.—Sept 5. Rev. G. Nettleship, late of Rotherham academy, over the Independent church and congregation at South Cave.—Rev. Joseph Mather, over the Independent church and congregation assembling in the new chapel, Heemondwike.

New Churches, &c.—May 20. A neat and commodious chapel, capable of containing 200 persons, was opened in the village of North Fredingham, in the East Riding, under the patronage of the Hull Evangelical Society; preachers, rev. Messrs. Ryan, of Bridlington; Gilbert, of Hull; and Waterhouse, of Dewsbury. In the afternoon, when Mr. Gilbert preached, the attendance was so large, that Mr. Waterhouse addressed about 300 hearers

in an adjoining field.—Mr. Barrett, of Carlton Hall, M. P. has given a piece of ground, and a quantity of stones, to build a Methodist chapel at Aldborough.

Philanthropic Intelligence.—A penitentiary, upon an extensive scale, is about to be erected at Leeds.

Miscellaneous Intelligence.—The newly opened road between Sheffield and Glossop forms a level of twenty-three miles in length, cut through the rocks and hills, the ravines being filled up, which before intersected this part of England.

Literary Intelligence.—The Society of natives of Scotland, recently founded in Sheffield to celebrate the memory of Burns, have presented the poet's widow with a pair of silver candlesticks, tray, and snuffers of the neatest pattern and best workmanship. The tray is remarkably elegant, and considerably enhanced in value by being adorned with an inscription from the pen of Mr. Montgomery, himself a native of Ayrshire.

WALES.

Deaths.—*July 29.* At his residence near Llandovery, rev. Peter Jenkins, pastor of the Independent church at Brychgoed Brecon.—*Aug.* Rev. J. Jones, V. of Cardiff.—*Sept.* At Llanferaes, Denbigh, rev. E. Wynne.—*Oct. 13.* Rev. Mr. Rumsey, of Trelleck, having attended Monmouth races, he went to Bristol on Friday, and on Saturday morning, on his returning, had just entered the boat at the New Passage, when he exclaimed, "I am very sick!" and expired instantly.—*Nov.* Rev. F. Parry, of Llandrefferio, Merioneth.—At Holyhead, rev. Mr. Evans.

Ecclesiastical Preferments.—Rev. J. Warneford, living of Llanellen, Monmouth.—Rev. James Edwards, Llanmadock, R. Glamorgan, on the presentation of the Lord Chancellor.—Rev. D. H. Saunders, living of Ambleston.—Rev. James Jenkins, of Blaenfon Capel, Newydd, P. C.—Rev. T. Jones, Llandian, R. Glamorganshire.

Ordinations.—*June 29.* Rev. David Stephen over the Independent church at Rumsey.—*July 29.* Rev. Johns, late student at Abergavenny, over the Particular Baptist church at Caerwent.

New Chapels.—*March 28.* A new chapel was opened for the use of the Welsh Baptists at Cardiff, Glamorganshire; preachers, Rev. Messrs. Morris, of Newport; James, of Pontyryddhyn; Davis, of Arigoed; Jones, of Merthyr; T. R. Jones, of Bristol Academy; Thomas, of Aberdaur; Smith, of Penzance; and Evans, of Penygarn.—*June 30.* A new Independent chapel was opened at Rhydri, Glamorganshire; preachers, Rev. Messrs. Jones, of Lanharan; Davies, of Swansea; Morris, of Tredegar; Byron, of Llangynwyd; Lewis, of Aber; Lewis, of Newport; Jones, of Pontypool; Williams, of Tynycoed; and Evans, of Mynyddiâch.—*Aug. 22.* A small neat chapel, capable of holding about 500 persons, was opened at Peltar Green, in the peninsula of Gower, Glamorganshire; preachers, rev. Messrs. Jenkin; Lewis, of Newport; Mr. Luke, late of Swansea; and Williams, of Trewen. 24. The foundation of another chapel, to be called Mount Pisgah, was laid at Park Mill, by Master Willman, of Poundsford Park, Somersetshire, after which his venerable grandmother, Lady Barham, offered up a fervent prayer in the presence of a numerous congregation. The rev. J. Lewis, of Newport, preached on the occasion. This chapel will, when completed, be the sixth place of worship for which the inhabitants of Gower are indebted to her ladyship.

SCOTLAND.

Deaths.—*Aug.* At Springwood Park, Roxburghshire, Sir George Douglas, bart. for seven successive parliaments representative in parliament for his

native county. He married Lady Betty Boyle, daughter to the earl of Glasgow, by whom he left issue a son and a daughter.—20. At Paisley, James Weir, aged 17 months. He was known by the name of the "Wonderful Gigantic Child," having, at 13 months old, and he increased in size ever since, weighed five stone. His girth round the neck was, at that time, 14 inches, the breadth 31, the belly 39, the thigh 20 inches and a half, and round the arm 11 inches and a half. He was born in the parish of Cambrosnetham, co. of Lanark.—Sept. 5. John Hercy, esq. of Hawthorn, Berkshire, M. A. of St. John's College, Cambridge, a Member of the Royal Physical Society of Edinburgh, and assistant to Dr. Hamilton, physician of the Royal Infirmary. His death was occasioned by a puncture which he received when examining the morbid appearances of a dead body.—Oct. 3. At Leith Walk, in his 102d year, James Allison, sen. esq. He was a native of Gorgunock, in Stirlingshire, and a gardener by trade. Although upwards of forty when he first married, he buried three wives, and lived to see the fourth generation of his descendants. He retained his faculties until within three days of his death; but, for some time, had been unable to walk. His memory was remarkably strong, and of the revolutionary movements in 1745-6 he had a vivid recollection, and possessed a fund of anecdote.—21. At Aberdeen, John Ewen, esq. who, with the exception of various sums left to the public charities of Aberdeen, bequeathed the bulk of his property (15 or £16,000.) to the magistrates and clergy of Montrose, for the purpose of founding, at Aberdeen, an institution similar to Gordon's Hospital.—Nov. 27. At the Rev. Dr. Wardlaw's, Glasgow, after an illness of five days, in his 19th year, William, only son of the Rev. T. Durant, of Poole. This surprising youth, equally admired for his talent, and beloved for his character, has been taken from the highest literary distinctions in the University of Glasgow, to honours still more exalted, and to engagements still more pure and blissful. The disorder which has thus early terminated a brilliant career of learning and usefulness, was suffusion on the brain, attended by paralysis on the right side. The pleasing anticipations of relatives and friends are, in a moment, blasted by this mysterious event, and a fond father is left in the dreary gloom of widowed and childless desolation.

University Intelligence.—Mr. D. K. Sandford, of Christ Church, Oxford, has been elected professor of Greek in the university of Glasgow.—Dr. Andrew Duncan has been elected professor of Materia Medica in the university of Edinburgh, in the room of Dr. James Home, promoted to the chair of the practice of physic.—On the 1st of August, no less than 102 students in medicine took their doctors, degree in that faculty in this university.

IRELAND.

Deaths.—July. At his seat, Charles, marquis of Drogheda, K.P., senior general in the British service; and for 43 years colonel of the 19th regiment of Light Dragoons, constable of Maryborough Fort, one of the governors of Queens and Meath counties, and custos rotolorum of King's county. In 1760, he married lady Anne Conway, daughter of Francis, earl of Hertford, who died in 1784, leaving him nine children, eight of whom survive him. He is succeeded by his eldest son, Charles, viscount Moor.—At Cross, co. of Clare, rev. Mr. Hennessy.—Aug. 6. At Castletown house, co. of Kildare, lady Louisa Conolly, relict of the late right hon. Thomas Conolly; a lady who spent the chief part of an income of £8000 per annum in works of benevolence. Her list of pensioners was extremely numerous, her occasional charities unceasing and extensive. She frequently sent considerable sums to persons in distressed circumstances, who were ashamed to

ask relief; and often by a mode so concealed, that their benefactress could not be discovered. A school for about 600 children at Celbridge was supported entirely by her liberality. So constantly was she employed in doing good to others, and lessening the sum of human misery as far as she could ascertain, either by actual observation, or private information, its existence, and capability of relief, that it will surely not be too much to say, that she expended more in real charity annually than any prince or crowned head in Europe.—*Sept.* At Worsop, co. of Waterford, George Wragge, and Grace his wife, aged about 80. They both died within half an hour.—16. At Palmerston, near Limerick, Mrs. Bucknor, aged 112; retaining all her faculties to the last, and being able, until within a few days of her death, to attend to her domestic concerns. She had a perfect recollection of queen Anne, and lived to witness five reigns.—*Oct.* At Dublin, rev. J. Waters.—13. In Great Denmark Street, Dublin, sir Hugh Nugent, of Ballenbough, co. of Westmeath, bart., 80.—16. At Tralee, aged 65, Jerry Sullivan, Esq., who, from an attorney's clerk, became a stock jobber and money lender, occupations in which he made a large fortune. Having no family, he bequeathed property to the amount of £20,000. to the inhabitants of Tralee, to help defray the expences of a law-suit carrying on against the Dennay family, to open the borough of that town; the overplus, if any, to form a sinking fund to secure its independence, by defraying the expences of the popular candidates at a future contested election. In case the inhabitants decline prosecuting the suit, the legacy is to be applied in support of the different public institutions of the town, in such proportions as shall be fixed by the grand jury.—*Nov.* At Glenmore, co. of Kilkenny, rev. W. Grant.—At Cork, sir V. Peck, 78.

Ecclesiastical Preferment.—Rev. Denis Browne, Union of Longbrea, R. and V.

New Chapel.—*June 2.* A new chapel was opened at Londonderry, under the auspices of the Irish Evangelical Society; preachers, rev. Dr. Cope, and rev. W. Cooper, of Dublin.

SUMMARY OF MISSIONARY PROCEEDINGS.

WE have nothing to report of the proceedings of the SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE; except that it appears to be cordially co-operating with the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; not only in an equal grant of £5,000. to the Mission College at Calcutta, but in forming its district committees into committees to obtain subscriptions on behalf of the sister, though younger institution, for whose union with the elder for their joint advantage, meetings have, in some districts, been specially convened. From the report of the latter, it appears that the list of contributory and associated members have been increased, in the course of the last year, from 345 to 587; whilst the number of corporate members has experienced a diminution of four. Including a parliamentary grant of £15,512. 10s. in aid of its expenses in the North American colonies, the receipts of the society during the same period, have been £17,235. 11s. 2d. a sum exceeded in its expenditure by nearly £300. Of the funds appropriated to the support of the East Indian colleges, a balance remains, however, in hand of £1625. 4s. 10d. In British America, the society has an hundred and two stations, at which it maintains sixty-three missionaries, fifty-five school-masters, eight schoolmistresses

and one catechist, besides a visiting missionary for each of the dioceses of Nova Scotia and Quebec. Nor need these numerous agents want employ, when it appears that many of the churches to which regular incumbents have been appointed, are left so destitute of spiritual instruction, that captains, lawyers, and other civilians, are obliged to supply the lack of clerical attendance, by reading the prayers, and a printed sermon in the church. In a journey taken by the hon. and rev. Dr. Stewart, the visiting missionary for the diocese of Quebec, to the village of the Mohawk Indians, on the Grand River, he was much pleased by the attention and devotion displayed by this wild race to the public worship of the Sabbath, and holds out the most encouraging prospects for the settlement of regular instructors amongst them. Brandt, the only surviving son of colonel Brandt, of Mohawk notoriety, and his cousin Robert Kerr, another chieftain of the tribe, profess themselves anxious to protect them, as major-general Maitland, the lieutenant governor of the province, has also declared himself to be.

The agents of the CHURCH MISSIONARY SOCIETY in Western Africa, still go on prosperously in their work. Tamba, one of its native teachers, has visited the Sherbo country, where he has been kindly received, and entreated by the natives and many of their chiefs to procure them instructors in the doctrines, which, with much simplicity, but no small effect, he himself proclaimed amongst them. He has since paid them a second visit, and the society are taking measures for sending a resident missionary into a country so willing to receive him; and are in the meanwhile preparing his way, by a plentiful distribution of the morning and evening service of the Anglican church, in the Sherbo translation of George Caulker, the native chief mentioned in our last. The schools are every where flourishing, the chief delight of the children consisting in their attendance in them; and both young and old are most willing, and considering their means, most liberal contributors to the funds of the society, by whose instrumentality they themselves have been taught the blessings of civilization, and the richer hopes of Christianity. The women are now to be seen in the different villages, busily engaged either in domestic employments, planting, or weeding their little farms, or attending the markets to sell their produce—thus affording every day a practical refutation of the gross calumnies advanced by its opponents against Christianity, that it encourages either sloth or licentiousness. Mr. Connor, the active agent of the society in the East, has returned home for a while, and held a most interesting conference with Dr. Pinkerton and Mr. Jowett, on the best means of promoting the object which led them into the same distant regions, especially under the disastrous change, which, since their departure from the Holy Land, has happened to the Greeks. To assist in carrying on the extensive operations which the dignitaries of the establishment seem to be contemplating in India, this society, in addition to its grant of £5,000. towards erecting the Calcutta college, has voted an annual subscription of £1,000. to aid the object of that institution. At Cheenar, a church has been opened, erected partly at the expense of the society, and partly from a subscription raised in India, to which the governor-general contributed a thousand Sicca rupees, and many of the soldiers, native Christians, and some of the heathen, lent their aid. Fifty native Christians are here regular communicants, and live very consistently with their profession. Several of the Hindus are also openly disavowing their belief in the writings of their pundits, and other sacred books, privately read the gospel, and occasionally join in Christian worship; though the fear of loss of property and of caste deters them from an open and public profession of the faith to which they are thus secretly inclined. Through the manifest change which has taken place amongst the

native Christians at his station, since the establishment of the mission here, the hawkers and venders of goods never go to the barracks on a Sunday, as they are sure, if any do, to meet with admonition instead of encouragement. Similar success amongst this long neglected class of our fellow creatures has also been experienced at Micrut; and there a soldier of high Brahmin caste has, in spite of the threats and temptations of his order, renounced Hindooism, and been publicly baptized, in the name of the Father, the Son, and the Holy Ghost.

Delighting in few things more than in the union of Christians of various denominations, in promoting the great missionary work of preaching to the heathen the unsearchable riches of Christ, we have great pleasure in recording the success of a joint effort of one of the agents of the LONDON MISSIONARY SOCIETY, and two of those sent out by the society attached to the established church, in distributing tracts at a fair in the suburbs of Benares, at which crowds of devotees, Hindoos, and, strange to say, Mahomedans, make their sacrifices and offerings at the shrine of the Indian goddess Doorga, at the very portal of whose temple—in the sight of whose officiating priest, these ambassadors of Christ dispersed, without interruption, their short introductions of the religion of Christ Jesus; and, we rejoice to add, that the people received them gladly. Another missionary of the latter society has been as far into the interior of Hindostan as Mougher, distributing tracts and preaching the word, sometimes with much acceptance, but at others, through the influence of the Brahmins, who feel that their craft is in danger, with so little encouragement as scarcely to be able to collect half a dozen auditors, or to induce a single individual to accept a tract. We rejoice, however, to find, that the prejudices even of the Brahmins, those self-interested worshippers of dumb idols, are gradually giving way, and that some of them are ready to throw off the intolerable yoke of castes, and profess their abhorrence of idolatry, though not yet separated from idolators. One of them, a man of wealth and influence, has felt so strongly the cruelty and absurdity of female immolation, as to offer gladly to assist, even with his property, any attempt that may be made to induce the government of India to abolish this horrid rite. Shame, we cannot but exclaim, to the government of British India, that Christians, as they profess to be, they need this excitement from an Hindoo. The South Travancore mission goes on prosperously. Two and twenty congregations are already collected, and very earnest applications are daily made from the different villages of the country, for the establishment of schools and the stated ministry of the Gospel, though we regret to add, that the gratification of those wishes is prevented, for the present, by the want of funds. Through the liberality of private Christians in Britain, ten readers of the Scriptures are about to be employed in this populous region of India, in whose capital schools are ere now established, and a printing-press is set up for the dissemination, in the vernacular language of the country, of the living oracles of God. The resident at the court of the Rannee has most cordially seconded the views of the missionaries, given them a donation of 200 rupees for the erection of a school-room, and even engaged to support two of the mission schools from his private purse. In this kingdom upwards of five thousand have renounced heathenism, and many of them, we trust, instead of sacrificing to devils, as they once did, now offer unto God that reasonable sacrifice of a broken and a contrite spirit, which he will not despise. In Surat the people also hear the word gladly, the missionaries having been kindly received in all the villages which they have visited. In Bellary, during the concourse of Ryats, and others, to settle their rents, &c. with the collector, the veranda of the mission-house was crowded from ten in

the morning until five at night, with natives listening to the word of life. At Calcutta, a large chapel, called Union Chapel, has been opened, and a collection, amounting to £150, was made upon the occasion, raising the sum subscribed in the town, for the erection of this place of worship, which missionaries supply, to about 30,000 rupees, or £3,750. In the Mauritius, the work prospers, the church increasing in the number of its members, whilst the congregation is highly respectable. Three schools are established, under the immediate patronage of governor Farquhar, one of the best friends the missionaries ever had abroad, one for boys, and two for girls. Madagascar presents one of the most gratifying spectacles ever witnessed by the friends of missions to heathen lands—one of the most gratifying, perhaps, exhibited since the apostolic days. The slave-trade has been completely abolished, we had almost said, by the stroke of a pen, and the heir apparent to the throne, two nephews of the king, and thirteen of the children of his nobility or chiefs, are placed under the tuition of one of the missionaries of this society, and can already read portions of the Scriptures in the English tongue. They sang also some of Dr. Watts's hymns, to the great delight of the monarch of this populous country, who often comes to witness the rapid progress of their education. From the missionaries of the society, in the deserts of Siberia, most gratifying intelligence has recently been received. Tracts in the Mongolian language have been plentifully circulated amongst the Lamas and their people, advantage having been judiciously taken of their assembly at the temple, on some of their great festivals, to put into their hands these unassuming but efficient harbingers of the glad tidings of great joy that shall be proclaimed,—that are, we had almost said, proclaiming, to all the nations of the earth. At present, even their priests are so ignorant of the God whom they teach the people to worship, that one of them publicly declared that a man's shadow is God going with him every where, though never making himself visible but when the sun shines. Mr. Knill is about printing, at St. Petersburg, two thousand tracts for the Finns, who manifest the greatest anxiety to be instructed in the truths of the Gospel. The emperor of Russia, hearing that this indefatigable missionary was anxious to establish a charity school in connexion with his church, with that princely liberality by which he is so distinguished amongst the sovereigns of Europe, has given 5000 roubles to commence the school, appointed Mr. Knill its superintendent, with a salary of 2000 roubles, and allotted half that sum as an annual stipend for the master. What a lesson of Christian liberality might our Protestant ministers learn from the conduct of this temporal head of the Greek superstitious and corrupted church! The missionary prayer-meetings in this modern capital of the Russian empire, are generally well attended, and but very recently a gentleman was so delighted with the intelligence communicated there, that he has engaged to support a reader of the society in Travancore. So strongly indeed is the missionary spirit excited in these distant regions of the north, that very handsome contributions have been forwarded thence, to assist the missionaries at Astrachan, and amongst the Mongolian Tartars. Princess Mischertsky, an accomplished English scholar, who has translated a great number of our tracts into her native tongue, most generously supplies all the missionaries in the empire, without distinction of sect or party, with Russ tracts, hundreds of thousands of which have been circulated, and still are circulating through this channel. The mission to the South Sea islands is still honoured of God with extraordinary success. At Huahine, the natives contribute most cheerfully to the funds of the society, from which they themselves have derived so much and important benefit, civilization advancing rapidly amongst them. A new station has been opened at Raivairai,

or High Island, situated about 400 miles S. E. of Taheite, the sovereignty of which Pomare has taken upon himself, at the solicitation of two contending parties, whom he happily reconciled, in a visit to this island, about three years since. Wishing to promote the instruction of the people, he left behind him a native teacher to undertake the work, until proper persons could be sent out as missionaries from Taheite. By the instrumentality of this humble individual, the natives have been induced to mutilate their idols, to remove them from their Morais, and convert them into stools, at the entrance of a church, which they have neatly built, to contain 700 people, and which, on a ship lately putting into the island for provisions on the sabbath, was found completely filled, with at least a hundred crowding around the door. Para, the Taheitan teacher, conducted the service of the day, but he, the chief of the island, and the people, were very urgent for missionaries being sent to them, as two native teachers whom the last accounts left Taheite were about to be. By a providential dispensation the Gospel has also been introduced into another of these islands called Riorata, whose chief, with thirty of his people, being drifted ashore at Rarvia, continued there three months, during which time the chief applied himself, with great diligence, to learn to read, and also paid serious attention to the preaching of the Gospel. Expressing very strongly his unwillingness to return home without instructors for his people, two native teachers accompanied him, his word being given to the missionaries before he left the island, that he would send all his gods to England. At Taheite about 350 adults and 250 children have lately been baptized at two of the stations, at one of which the Gospel of St. John has been printed and distributed amongst the people in their native tongue. At the other (Burder's Point) a large place of worship has been built in the English style, in the erection of which the natives laboured most cheerfully. In Eimeo, Huahine, and Raivairai, pious natives endowed with gifts for the work of the ministry, seem to be raising up for missionary labours in other and still destitute isles. By another of those dispensations of Providence, which a reader of the missionary proceedings of the present day must be wilfully and obstinately blind, not to mark; and as awfully insensible to the best interests of his fellow-creatures, marking, not gratefully to acknowledge them, the eldest son of the king of Joanna, one of the Comero islands, situated between Madagascar and the eastern coast of Africa, opposite to Mozambique, at which our Indiamen frequently touch, in a voyage undertaken with a view to a pilgrimage to Mecca, with his suite, were wrecked in the Red Sea, and in their way home, touching at the Cape and being detained there, earnestly besought the colonial government to let them be instructed in the English language. They were accordingly introduced to Dr. Philip and Mr. Campbell, made considerable progress under the instructions of the former of these gentlemen, and at their own earnest solicitation, and in compliance with the wishes of the principal persons in the colony, were accompanied to Joanna by Mr. Elliot, a teacher of languages at the Cape, and a person anxious and qualified to become a missionary, as we trust that he will be an honoured one, in introducing the knowledge of Christ and his Gospel into a range of islands, pointed out by the American missionaries, in their very interesting pamphlet, "The Conversion of the World," as a most desirable spot for erecting the standard of the cross. Thus have we much good and some unexpected news from far countries; and turning somewhat nearer home, from East to West, we have great pleasure in stating, that in the island of Demarara much good seems to have been effected during the past year. The missionaries of the London society, in that period, have baptized 451 negroes there, three-fourths of them adults, all of

whom, they assure the directors, were most scrupulously examined previous to the administration of that initiatory rite. By their fruits, however, we must prove and know them; and it is truly gratifying to learn, that many of them have owned the force of Christian principle by abandoning the practice, to which the unchristian conduct of their masters so powerfully tempts them, of prostituting the sabbath to secular employments, in conveying to market the produce of their little plots of ground; using instead double diligence to cultivate them, in the short cessations from labour allowed them by their inhuman taskmasters during the week, and raising live stock to sell to the higglers, who go about the plantations. By their diligence, and abstaining from the temptations of the towns, they are richer than those who attend the sabbath markets, and spend in them most of their gains in rum, thus affording an additional confirmation of the apostle's assertion, that "godliness is profitable for all things, both for the life that now is, and for that which is to come."

Owing to the difficulty of getting out a Periodical Work at this particular season of the year, from circumstances, over which they have no control; the Editors regret that they are compelled to postpone to the next Number the summary, which they had regularly put into the hands of the Printer, of the proceedings of the Moravian, Baptist, Methodist, and Particular Baptist Missionary Societies of England, and those of Basle and America.

Dec. 29, 1821.

POLITICAL RETROSPECT.

COMMENCING, as usual, our retrospect at home, there are not many circumstances in the political state of Great Britain which call for particular notice, though some of them are rather of a painful nature. The riots at the funeral of the late Queen have been attended by very important and unpleasant consequences, as to two individuals, Sir Robert Baker, chief magistrate of Bow-street, who has resigned his office, in consequence of his Majesty's displeasure having been signified, at his yielding too easily to the demands of the mob to change the route of the procession; and Sir Robert Wilson, who has been dismissed the service, for improper language to the officer in command of the Life Guards, upon duty on that occasion. On the right of the king to take these strong measures, there can be no doubt, however we may question the policy of resorting to them, especially in the latter instance, in which a court-martial, or court of inquiry would have afforded so much more satisfactory a mode of ascertaining and punishing the alleged delinquency.

The affairs of IRELAND have lately assumed a very alarming aspect. In several districts, some of which have recently been declared in a state of insurrection, and therefore placed under martial law, it is evident that an extensive conspiracy exists for arming the lower orders of the people. What is its ultimate object—if object or plan beyond lawless violence, it has a regularly organized one—it is difficult to say, but from present appearances we should conjecture that it is utterly unconnected with politics, or a change of government. It seems indeed to be a contest between oppression and starvation. Poor tenants,—for in Ireland most of the peasantry are tenants, few of them labourers—turned out of their miserable hovels and patches of potatoe-grounds for arrears of rent, or distrained upon and deprived of all

means of support, for non-payment of tithes—rising in the fearful wrath of ignorant and uncultivated minds to take vengeance for their real or fancied wrongs; ruffians whose object is but plunder and destruction joining their ranks, and goading them on to deeds of blood; houses, hay-ricks, and corn stacks fired; landlords, and others, refusing to give up their arms at the summons of a lawless mob, murdered by regularly armed bands—such is the melancholy picture which a part of Ireland now exhibits, and has exhibited but for too long a time. Government is evidently alarmed at what it ought to have prevented, or at least have endeavoured to prevent. The Guards are proceeding, by forced marches, to the disturbed districts, in which the soldiery and the populace have more than once met in sanguinary conflict; but their presence can do little more than smother the flame, that will break out with greater fury at a future day, unless other means for suppression be speedily and heartily adopted. The Irish nobility and great land-owners must reside upon their estates a due proportion of their time, and no longer leave their wretched tenantry to that odious race of middle men, whose sole object is to screw alike from owner and occupier of the land, as large a profit for themselves as self-interested ingenuity without principle or feeling, can possibly extort. The tythe system must be modified in that country, at least, where the great mass of the population, being Roman Catholics, are compelled to pay double tithes even of their potatoes and their milk. The contributions which they pay in support of their own priesthood, are not, let it be remembered, as with the dissenters in England, mere voluntary payments, but are exacted under the sanction of anathemas and excommunications, more fearful of the two than the processes and distresses by which the protestant clergyman of the parish, or his inexorable lessee asserts his claim to the goodly portion of the church. If both these must still be paid in full—and the Catholic priest will not, we may rest assured in Catholic counties, go short of his lot, let, we would say, the non-resident landlord be compelled to pay the tithes claimed from the Catholic tenant to the Protestant church, or such proportion of it as shall operate as an inducement to residence. Double taxes on bachelors have, we know, been more than once, even since the principles of taxation have been better understood than they were in the Stuart times, and the distinguishing between residents and non-residents, in the present critical juncture of affairs in Ireland, is less objectionable in principle, and would be more beneficial in practice. Amidst the general gloom which seems at present to hang over the affairs of this unhappy country, there are, however, some gleams of promise of better days at hand. The corporation and the police magistrates of Dublin have, we are rejoiced to learn, resolved upon discontinuing those Orange processions which have hitherto been a source of so much wanton irritation to the Irish Catholics. It is, however, not a little singular that the adoption of this conciliatory measure should have been co-eval with an attempt, happily as futile as it was ridiculous, on the part of some unknown fiery zealots, who know not what manner of spirit they are of, to revive this long exploded partizan celebration in the heart of London. But there we trust that every effort will be made to crush in its bud the revival of the No Popery mobs of 1780. The appointment also of the Marquis of Wellesley, an Irishman, and one of the most enlightened statesmen of his time, to the lord lieutenancy, is one of the most prudent measures that could possibly have been adopted, and a pledge, we fondly hope, of the intention of the ministry to do some good for Ireland, to whose gallant but ill-governed population England owes so large a debt.

There is one other subject connected with the administration of our domestic affairs, to which we recur with pain; but which it would be a gross

dereliction of principle to pass over in silence. We allude to the dreadful number of executions which have lately taken place in the metropolis. Eight of our fellow creatures at one time—four at another, with an interval of only a few days between the awful spectacles.—have been launched into eternity, for offences committed against the property of their neighbours; for in very few of the cases was any thing like violence to their persons offered, and in two only did that violence amount to a serious injury. An officer of marines; an attorney's clerk; a man of an education sufficiently liberal to enable him partly to support his family by his literary productions; and three others, the eldest of them 26, the youngest but 16, cut off in the prime of life by an ignominious death, for uttering forgeries of notes, which those who make enormous gains by their bring the chief medium of circulation, take so little precaution to protect from imitation, that an engraver's apprentice, or an ordinary draughtsman, with a camel's-hair pencil can imitate them;—the life of a man reduced by losses in trade from opulent circumstances, to such extreme poverty, as from a large brewer, and farmer of some hundred acres, to become a farmer's labourer, taken away for half a dozen sheep; and that of another for stealing a fifty-pound note:—these surely are circumstances calling loudly for a revision of our criminal code, which, like Draco's, seems now to be written in blood. One of these unhappy men was condemned to death, it should also be recollected, upon his own confession—a confession made in the hope of saving his life, under circumstances in which we ourselves have known the lives of many a wholesale dealer in forged Bank notes to have been saved. Several other executions have also taken place in London, since our last retrospect; and though we should be the last persons needlessly to question the grounds of selection of these unhappy victims to the sanguinary laws of our country, or to comment on particular cases, the circumstances of which have, we doubt not, been most carefully investigated in the proper quarter,—we cannot but advert to the case of one poor man, who was executed on a conviction under Lord Ellenborough's act, for cutting and maiming, with intent to kill, a person whom there seems to be strong ground to suspect of an improper connexion with his wife—a well-founded jealousy of whose conduct led at last to the perpetration of this unjustifiable deed. Far be it from us to justify vindictive conduct in any case, especially where life is endangered; but when it should be the object of the executive government, to spare, where circumstances of mitigation appear, offenders, whom the strict letter of the law has doomed to death, we cannot but think that so strong a provocation, (which, under certain circumstances, would have justified in the eye of that law, what otherwise would have been murder), should have led to the most minute investigation of this distressing case, in the hopes of finding in it a ground for a commutation of the sentence. Whilst duellists, who take away life deliberately for an angry expression, a scornful look, or a thousand trifles, light as air, escape punishment altogether, or incur one so slight in comparison with their crimes as to be a farce; it is folly to turn to such a case as this, and laud the impartiality and equal justice of our penal laws.

In the East our arms have been successful against the refractory Arab tribe of Ben Boo Ali, and also in obtaining satisfaction for the gross insults offered to the British resident at Mocha, which town was bombarded by an armament sent into the Arabian gulf, whose cannon did their office so effectually, that a treaty was speedily signed; securing protection to the British flag, the abolition of the anchorage duty, and the reduction of that on imported and exported goods. These commercial advantages were not ob-

tained, however, without some sacrifices; all the officers engaged in the expedition having been either killed or wounded.

The king of France has opened the session of the Chambers with a speech, exhibiting a very pleasing view of the internal condition, and external relations, of that country; in which, if correct—as speeches from the throne are not at all times—we cordially rejoice. The revenue has improved so materially, that some of the more oppressive taxes are about to be removed, and a strict investigation is promised into the practicability of further reductions. A measure is likely soon to be submitted to the consideration of the legislature, calculated, in our opinion, materially to contribute to the internal tranquillity of the country—the establishment of a provincial magistracy, similar to our justices of the peace, into whose constitution and functions we happen incidentally to know that two French advocates have lately been sent to this country to inquire. We wish they could carry back with them, and naturalize in France, our English notions of the liberty of the press; and we should then hear no more, but to execrate them, of censorships, which, in the course of seventeen months, have suppressed nearly one-fourth part of the matter composed for one of the Parisian papers. We still hope, however, for better days to France; and should be disposed to augur favourably, from the encouragement afforded by the king to a new translation of the Bible into the French language, printing at the royal press—but that this also will, we presume, first have to pass through the ordeal of a licenser. The Ultra-Royalists, one of the most mischievous parties in France, have gained strength by the late elections; and have strangely united, or in our parliamentary language have coalesced, with their most violent opponents, the Revolutionists, or Napoleonists, to turn out a ministry whose chief sin, in their eyes, is one of their great virtues in ours, that they belonged to neither of them. The answer carried by this heterogeneous, but formidable opposition to the king's speech, breathes accordingly a warlike tone, very ill accordant with the pacific wishes expressed by the ministry. We shall not, however, easily be persuaded, that their zeal in the cause of the oppressed Greeks, the specious pretext of their remonstrance, is the real cause of this call to arms; which, we doubt not, originates in the restless spirit of the military part of the population, and their hatred to those European powers most likely to be engaged in a Turkish war, whose conquest of their idol chief, his partizans can neither forget nor forgive.

The Editors regret, that for the reason assigned in a former part of this Number, they are compelled to close their Work, at the last moment allowed them to bring it out in time, without being able to present their readers with the remarks duly prepared for the press, on the present aspect of continental politics—with whose details Christmas festivities which they could not interrupt, but very ill accord. They hope to do better another year, should they be spared to its termination; and, in the mean while, most cordially wish their readers every happiness at its commencement, and to its close.

Dec. 29, 1821.

THE INVESTIGATOR.

APRIL, 1822.

Biographical Sketch of ARTHUR YOUNG, Esq. F. R. S. &c. &c. &c.

It is seldom that a person, who, in a christian country, has imbibed and deliberately maintained the principles of an infidel philosophy, becomes a genuine friend and supporter of evangelical religion. Such instances, though rare, have, however, occurred; and a striking one is afforded in the individual here selected for more particular notice, in our necrological retrospect of the year eighteen hundred and twenty, which this article brings to a close.

Arthur Young, Esq. celebrated as an agriculturist, was a younger son of the Rev. Arthur Young, D. D. prebendary of Canterbury, and chaplain to the right honourable Arthur Onslow, speaker of the House of Commons, from whom he derived his baptismal name. He was born on the 7th of September, 1741, at Bradfield Hall, between Long Melford and Bury St. Edmunds, in Suffolk, on the estate of his father, who was rector of Bradfield, and possessed in that parish about two hundred acres of land, which had been in the family upwards of two centuries. Dr. Young not being able to provide very liberally for his younger children, designed Arthur for trade, and accordingly apprenticed him to a wine-merchant, at Lynn, in Norfolk; but having evinced an early attachment to agricultural pursuits, on his father's death in 1761, he returned home, and managed the farm at Bradfield, for the benefit of his widowed mother and her family. His first essays in agriculture were not successful; for, trying experiments before he had sufficient practical knowledge to form any accurate judgment of their probable results, his failure in them produced disputes which caused him to leave his maternal roof in the year 1767, having during his five years' farming there kept a register of his experiments, which formed the basis of his 'Course of Experimental Agriculture,' published anonymously in 1770, and well received by practical farmers, and by the public; though its author was unduly wroth with the Reviewers, for insinuating that he had highly coloured experiments, which certainly were not productive to those for whose benefit they were made. Yet when years and

experience had matured his judgment, he himself entertained the same opinion with his critics on the merits of his book. He was also, during the same period, a frequent contributor to the '*Museum Rusticum*,' a periodical work on husbandry; upon whose discontinuance, he adapted several essays, intended for its pages, to a separate publication in the "Farmer's Letters," and "Rural Economy," two works anonymously printed, a few years after his removal from Bradfield. On quitting that village, he hired a farm called Sampford Hall, in Essex; but after six months' trial was obliged to relinquish it for want of funds; a relation, who had led him to expect an advance of money, having failed in the performance of his promise, in consequence of which Mr. Young was forced to pay a farmer a hundred pounds to take the house and land off his hands. Travelling afterwards to find a spot more suitable to his means, he formed in his mind a plan for an agricultural survey of England, which was afterwards executed, in a great measure under his direction, by the national society, to which he became secretary. He at last fixed himself near North Mimms, in Hertfordshire, where he continued for about nine years, repeating his experiments on land not very favourable to them, and, like many other ingenious speculators, losing his money well nigh as often as he did so. So warmly, however, was he still attached to his favourite pursuits, that he determined to promote and recommend them by his pen, and before he had completed his thirtieth year, published several works for the improvement of agriculture, particularly his Farmer's Letters, Rural Economy, (already alluded to,) and Tours through the Southern, Northern, and Eastern Parts of England; all of them replete with useful information. These Tours were performed in the years 1767, 1768, 1770, and 1771; and in the account which Mr. Young gave of them to the public, he mingled much interesting description of the country through which he passed, the seats which he visited, and other objects of curiosity, with the invaluable hints on rural economy carefully gleaned in his progress. During his visit to the north of England, an opportunity was afforded him of rendering essential service to a most extraordinary self-taught agriculturist, in humble life, a miner, at Swinton, named James Crofts, who, by the almost incredible devotion of twenty hours a day to hard labour, had, with his own hands, reclaimed ten acres of moor land, on which he kept three milch cows, an heifer, and a galloway. To encourage such

a rare instance of industry and application in the lower orders, Mr. Young set on foot a subscription for the benefit of this humble, but most valuable member of society, the produce of which freed him from his subterranean employment, and enabled him to direct his attention exclusively to the improvement of waste lands, an occupation for which he had, under every possible disadvantage, evinced an extraordinary adaptation of untutored genius. The tour occupied six months; and the account of its incidents, and of the information collected in the course of it, fills four good-sized octavo volumes, though their bulk might have advantageously been diminished, by the omission of such trite notices of paintings, which its author had hastily examined in his way, as "Dead partridge; very natural: Dead Christ; very fine: A dog; excellent: Alderman Hewett; very fine." Notwithstanding these, and several defects of a similar nature, its general merit was, however, so correctly appreciated, that the name of 'Arthur Young, Esq. of North Mimms, Herts,' was, soon after its publication, affixed to the advertisement, as its author; the book itself, as well as his preceding works, having appeared before the public anonymously. Whilst residing in Hertfordshire, he also printed an *Essay on Hogs*, to which the gold medal of the Society for the Encouragement of Arts had been awarded. This was in 1769; and in the course of the following year he gave to the world his very valuable practical treatise, "*The Farmer's Guide in hiring and stocking Farms*;" and so indefatigably did he pursue his favourite object, that in the summer of 1770 he made his tour through the eastern counties of England, in continuance of his plan, imperfectly as he had then formed it, of an agricultural survey of the kingdom. The observations made during this journey were published in May 1771, and it is no small proof of their author's industry that they were printed so soon, as in the course of the year 1770, half of which at least was spent in travelling, and of the spring of 1771 he must have found time to print and publish his "*Farmer's Guide*," in two volumes octavo; his "*Eastern Tour*," in four; "*Rural Economy*," in one; a second volume of the "*Farmer's Letters*;" and "*A Course of Experimental Agriculture*," in two quarto volumes, besides superintending through the press the second edition, in four volumes octavo, of his *Northern Tour*. With so much to do, in so short a space of time, what wonder that Mr. Young should not have performed every thing he

undertook equally well. Who can be surprised at many defects in the style of works which, *ex necessitate*, must have been written in prodigious haste? Yet for pointing out some such defects,—for questioning some of his experiments, this voluminous and rapid writer animadverted on some of his critics with a virulence and a coarseness which abundantly proves, that in the “*genus irascibile*,” other authors are included than the *irascibiles vates*. Through life Mr. Young was certainly somewhat too prone to speculation, in the early part of it at least, not much to his own advantage; for after nine years’ trial of his Hertfordshire farm, and the publication of nearly as many practical books upon his art, as he had cultivated it years, he was forced to confess,—in the bitterness of his wrath against those who, because he wrote so fast, not very unnaturally insinuated that he wrote for gain,—that, what with his writing and his farming, he was at least a thousand guineas the poorer man, than when he first endeavoured to combine the very different characters of the practical and experimental agriculturist. From the further pursuit of this ruinous course, he was saved, however, by the death of his mother, which, by a previous agreement with his elder brother, put him in possession of the family farm at Bradfield; though before he took possession of it he had to raise twelve hundred pounds by mortgage, his brother having generously agreed to take that sum, instead of two thousand pounds, to which by the family arrangement he was entitled. He soon afterwards met with another instance of liberality, in one of his cousins, who refused to take advantage of a flaw in his aunt’s will, vitiating a legacy which she had bequeathed to our agriculturist. With this, and what he obtained from the remnant of the fortune of another sister of his mother, after it had been frittered through a chancery suit, he was enabled to stock his farm. At the period of his entering on it, he had for some time been a married man, with a large and increasing family; considerations which should have taught him economy and retrenchment, though they did not; for he himself afterwards confessed his error, in living on his limited income like an independent gentleman, instead of contenting himself with the substantial comforts of the plodding practical farmers of the old school, a race now rapidly disappearing, if not, in some parts, utterly extinct. Here he settled for the remainder of his life, cultivating his paternal acres, though never, it is said, putting them in the condition which might be expected

from a man, who has certainly benefited his country by many excellent improvements in agriculture, and who, in theory at least, was an able farmer.

The agricultural tours which Mr. Young had planned, were never completed; that to the western parts of England, announced as in immediate contemplation, at the close of his eastern journey, having, in all probability, been suspended by his removal into Suffolk, and the occupation of his time in the cultivation of his own estate, until the more complete survey undertaken by the Board of Agriculture during his secretaryship to that institution, altogether superseded the design. Some memoranda of a journey into parts of Worcestershire and Gloucestershire, are, however, to be found in the sixth volume of the 'Annals of Agriculture,' published in 1786, under the title of "Tour in the West," by the editor. Previous to his removal, in addition to the works already noticed, he had, however, printed two or three others, of which it will not be necessary to give much more than the titles. These were, a very sensible pamphlet on "The Expediency of a free Exportation of Corn;" "Proposals to the Legislature for numbering the People," a plan which has since been acted upon in our population returns with considerable national advantage; "Observations on the present state of the Waste Lands of the Kingdom," a most important branch of political economy, but very little attended to when Mr. Young wrote, and but too much neglected even at the present day. To these must be added, "Political Arithmetic," a larger treatise on the then state of Agriculture in Great Britain, and the principles of her policy in its encouragement,—a work abounding in paradoxes; and an essay on the culture of Cole-seed for feeding sheep and cattle, for which the gold medal of the Society for the Encouragement of Arts was, for the second time, awarded him. The former of these works was addressed to the Economical Societies established in Europe; of one of which, at Berne, its author was already an honorary member, as he also was of the Agricultural Societies of Dublin, York, and Manchester. But his reputation was soon more widely spread abroad. His Agricultural Tours attracted the attention of the Empress Catharine, and were by her express order translated into the Russian language, her imperial Majesty at the same time sending several young Russians to the author, to learn the system of English agriculture under his immediate superintendence. To these students, the liberality and patriotic spirit of Prince Potem-

kin soon added two others, and his example was subsequently followed by the Marquis de la Fayette.

During the whole of his life, Mr. Young was an attentive observer of passing events; but until the breaking out of the French revolution, an important epoch in the history of modern times, agriculture and political economy had chiefly engaged his attention, and formed the subjects of his literary productions. The next of these, in the order of their publication, was a Tour through Ireland, which, though printed so long since as 1780, may still be regarded as the best repository that has appeared of valuable facts, and useful suggestions, concerning that interesting, but misrepresented and misgoverned country. Mr. Young visited it in the years 1776, 7, 8, and 9, residing upwards of a year in the county of Cork, chiefly occupying his time in leasing and improving the estates of Lord Kingsborough. When he took their management, they were in a state bordering upon ruin; but under his direction and inspection, the farms were divided, the lands leased, the cottages repaired, and every thing, in short, assimilated as nearly as possible to the English plan. One obstacle indeed he could not remove; and even upon this improved estate the middle-man was therefore suffered to remain, a clog to every plan of effectual amelioration in the condition of the Irish farmers,—we may safely add, and the present state of the country gives weight to the addition, of the Irish nation. His remarks upon the condition, habits, and manners, of that important part of the British empire, (though in his preface to the quarto edition, published by subscription, he complains of having lost money by the work,) soon became so deservedly popular, that a second edition was called for in a very few months. Nor has its reputation been diminished by the publications of more recent tourists; a most competent judge of its merits, Miss Edgworth, having in one of her later publications characterized it as “the most faithful portrait of its inhabitants, to whom it rendered essential service, by giving to other nations, and more especially to the English, a more correct notion than they had hitherto entertained of their character, customs, and manners.”

The author was, however, for a long time but little satisfied with the success of this work. In a singularly querulous memoir of the first thirty years of his farming life, written as he was attaining a state of convalescence from a very severe illness in 1790, he exclaims, in the bitterness of disappointed hopes, too sanguine perhaps to warrant an expect-

tation of their fulfilment: "Though the Irish are certainly a generous people, and liberal sometimes almost to excess, yet I have to complain that not a ray of that spirit was by any public body shed on my labours—to *Ireland I am* not in debt." Yet at this time he was, and had for some years been, an honorary member of the Dublin society, who gave him a vote of thanks for his Tour, the recollection of which was soon erased from his mind by a misunderstanding between them, relative to the publication of some parts of that work in a cheap form for general circulation. On this point, and on others, his expectations were often very extravagant: through life he was by no means given to under-rate either his abilities or exertions, and he imprudently gave vent to his spleen when they seemed not to be so highly estimated by others. This is frequently, if not generally, the case with men of second-rate talents; and his, though highly respectable, were not of the very first order.

In 1784 this indefatigable writer commenced his *Annals of Agriculture*, a periodical publication, continued monthly until the close of his life, when it amounted to forty-five octavo volumes, forming a rich collection of facts, essays, and communications, on every question of agriculture and political economy. For a long time, however, this work was more laborious than successful, doing little, if any thing, beyond paying its expenses, and averaging, when the fifteenth volume was completed, a sale of only three hundred and fifty copies of each number. This want of patronage—the disadvantage of a provincial press—misunderstandings with one publisher—the failure of another, £350 in the editor's debt,—and a variety of untoward accidents, not unfrequently falling to the lot of authors and editors,—considerably damped Mr. Young's expectations from a work, to which he, nevertheless, looked forward for the greatest share of any posthumous reputation which his writings might obtain. But that reputation was not so long delayed; and with it the sale of his work, and consequently its profits, gradually increased. For the information contained in this truly valuable miscellany, he had the honor of receiving the approbation and personal thanks of his late Majesty, when he one day met Mr. Young on the terrace at Windsor. So deep an interest, indeed, did our late venerable Sovereign take in the prosperity of a work, of whose merit no one was more competent to judge, that he shortly afterwards sent its editor some account of Mr. Duckett's farm at Esher, in seven letters, which were inserted in the *Annals*, under the

signature of "Ralph Robinson," and have since been copied into most of the published memoirs of the life of George the Third. For some time the editor of the *Annals* was utterly ignorant of the name and rank of his illustrious contributor, though there is reason to suppose that the literary connection, so singularly established, was afterwards of service to him in procuring the situation in the Agricultural Board, to which his political principles at that time would not have recommended him. In the year 1786, Mr. Young lost his elder brother, the Rev. John Young, D.D., a fellow of Eton College, and prebendary of Worcester (the Parson Young of Peter Pindar's licentious muse,) who was killed by a fall from his horse, whilst hunting with his late Majesty. By his sudden death our author lost a kind friend to his family, his eldest son having been principally supported by him at Eton, where he was at school when this unfortunate catastrophe happened, preparatory to going to one of the Universities, there to study for the Church, in which his uncle, had he lived, would have been able to make ample provision for him. But though his hopes were thus unexpectedly blighted, the destination of the young man was not altered; his father, ill (or, as he himself says, "miserably") as he could afford it, continuing him at Eton, and afterwards removing him to Cambridge, in hopes that, by his conduct and attainments, he would make him a due return for an expense so much beyond his ability; *a hope in which we have reason to believe that he was not disappointed. Early in the spring of the following year, Mr. Young received a letter from Mons. Lazowski, a gentleman holding a situation in the police of manufacturers at Paris, but who had resided for some time at Bury, with two sons of the Duke de Liancourt, placed under our agriculturist for instruction in his art,—inviting him to join the Count de Rochefoucauld and himself in a tour to the Pyrenees. Having long been anxious to examine the state of agriculture in France, this offer was too tempting to be refused; and after taking due care to render his journey as economical as possible, Mr. Young entered with them upon his first tour on the continent, performing it by easy journeys of from twenty to twenty-five miles per day, upon his own horse, and receiving in his progress the most friendly attentions, not only from his *compagnions du voyage*, but in every place which he visited. His route lay through the west of the kingdom to the foot of the Pyrenees, whence crossing Spain, he re-entered

* *Annals of Agriculture*, xv. 172.

France at Perpignan, skirted its southern coasts, passed through the interior of Gascony and Guyenne to Bourdeaux, whence he returned by Poitiers and Orleans to Paris. Here he was sumptuously entertained by the Duchess d'Estissac, mother of the Duke de Liancourt, in the hotel de la Rochefoucauld, having previously passed three weeks with this noble and most hospitable family at their chateau of Liancourt, much to his satisfaction. Returning home in the beginning of November, after having been absent from England for nearly six months, he found the agricultural and commercial interests of the country in a ferment, actively supporting their conflicting interests in Parliament, in a bill introduced into the lower house to prevent the clandestine exportation of wool. On this occasion he was a principal witness in behalf of the farmers, who unsuccessfully opposed the bill, and exerted himself so zealously in their cause, that he remained in London for several weeks, watching the progress of the measure, though very little satisfied with his detention in a place which he publicly warned his country friends from visiting if they could avoid it, or at any rate from staying there a moment longer than was necessary, unless they had more money in their pockets, than they knew how to spend at home. He also published, under the title of "The question of Wool stated," an able, though a somewhat partial, pamphlet on the subject. The gratification which Mr. Young derived from his first French tour, tempted him to take a second; and leaving England on the 30th of July 1788, he rode along the coasts of the English channel to Brest, thence still keeping along the shore to Nantes, through a part of Maine to Rouen, and from that city by way of Dieppe home, where he arrived in the middle of October. He performed this journey alone, on the back of a mare wall-eyed and well-nigh blind, without surtout or saddle-bags, and met, as might be expected from such an equipment for a three months' trip, with several adventures not unworthy the knight-errantry of Hudibras, or Don Quixote, to perform, or the genius of Cervantes, or Butler, to celebrate. He was received, however, with great kindness throughout his journey by the persons of rank and science to whom he was liberally furnished with introductions, and collected much useful information on the objects of his research. In the summer of the following year he undertook a third journey, having for its object an inspection of the eastern part of France, the western having been traversed in his former tours. Leaving England in the beginning of June, he tra-

velled, for the convenience of collecting specimens of produce, &c. in a French cabriolet with one horse, after the fashion, but with little of the comfort, of an English gig, through Meaux, Rheims, Nancy, Luneville, Strasbourg, Besançon, Moulins, Avignon, and Marseilles, to Toulon; whence he passed into Italy, visited Venice, Florence, and several parts of Lombardy, and the Milanese, where he was more at home in examining their agriculture than criticising their works of art. From Turin he crossed the Alps by Mount Cenis, and proceeded by way of Lyons to Paris, where, as in his visit at the outset of his journey, every body was occupied with politics, and the revolutionary movements of that important period of the French history. He was introduced to the sittings of the famous Jacobin club, as the author of the "Political Arithmetic," and elected one of those honorary members, who, as foreigners, were permitted to attend its meetings; of whose proceedings he was, at this period, but too warm an admirer. He was then the guest of the noble family of Liancourt, by whom, and by his other friends, he had been furnished with introductions, which every where secured him the most polite attention, on a tour, in the course of which he passed several pleasant hours with De Morveaux, De Fond, and some of the first scientific characters of the day. He reached England on the 25th of January, 1790, and settled again at Bradfield, not, however, without a wish, that the uncertainty of the revolutionary movements in France would have permitted his establishing himself as a farmer in the Bourbonnois, where he had been strongly tempted to remain. The result of his observations, in the course of his three tours, was submitted to the public in 1792 and 3, in two quarto volumes, under the title of "Travels during the years 1787, 1788, and 1789, undertaken more particularly with a view of ascertaining the cultivation, wealth, resources, and national prosperity, of the kingdom of France;" and though necessarily giving great offence to many by their political sentiments, they were on the whole so favourably received, as to reach, in about a twelvemonth, a second edition. They bore, however, pretty convincing marks of his having imbibed much of that enthusiastic attachment to the principles of the French revolution, with which older and wiser heads were temporarily affected, though like him, they lived to see their error, and not only to repent, but to do all in their power to repair it. He soon saw more clearly than he had done, the ruinous tendency of that revolutionary spirit to which we have referred, and he has

the merit of being one of the first who made his recantation. The agitated state of the public mind in this country, impressed him with a deep sense of our danger, and in 1793 he printed a very spirited pamphlet, entitled, "The example of France a warning to Great Britain," and from that period continued to publish occasional political pamphlets, too numerous to be specified, on the more interesting topics of the day, his works never failing to engage a considerable degree of public attention, both at home and abroad. So much, indeed, was this the case, that a French translation of all the productions of his pen which had then appeared, was published in Paris, in twenty octavo volumes, by order of the French Directory, chiefly, it is said, by the advice of Carnot, who presented the author with a copy of the translation.

On the first projection of the Agricultural Board by Sir John Sinclair, he communicated with Mr. Young, who was one of his chief advisers, in maturing the plan submitted to Mr. Pitt, ere he consented to its establishment. He was rewarded for his assistance with the place of secretary to the new national establishment, to which office was attached a salary of five, and afterwards of six hundred pounds a year, and an official residence in the house of the institution. Such, however, was his modesty, that when the president elect of the new board first intimated the probability of his appointment to this post, he offered, in the true spirit of authorship, to wager a set of the *Annals of Agriculture* against Sir John Sinclair's *Statistical Account of Scotland*, that his recommendation would not be attended; to yet no man could certainly be better qualified for it; and whatever may be the general opinion of the utility of this institution, it is but justice to Mr. Young to say, that he performed the duties of its most efficient officer, to his death, with great zeal and fidelity, shewing himself, on all occasions, indefatigable in his exertions to farther the views of the Board. He continued, from time to time, to survey and publish agricultural reports of several of the counties of England, of which they very laudably undertook to give a correct account. Suffolk, Lincoln, Norfolk, Hertford, and Oxford, fell to his lot, and were ably described by his pen. To his very last days his attachment to his early pursuits continued; and at the time of his death he was preparing for the press, the result of his agricultural experiments and observations during a period of fifty years.

Mr. Young was a man of strong understanding, of a vigor-

ous mind, and of warm feelings; a most diligent student, but yet disposed to think for himself. His works on political economy bear the marks of intelligence, if not of genius, though in these, as in all his publications, symptoms of haste too frequently appear. He was extremely temperate in his habits; ardent and indefatigable in his pursuits; and diligent and laborious to a degree but seldom equalled in the time in which he lived. Through the whole course of his life he was a very early riser, and continued this practice even after blindness made him dependent on others for the prosecution of his studies, a circumstance which rendered him more susceptible of the privation of the use of sight than he otherwise would have been, as it was with difficulty that he afterwards found the means of answering the claims of his insatiate thirst for knowledge, and that species of amusement which men of a literary turn derive from books. His firmness was great; but to a man of his sanguine disposition, the continual obstruction to his pursuits, produced by his want of sight, could scarcely have been borne with patience, had it not been for the influences of religion, whose benign operation was never more triumphantly displayed. A most important change in his principles and character took place in the year 1797, when the death of his youngest daughter, to whom he had been most tenderly attached, first led him to apply to that only true source of consolation which the world can neither give nor take away. During the former fifty-six years of his life, while most other subjects of importance had at one time or other engaged his attention, the most important of all, Religion, had scarcely occupied a thought. He was not, indeed, an avowed sceptic, but his mind was so uninstructed, and his heart so unconcerned, in all that respected religion, that, as he afterwards used often to declare, and deeply to lament, he was little better than a heathen. Through the good providence of God, however, at the time when he was led by the loss of his favourite child to feel the precariousness of all earthly enjoyments, and to remember that to himself "the time must be short," he applied by letter to a friend, stating his ignorance of religion, and was by him directed to the diligent study of the scripture, with earnest prayer to God for the divine teaching of the Spirit. He was led also to the perusal of some books, and introduced to a few religious acquaintances, whose conversation was of singular benefit to him in directing him in the path in which he really wished to tread; and from this time religion became his chief concern. The diligence with

which he discharged his official duties, prosecuted his studies, and continued his favourite pursuits, was, however, in no degree abated, but the motive was wholly changed. He was no longer actuated merely by natural ardour of disposition, by the hope of profit, or the love of reputation, but by the desire of pleasing God, to whom he looked, in a firm reliance on the promises of the gospel, as a reconciled Father, through Christ Jesus; and by a wish, in his fear, to do good to men. Towards the end of his life, it pleased that heavenly Father to afflict him with a cataract, for which, after the ineffectual trial of other remedies, he was unsuccessfully couched, in the spring of 1811, from which period he became completely blind, and remained so during the residue of his life. This was a severe trial, but he bore so painful a privation with christian resignation, and the natural vigour of his character, reinforced by a superior principle, triumphed over it. He afterwards drew up and published several useful works, both agricultural and religious, particularly two duodecimo volumes of select passages from the works of Baxter and Owen, under the title of "*Baxteriana*," and "*Oweniana*." Under his affliction he was not only patient, but eminently grateful for the mercies which he still enjoyed; and kissing his Father's chastening rod,—whenever the occasion admitted of his so doing, he would break out into the warmest effusions of thankfulness. Especially was he wont to express his obligations to God for having so patiently borne with his long course of neglect and forgetfulness, and eventually shewing such distinguished mercy to him. With equal gratitude did he look to that compassionate Saviour, whose grace he constantly avowed to be the sole ground of his hope of acceptance with God; and according to a good old custom, like many such, grown but into too frequent disuse, he declared that it was so, in the preamble to his will.

Mr. Young, as we have already shown, inherited a moderate patrimony, a very large proportion of whose proceeds, and of his own addition to his fortune, was devoted to the relief of the distressed. As a landlord and a country gentleman, he was particularly kind, at every period of his life, to his poorer neighbours, the circle round his family residence at Bradfield Hall; the peasantry ever looking up to him as to a father and a friend. To enable him to give more away to the poor, he lived with simplicity and moderation, without ostentation, though with much hospitality, no man having a warmer heart towards his friends, or giving them a

kindlier welcome at his cheerful board. From the time of his becoming religious, the spiritual and immortal concerns of his fellow-creatures were necessarily the chief object of his attention. Besides maintaining a large school in the village, a considerable number of his poor neighbours were admitted every Sunday into his hall, to partake of his family religious exercises. On these occasions, after a sermon had been read to the assembly, he would himself address them, as he also did the children in the schools, with a warmth and an earnestness of affection that could not fail to make a powerful impression on all who heard him. His religion had, from the very first commencement of his change, corrected the natural vehemence of his character, but it was in his latter years, and above all in his last illness, that the effects of this holy and renovating principle were chiefly conspicuous. The vigorous and uninterrupted health which he had enjoyed during nearly the whole of his life, rendered it the more difficult for him to bear the infirmities of his declining years. Before his last attack, of which he died, he was in the habit of uttering such solemn admonitions as "Prepare to meet thy God, Oh my soul! by holiness of heart, of lip, and of life," with many others of a similar kind, particularly addressed to those to whom he thought such warning might be useful. The disease which terminated his mortal existence, was an extremely painful one; but in the most excruciating bodily agony, his patience and resignation were exemplarily manifested. Not one repining word escaped him, but on the contrary he was chiefly occupied in pious ejaculations, mingled with prayers that it might please God to release him from suffering. He died on the 20th of February, 1820, from a suppression brought on by the descent of a large calculous concretion, after a sudden jerk, on sitting down inadvertently on a lower seat than usual.

To sum up his character in a few words: Mr. Young, through the whole course of his active life, proved himself to be a man of considerable talents, improved by indefatigable exertion; and of great usefulness. His conversation was entertaining and instructive, though his method of imparting knowledge, on subjects which he had minutely and professionally studied, was somewhat dictatorial, and his mode of expression, to those who differed from him, occasionally offensive; though on other topics he was familiar and engaging. Ever one of the best of citizens—if to promote the public good, without any view to private gain,

constitutes good citizenship—he became at last a decided, devoted, and an exemplary Christian. His early opposition to the slave-trade evinced also, that he was a friend to the whole brotherhood of man. He has left behind, rather to glory in, and we hope to imitate his virtues, than to lament his loss, a son and a daughter; the former a clergyman, who at the time of his father's decease was residing in the Crimea, on an estate given him by the Emperor of Russia, as a reward for agricultural services rendered to that country.

His remains were interred in the church-yard of Bradfield, the funeral being attended by a large body of the poor of the adjoining country, all anxious to testify their respect for the memory of so great a benefactor, whose kindness will long be remembered, and his loss deeply regretted, alike by

“The young who labour, and the poor who rest;”

few men, with so limited an income, having conferred greater benefits on their neighbourhood. A detached memoir of his life has been promised, and will, we hope, ere long make its appearance, though we could not, in expectation of its doing so, longer delay our humble tribute to his talents and his worth; deriving, as we have done, our principal materials for the illustration of his religious character, from an obituary inserted in that valuable work, *The Christian Observer*, by one who must evidently have known him well.

A short Account of BALI, communicated by the Hon. Sir Thomas Stamford Raffles, Knt., Lieutenant-Governor of Port-Marlborough, Bencoolen.

POPULATION.—Bali is the only island of the Archipelago, except Java, and perhaps some part of the Celebes, the inhabitants of which may be considered to have made any very considerable advances in civilization. Its agriculture is of so improved a description as to furnish food for a great population, the island being stated in the time of Valentyn to contain a million of inhabitants. The people are comparatively laborious, peaceable, and industrious, and are in all respects favourably contrasted with the untamed savages of the surrounding countries. The island is said to be about eighty miles long and as much broad, or to contain six thousand four hundred square miles, which area, at

the population already conjectured, would give one hundred and fifty-five souls to a square mile, a degree of populousness far exceeding that of Java; but it is probable the calculation is much over-rated. Making due allowance for the nature of the country, and circumstances of society, and comparing these with what we know of Java, it would not be fair to estimate the whole population of Bali at much more than sixty to a square mile, which would give a total population of about 400,000.

General Appearance of the Country.—The face of the country is mountainous to a remarkable degree. The great mountains are situated in the interior, to which there is a gradual ascent of smaller hills and valleys. The ravines and beds of rivers are deep and strong, and the rivers themselves necessarily rapid. The more cultivated parts of the country are thickly set with cocoa-nut and other fruit trees, and what is uncultivated is as usual covered with deep forests.

Agriculture.—Rice forms the chief food of the people, assisted to a considerable extent by maize, yams, sweet potatoes, and other productions of a mountainous and dry soil. The cultivators are described as laborious, and at least as skilful as those of Java. The Balinese women are said not to engage so much in the labours of the field as those of Java; they neither sow, plant, nor carry the produce home, or to market, as those do. They engage in the less laborious process of reaping only. The rice is said to yield from thirty to forty fold, and the maize often more than a hundred: this is frequent in Java. Besides the necessaries of life, the Balinese grow cotton of a superior kind; the same seed yields two crops, and is cultivated in the Tagal or dry lands, the reverse of the practice on Java. The Kossumbo and Wangkudu, dyeing drugs esteemed in commerce, are also cultivated to a considerable extent.

History.—Bali is stated by Valentyn to have been visited by Sir F. Drake, in the year 1597. The Dutch seem never to have acquired much influence, nor to have formed any establishments, on this island. Java had never been thoroughly mastered by them, and they had necessarily had no time to think of a remoter conquest. With regard to the native history, the people of this island were in all probability converted to the religion of Bud'h at the same period as the rest of the islanders, that is, about 1740 years ago, when the followers of that sect were expelled from India by the superior influence of the Brahmans. On the introduction

of the Mahomedan religion in Java, many of the persecuted followers of the ancient worship seem to have taken refuge in Bali, and the descendants of the princes of Majapahit to have acquired authority there, as several of the reigning families claim their descent from them; such as the rajah of Gelgel or Khungkung, the prince of highest rank, though not of the greatest authority on the island.

Character.—The Balinese appear, from all accounts, to be of a mild and inoffensive disposition, neither prone to anger, nor revengeful. They readily associate with strangers, and are altogether divested of those deep-rooted prejudices of caste, nation, and religion, with which the inhabitants of continental Asia are so powerfully tinctured. Prisoners of war either mix with the conquerors, or are sold into slavery, but are never put to death. The use of poisoned arrows in warfare, though not in all probability practised to the extent alleged, appears however a signal mark of barbarism and ferocity, not easily reconciled with this account. It is remarked of the Balinese, that they are the only people of the Eastern Archipelago who have at once sufficient courage and tractability to fit them to receive the regular discipline of European troops.

Food, Clothing, and Habitation.—The diet of the people is not confined to vegetables, and from all accounts the use of animal food is pretty common. This consists of pork, hogs being very abundant, and every village breeding many hundreds of them. Shipping touching at the ports on Bali, are consequently readily supplied with plenty of this sort of provisions.* The use of spirituous liquors is not unfrequent, and in Badung and other ports where there has been an intercourse with Europeans, many of the people have become slaves to the use of opium, which is said to be readily discovered in their pale and emaciated faces and enfeebled bodies. The Balinese houses are built on the ground like those of the Javanese, and not raised upon pillars like those of the Malays, and other inhabitants of the borders of rivers and marshy sea coasts. That this resource is unnecessary, is a sufficient evidence of the dryness and salubrity of the climate. The Balinese are generally well clothed with their own cotton manufactures, which are cheaper than those of Java, and generally of a

* Buffalo meat forms a very principal part of their food, but oxen are held in great veneration; they do not allow foreigners to slaughter them on the island, and prohibit the use of their hides, which are eaten as a delicacy, cut into small pieces and fried.

better fabric, owing to the superior quality of their cotton. Compared with the natives of Java, however, the Balinese are not so well clad; the women go nearly naked until they are married, at which time the bridegroom wraps a seldang or cloth over the bosom of the bride.

Manufactures.—The cloths of Bali are described by Mr. Marsden as constituting an article of the import trade of Sumatra. Except the Javanese and Bugis, the Balinese are the only people of the Eastern Archipelago possessed of sufficient skill or ingenuity, or of sufficient leisure from the toils of procuring a subsistence, to fabricate a manufacture for the purpose of exportation. This is a decisive trait of an advanced state of society. As in Java, the women alone are the artists. The cloths are either white, or striped wove in the loom. The art of printing, or rather painting, as practised by the Javanese, is unknown to them. Valentyn ascribes considerable skill to the Balinese in works of gold and iron; at a place called Baratan in the territories of Beleling, a number of blacksmiths have by some accident been brought together, and here it is said they manufacture muskets, blunderbusses, spears, krises, &c. with much neatness. Badung, however, is the principal place for the manufacture of krises, spears, muskets, and rifles; the locks of the latter are clumsily made, though a good deal of taste is displayed in inlaying the barrels after the manner of the kris blades.

Domestic State.—All the natives of the Eastern Archipelago live in a climate and under physical circumstances so extremely similar, that the essential difference in their characters cannot be very material, when they have alike received the advantages of foreign arts and instruction. In some respect, however, the Balinese are honourably distinguished from their neighbours the Javanese. The intercourse between the sexes is here conducted with great decorum, and chastity and fidelity are distinguishing features in the character of their women. Marriages are contracted at a mature period of life, and between persons of nearly similar ages; and they are generally indissoluble, a woman prostituting herself to a dozen of husbands in the course of her life, as is frequently seen on Java, being a thing unknown among the more virtuous Balinese.

Religion.—The religion of Bali is that of Budh. The people are not divided into castes, but the priesthood appears to be hereditary. They are denominated Brahmins, and live in societies by themselves, generally in some se-

cluded spot in the mountainous part of the country. Lands are assigned for their support, and that of their temples, which they labour with their own hands. Those of the priesthood never engage in warfare, and their exclusive attention is bestowed on their religious functions and the cultivation of the lands assigned for their subsistence. The Balinese, very unlike the Javanese and the rest of the Oriental islanders, have jealously rejected the Mahomedan doctrines, but without any declaration of hostility towards that or any other religious sect. At the ports of Bali the Mahomedan merchants of the neighbouring countries are treated, it is said,¹ with respect and consideration. The converts, are extremely few, and whenever they are found, are not permitted to live within the confines of the villages of the aboriginal religionists, but, somewhat like the proscribed castes in India, any one embracing a foreign religion is discarded by his family, who from the moment of his conversion break off all intercourse with him. None of the princes of the island have ever adopted the Mahomedan religion; had they shewn the example, it is probable, from the habitual veneration to princes which so remarkably belongs to the political character of the Oriental islanders, that they would have been immediately followed.

Government.—The despotism of the princes of Bali would appear to be of a milder character than that which belongs to the native governments of Java. The evidence of this, if the accounts received be entitled to credit, is sufficiently clear. The right of private property in the soil is distinctly established: lands are bought and sold, and pass in hereditary succession from father to son. The share of the prince is confined to six sheaves in a hundred, and that taken from rice crops only; this, if true, would either indicate a degree of freedom which experience forbids us to believe, or a state of society so primitive and simple as would convince us that property had not yet accumulated to any extent. That the distinction of ranks is, however, determined among the Balinese in a manner incompatible with any degree of freedom and equality, is too clear from the evidence of their language. Like the Javanese, though not to the same extent, the language of Bali establishes the degrading distinction of one class of words for the people, and another for the privileged orders addressing them. The common people are said not to be burdened with forced or feudal services. The privileged classes are here hereditary, which is not the case on Java. An obligation of feudal service in war is all that seems expected from them. Among the people them-

selves slavery is unknown, although Bali was heretofore one of the chief sources of the slave trade. Those sold into slavery are in fact not persons born in that condition, but prisoners of war, or others who have been kidnapped by vagabonds who make this their employment.

Language and Literature.—The language of Bali is peculiar, strongly resembling both the Malay and Javanese; neither of which, however, are intelligible to the people. At the courts of some of the princes, the Javanese is said to be spoken as it is at Palembang, a circumstance rendered probable by the numerous emigration which history, or tradition, records as having taken place from Java. The language of Bali is written in the same character as the Javanese; with regard to the literature, it is similar to that of Java, and either is borrowed from it, or is from the same sources. The Kawi of Java, the learned and dead language of the islands, is said to be well understood on Bali, and to contain all the learning and religion of its priesthood. Their books generally consist of romances, founded on the local traditions of their own, or the surrounding countries, or are borrowed from the far-spread fables of the Mahabharat and Ramayana.

Trade.—The following articles constitute the chief exports of the island; cotton cloths, kossumbo flowers, mangkasla root, rice, nutmegs, cloves, slaves, bullocks, and ding-ding. The cotton is of a very superior quality, the wool is fine, and the seed bears a small proportion to it, not more it is said than three to one, while in the ordinary cotton of Java the seed is as four to one. The price is usually about two dollars a pecul, and it is either so easily raised, or so much prized abroad, that it is exported to Java under all the enormous disadvantages of being transported with the seed. Under favourable circumstances it might constitute a valuable article of trade to Europe or China. The rice is an article of trade to all the surrounding countries, as far as Bencoolen and the Straits of Malacca: of late I believe it has been imported in considerable quantities into the Moluccas. The nutmegs are of the long species, and it is presumed are chiefly brought from Ceram, Timor, Gilolo, and other islands to the eastward, though some may be raised on the island itself; on Java the long nutmeg is called by the natives the Bali nutmeg; it is to be had in great abundance, and at a wonderfully cheap rate: it is probably produced wild in vast quantities, and the whole price may consist in the expense of plucking it and bringing it to market. Slavery, as already mentioned, has no existence on the island itself. Slaves

sold are either prisoners of war or persons kidnapped. The Chinese on the coast, it appears, were principally instrumental in this detestable traffic, being the chief purchasers and dealers for exportation. Among the articles stated by Valentyn as productions of the island, are copper, iron, and gold; of the two first I have heard no other account. A gold mine is at present wrought at a place called Pejen, on the eastern coast of the island; what the quantity or quality is, is unknown. Valentyn states it as abundant, but in all probability the natives, like the rest of the islanders, are wanting in skill and industry to render the mine productive: if sufficiently rich, it would soon be rendered valuable on being placed in the hands of the Chinese. The imports into the island are Indian chints, and other piece goods, opium, iron, and China ware. Opium is consumed in great quantities at Badung in particular; in other parts it is said to be contraband: iron is in demand throughout the island, and none seems to be manufactured. This circumstance is common to it, with the rest of the islands of the Archipelago. No branch of trade promises to hold out half such advantage, both to the importer and consumer, as that of iron. Both in its raw state, and manufactured into implements of art and husbandry, there will be a demand for it.

Administration of Justice.—The law is said to be administered with a decent attention to justice. Law and religion, as happens throughout the rest of the East, are blended together; but the administration of justice is not in the hands of the Brahmans. The magistrates, as in Java, are denominated Jaksas, and the law is expounded from written authorities; a fact evincing considerable advance in social order.

Military Strength and Resources; Mode of Warfare, &c.—Valentyn observes, that “Bali, on account of its high hills and thick forests, is by nature so strong that it can easily be defended with a very small force against a foreign enemy.” The account already given of the general appearances of the country, places this beyond a doubt. Had the people art, skill, or combination, to avail themselves of these advantages, the conquest of this island would certainly be a matter of difficulty; but it is divided into many independent states, generally at open or secret enmity with each other; and the inhabitants, instead of a ferocious, hardy, and independent people, are habituated to the peaceful pursuits of agriculture, and are in all probability little inclined to follow war as a favourite occupation. The Balinese mode of

warfare is desultory. They do not fight in large bodies, but in parties of forty or fifty. The native weapons are the kris, long spears, and sumpits, from which they discharge poisoned arrows, not, it may be presumed, very fatal weapons, for they are thrown with little force, and the strength of the poison is always precarious.

The nature of the country, in all probability, precludes the general use of cavalry, for the Balinese never fight on horseback, though they have small horses of a similar breed with those of Java. There is not a single fortification throughout the whole island, unless a trifling place in the vicinity of Karang Assam, not capable of containing a hundred men, deserve that name. The Balinese do not even entrench themselves behind walls or ditches, or stockades, a practice frequent with the more western natives of the Archipelago, but occasionally have recourse to a temporary abatis made by felling trunks of trees. The kratons, or palaces of the princes, one might expect to find of some strength as in Java, but this is not the case; some of them are built of brick and mortar, and that of one of the rajahs of stone, but the walls have neither height nor thickness in any of them. Muskets of their own manufacture are occasionally used by the Balinese, and it is said they have a few pieces of cannon, but in their unskilful hands these must be the least dangerous of all weapons to an enemy. It is superfluous to observe, that the roads of such a country as Bali are mere path-ways: the rivers are numerous, their banks steep and precipitate, and their beds full of rocks and stones: there is not a bridge in the island.

States.—Bali is divided into seven estates, the names of which are, Blilleng, Karang Assam, Klung-kung, Gelgel, Badung, Geyancar, Manguive, and Tabawan.

Blilleng.—This state is situated towards the north-west part of the island, being bounded to the east by Karang Assam, and to the south by the territories of Manguive and Tabawan. The town is on a river, about three miles from the shore; close to the beach is the Mahomedan kumpung, and between that and the town are some rice fields. The population is estimated at 12 or 15,000. There are a few Chinese who live with the Mahomedans, who themselves do not exceed two hundred families: they consist of Macassarrese, Bugis, and a few converted natives. The total population of the territory of Blilleng, capable of bearing arms, is reported to be 18,000. Blilleng is the smallest of the principalities of Bali.

Karang Assam.—This is at present the most powerful of the principalities of the island, not so much on account of the extent of its territories on Bali itself, as those belonging to Lombock, called Sasak. Karang Assam is situated to the east end of the island opposite to Lombock.

Klung-kung lies south of Karang Assam, between it and Badung. It is a small state, but the prince, who is styled Dewa Agung, is the first in rank on the island. Kusumba is the port of Klung-kung, the capital itself, about three miles distant in the interior.

Badung lies south of Klung-kung, and is but of inconsiderable extent; the town is on a small river, in a bay opposite to which, and not above a mile distant, is Noosa Bali, a small island: there is, from report, good anchorage in the bay. Badung is the chief resort of the traders from Borneo, Celebes, and Java. Close to Badung is the most southern point of the island of Bali, called *Ujung Selatan*: from this to the entrance of the straits of Balambangan the sea is boisterous, and the coast dangerous; along the shore are the states of Girjanian, Manguive, and Tabawan.

Girjanian, or *Geeanger*, lies west of Badung; it is a small unimportant state, the prince assuming the inferior title of pengeran, and not that of rajah like the rest.

Manguive lies west of Girjanian, between it and Tabawan; the residence of the prince, also styled pengeran, is distant from the shore of the South Sea about half a day's journey. It is the largest town on the island. The prince, it is said, has built a kraton, the walls of which are of stone, curiously ornamented, in relief, with figures of various descriptions. Manguive is frequently at war with Badung and Girjanian.

Tabawan lies west of Manguive, and south of the territories of Bhilleng. The town is situated in the interior, and about a day's journey from the south-west coast: the rajah's kraton consists of a brick wall, neither high nor thick. The people of Tabawan are engaged in frequent hostilities with those of Bhilleng and other states.

Character and Death of WILLIAM LORD RUSSELL, Baron of Thornhaugh.

TO THE EDITORS OF THE INVESTIGATOR.

DEAR SIRS,—Public interest in the illustrious Family of Russell has recently been additionally excited, by the interesting and valuable memorials of a younger son of the pre-

sent head of that illustrious house. In his history of William Lord Russell, and the times in which he lived, many facts have been narrated which will endear to Englishmen, whatever may be their political views, various characters therein delineated; among others, the following description may be noticed.

“ Francis, the second Earl of Bedford, was present at the battle of Saint Quintin, and held many great offices under Queen Elizabeth. He married a daughter of Sir John St. John, sister to the first Lord St. John of Bletsoe. He was succeeded by his grandson, Edward, who died without issue, in 1627.

“ The title then passed to the issue of Sir William Russell, the fourth son of Francis. Sir William was a person of considerable talents and enterprize. In 1580, he was knighted for his services in Ireland. He afterwards went, with the Earl of Leicester, to the assistance of the Dutch. His conduct at the battle of Zutphen is thus quaintly described by Stowe. “ He charged so terribly, that after he had broke his lance, he so played his part with his cuttle-axe, that the enemy reported him to be a devil, and not a man; for where he saw six or seven of the enemies together, thither would he, and so behave with his cuttle-axe, that he would separate their friendship.”

“ He was afterwards Lord Deputy of Ireland, where he made himself very conspicuous for prudence, as well as valour.

“ He took great pains to prevent the excesses of the army. He directed, by his general orders, that the soldiers should give money or a ticket for their diet; that there should be no charge on the country for more men than there really were; that they should not ask for more than a breakfast and supper; and that their quarters should be assigned by the civil magistrate. These regulations were well calculated to conciliate the lower orders. Had the Court taken his advice, another measure which he recommended, would probably have gained over the nobility. He proposed that the lands of the church, which had been confiscated, should be given equally to the leading men of both religions. Had the Catholics accepted the spoils of their own church, it is evident they would have become attached to the Government from which they had obtained them. On the accession of James, he was created Baron Russell of Thornhaugh. He died in 1613, leaving an only son Francis, who, fourteen

years afterwards, succeeded to the title of Earl of Bedford.”
Pages 5, 6, 7.

Here the statement terminates, but it being probable that a more minute account will gratify your readers, I submit the following pages to your consideration, and I shall be glad to see them inserted in your valuable journal. They are transcribed from a curious and scarce sermon, “preached at the funeral of the Right Honourable William Lord Russell, Baron of Thornhaugh, at Thornhaugh, in Northamptonshire, the 16th September, 1613, by William Walker, bachelor of divinity, and preacher of the word of God, at Cheswicke, in Middlesex.” London, printed for John Hodges, 1614.

“I will now come to this present occasion that hath brought us hither. And that I may excite you to imitate the gracious life and death of this noble Lord, that ye may live in the faith and die in the favour of the Lord, as hee did; I must entreat you to heare mee with patience, in relating some worthy parts of his life and death, such as may tend to our edification, in being samplers for us to follow.

“If there be any that doe dislike, or condemne all praising of any in this manner; I must desire such to consider what Gregory Nazianzene assures us, namely, That when wee praise vertue in any one, we doe praise God the giver of that vertue. Yea, and besides the pious precedents whom wee doe follow, we want not reasons also out of the word of God to warrant our practice.

“For will Christ have Maries name remembered in the Gospell, to the worlds’ end, for one boxe of oynment broke upon his head? and will he have, thinke you, so many worthy works of christian pietie and charitie, with which, as with so many boxes of precious oyntment, this late Lord annoynted Christ in his poore members, will Christ, I say, have all these to perish without mention or memorie? No verely, God will have good men to be, as Paul speakes, types or samplers of good works: and Christ will have them to shine to others; which I take is meant, both by their good works while they live, and by their good name when they are dead: that soe they may doe good service to the Lord, and to the Lord’s people both alive and dead. For how otherwise, and for what other cause can or should the just be had in everlasting remembrance? or how can the memoriall of the just be blessed, or the name of the wicked rot, if an ill fame remaine not as a curse upon the name of an ill man, and a good fame, as a blessing upon the name of

a good man, when both of them are departed out of this life?

“ As I will not feare then that any good man will dislike this course, sith I will not speake any thing, either without or above desert; so I know that many will expect much more, and yet but due commendation. These and all, I must desire in Saint Hieromes words, *Suscipite non viresced voluntatem*, take in good worth not what I can doe, but what I would doe; and accept an estimate of his life so honourably led, and so christianly ended, by this little, which I can deliver in this short time, as Pythagoras did of Hercules his stature by the length of his foot. For I must let you see a goodly pallace thorow a little hole, and a large country in a little mappe, and desire you to discern the lyon by his pawe.

“ Quintillian I know doth require, that we should looke backe to the honourable race, and noble acts of his progenitors, and bring them in, as additions to his honour. And this also Nazianzen, Ambrose, Hierome, and others have ordinarily used in funerall orations: and Sidonius Appolinaris, in his praise of Simplicius, strengthens his practise herein with a precedent of scripture: and telles us, that St. Luke entring into the praise of John the Baptist, held him most excellent, for that he was descended of the honourable race of the priests: *Et nobilitatem vitæ prædicaturus, prius tamen extulit familiæ dignitatem*; and being, saith he, to praise the noblenesse of his life, he did first extall the worthinesse of his line.

“ Againe, I am not ignorant, that, *qui genus inactat sum aliena laudat*, that he that boasts of his birth bragges of that which is none of his owne; and that *nobilitas sola est acq. unica virtus*, noble vertues only make men truly noble; yea, that *nobilis fit, non nascendo sed vivendo*, a man's life and not his birth makes him rightly noble; and that when noble men will not be good and wise men, God makes good and wise men noble. Yea, I believe Euripides, when he saith, that there is no noblenesse in naughtie men. And sith that God's grace is neither entailed to the children of good parents; for Ismael, Esau, and Absolon, are bad sonnes of good fathers; neyther yet cutt off from the good sons of bad parents; for Jepthe, reckoned of the apostle in the catalogue of the just, was the sonne of an harlot; we must not esteem men *ex gradu*, but *ex merito*, not by their place, but by their worth: for none is worse in Christ, because hee

holds a worse place in the world. Yet without doubt to be borne of ancestors truly worthy, is a great blessing of God: but a marvellous mercy to be brought up of true christian parents. For such God makes the meanes of their being, and of their wel-being; and the instruments not onely of their naturall generation, but also of their spirituall regeneration, when they bring them up in the faith and feere of the Lord. Of such parents was this noble Lord descended, who as they were inferior to few or none of their honourable rancke in noblenesse of their family: so did they goe before most of them, if not all, in true christian pietie, zeale of religion, love of their countrey, loyaltie to their princes, true care of their honour, and unfayned desire to doe good to all.

“ And therefore to passe over the valour, bounty, piety, many good services of his country, and other resplendent vertues of the right honourable Lord, John Russell, Earle of Bedford, grand-father to this Lord departed, all which made him truly glorious in the memory of our grand-fathers, and have left him famous in our chronicles: What greater honour can any great man hope for here, then that which the right honourable father of this worthy Lord, Lord Francis, Earle of Bedford, did purchase and injoy for his many excellent christian vertues, which was, to be stiled and truly surnamed, The good Earle of Bedford. Surely even herein, *vox populi, vox Dei*, the voyce of the people, was the voyce of God: for none have deceived all, neither have all deceived any. And it is a token that God approved this title, when hee blessed this truly honourable and good Earle, with such a goodly race of most godly children.

“ For whereas Petrarch is of opinion, that seldome doth the sonne of an excellent man, prove an excellent man: yet this great Earle, truly great for his goodnesse (for we must hold with Demosthenes, that not that which is great, is good; but that which is good, is great,) had many excellent and great children, no less good and worthy, then great and honourable. Not to speake of his three most honourable daughters, married to three great and noble Earls, (the Earle of Cumberland, the Earle of Bath, and the Earle of Warwicke,) all which were such peerelesse ladies for pietie and vertue, that even detraction itselfe dare not denie them the highest praise, he had besides foure sonnes, all noble Lords, of high resolution, and excellent parts: and in a word, every one a sonne worthy of so worthy a father, all of them being men that truly feared God,

and were eminent above their equals, for their true zeale of God's trueth and glory, and the good of his church. Metellus Macedonicus, held by the ancients an instance of extraordinarie happinesse for his three daughters so nobly married, and his four sonnes so honourably qualified and highly dignified, came short of our good and christian Earle in all true happinesse, as farre as a faithlesse heathen comes behind a blessed christian. This our worthy Baron was a beautifull starre in this honourable sphere, so illustrious in all parts of true honour, that I hold it needlesse to fetch ornaments from so noble a roote, to beautifie this our excellent branch withall: who was no lesse noble then the noblest of his progenitors in all true noblenesse; and even in that chiefly that makes all men truely noble, the true fear of God, and faith in Christ; as that which makes us all the sonnes of God; yea kings and priests unto God in this world. And therefore did Theodosius, Nazianzene, Basil, yea, so do all christians esteeme the title and state of a christian more honourable, then all the stiles of earthly emperours, and more profitable then all the kingdomes of the world.

“ His education was also right christian: the house of his honourable father was a very schoole of vertue to him; where after his infancie had been trayned, he was sent to the habitation of the muses, the Universitie of Oxford; where he was brought up with his brethren in Magdalene College, at the feete of that most excellent divine Doctor Humfreyes.

“ After his younger yeeres had been there seasoned with religion and learning, he spent divers yeeres in travelling thorow France, Germanie, Italy, Hungarie, and other countries. Heere have I good cause to praise God's goodnesse, and mercy towards him: and to propound him for an example to most of our young travellers. For (which is strange) travell did not infect him, nor strange fashions marre his manners. But as gold, howsoever it bee fashioned to divers formes, yet it alwaies abides gold; so was this honourable Lord, in all estates, offices, callings, and countryes, ever the same, that is, vertuous, noble, and christian. And as the river Alphæus, though it runne thorow the sea, yet doth it keepe it's sweetnesse: and as Tigris, though it pass thorow the Lake Arethusa, yet it mingles not streames; even so this worthie Lord, though he passed thorow many places, infectious for manners, and pestilent for religion, yet did hee hold out without being corrupted in his honest living, or sub-

verted in his true religion. And which is much, hee returned thence not onely furnished with the tongues, but also beautified with the best fashions. And like Ūlysses hee became both *παλίτροπος* and *πολύμητις*, skilful in fashions, and wary in affaires, and marveilously fitted for the service of his prince and country: both which had afterward good prooffe and use of his abilitie. He had not only Pallas ever at his elbow, as Homer fables of Ulysses, that is, wisdom to direct him; but he had chiefly God's grace in his heart, to keep him alwaies in God's waies of faith and obedience. O that our gallants would imitate the example of this noble Lord, and would have care to keepe the bit of God's grace, and the bridle of his feare, to governe their unbridled affections. Verely then they should not rush headlong, as now they doe, into all vice and irreligion. Neyther should they retorne from travell, as they doe too commonly, like Jewes' proselites, two-fold more than they went out the children of hell.

“ After his returne, he mispent not his time idlely in the pleasures of the court, but most-what painfully, in the labours of the campe; following the warres in Hungarie, in France, in Ireland, and the Low Countries; where he left many notable proofes of his valour and wisdom; being *strenuus miles, & prudens imperator*, A hardie souldier, and a warie commander, both which Sallust supposes can hardly be found in one man. And so came he to be a generall of an armie, not because he was noble, but because he was worthie, taking his degrees in the armie, like a scholler in the Universitie, orderly and for his sufficiencie, not *per saltum*, and by way of favour. For hee had been at the oare, before he sate at the sterne, that is, been a souldier and a captaine, before he was trusted with the leading of an armie. For he did ever detest those mushrums, that rise up in a moment, as it were in one night, to great and high places, like the giants that the poets fable of, which were *simul sati & editi*, sowne and came up at one instant. Which suppose themselves sufficient for any place that they can purchase, as if authoritie would give ability and worthinesse.

“ It would make up an history to speake of his valiant feates of armes, his brave services, his many imployments, and his great places of commaund: his wise and worthy governments, his love and liberalitie to souldiers of best desert, which he often complained had little respect. The gracious letters of Queen Elizabeth, of most honourable memory,

written to him with her own handwriting, which I have seene, wherein she doth acknowledge his good services abroad, and doth encourage him with her high commendation; are plentiful witnesses of his worth in the high discerning judgement of that Queene, the wisest and worthiest of her sex that ever swayed scepter in the world.

“ What shall I speake of his government of Ireland, for those three yeeres that hee was deputie there? Who knowes not with what good justice and wisdom he governed that kingdome? how careful and industrious hee ever was to establish justice, to settle God’s true religion, to banish all superstition and rebellion? And how bravely he vanquished open rebels, and with what resolution and patience hee hunted them thorow bogs, woods, and fastnesses, and that in the midst of winter, sometime, for a whole quarter of a yeere together, himselfe always leading the Queene’s army; (for as he was *primus in ordine*, so he was ever *primus in opere*;) all the counsellors, captaines, and souldiers, of that kingdome that were then there can well witness; and must needs give him the due praise of a right, wise, valiant, just, and worthy viceroy. Yea, the castles and forts that he wonne from the rebels, the forts that he builded upon them, the overthrowes that he gave the enemies, the heads of the head-rebels that hee brought in, the countries that he quieted, and his other many excellent and brave actions, are all fresh and full witnesses of his worth, even among his enemies, to whom his name was ever terrible.

“ But the greatest argument of his upright life, in his great places and employments, was this: that he never increased his wealth, or bettered his estate by the same. For hee spent sometime an hundred pound a weeke in his government of Flushing, when his entertainment in all from the Queene and the States, was but about threescore pound a weeke, and that was laid out in house keeping, in magnificent entertayning of nobles, captains, gentlemen, and in his other ever honourable expences: so that he sold of his own land to beare him out in the service of his prince, but never purchased foote again, that ever I could hear of. I may well say of him, as Hierome spake of another, *Non ditior rediit, sed gloriosior*; he returned from the service of his country, not richer, but more renowned. And as brave Scipio brought no other riches, but the glorious surname of *Africanus*, from his conquest of Affrique; no more did this valiant Lord bring any other bootie from his enemies countries, but an honourable name for his excellent services.

“ Neyther was this brave Baron more resolute abroad among his enemies, then he was religious at home among his neighbours. *Pectus suum Bibliothecam fecerat Christi*: as Hierome saith of Nepotian,—his memory was Christ’s library, his heart was a warehouse of God’s grace. His house was a very church of God, in which God was duely served twice a day, in reading of the word, and in praying, the whole family together, unto God. And besides his owne daily morning and evening sacrifice of private prayers by himselfe, which he did most devoutly and duely offer, hee did, of late especially, retyre himself extraordinarily every day to his private prayers in his inner-chamber, as some of his servants can testifie, *vbi lachrymas non hominibus offerebet, sed Deo*, where he offered his teares not to men, but to God. And to omit his reading of history, and stratagems and policies of warr, and of divers authors *de militia Romana*, and *de re militari*, which he hath most-what employed himselfe in at home, since hee was no more employed in action abroad: and by which he did merveilously enable himselfe in his profession of a commander in the warres: I must needes tell you, (and I would to God all noblemen would imitate him herein) that he was a very diligent reader of the Bible, the holy word of God, that makes the man of God wise unto salvation, and absolute and perfect unto all good workes. And this, a Bible of his, noted throughout with his owne hand, doth well witnesse: besides that, he did usually marke certain places which he did not fully understand, and would ordinarily aske (when he had the first opportunitie) the meaning of them.

“ For his carefull resort to the church of God, with all his house every Sunday, both at morning and evening prayers, which he never missed upon any occasion, if he were at home, and able to come: and for his reverent attention in hearing the word, his zeale in praying, his chearefulnesse in singing with the church, and all his other actions of devotion: I verily thinke that as hee was second to none, so may hee justly be a patterne to all his peeres and inferiours in the kingdome. Besides, hee would usually talke at his table of what had been taught in the church; and help his memory with repetition: and did also by conference engrave it in the minds and memories of his servants.

“ And what care hee had to have honest servants and such as feared God, who onely do their masters faithful service, because they doe it in faith and with a good conscience, as hee well observed and often affirmed: and how provident hee

was to purge his house of any that would sweare, swage, be drunke, and such like; it is well knowne to his friends and neighbours. So that I may truly affirm of him is Hierome doth of Nepotian; *Domus eius & conversatio magistræ erat publicæ disciplina*; his house and conversation was a mistresse of public discipline.

“ His liberalitie to the poore, their backes and bellies that did often blesse him can well witnesse. He was *munerarius pauperum*, and in Saint Ambrose his sense, the hand of Christ to the poore, who received his daily almes, and his weekly allowance. These were the hounds which hee kept, with which, as Amedeus, a good Duke of Savoy, was wont to say, hee did hunt for the kingdome of heaven. Neyther did hee onely looke upon their misery and neede, but also looke into it. And to the end to know it the better, he would enter into the poore mens houses, and learne of them what they got by their weekly labour, what number of children they had, and inquire how so small meanes could maintain so many: he would see the bread that they did eate in the time of dearth; and thus finding out the great want of labouring men, that shaming to begge, lived more miserably than ordinary beggers: he would often give them good summes of money, making them beleieve that he did but lend it them; and causing some about him to pass their words for the repayment, when he never meant to receive it againe: but did that, as himselfe was wont to tell us, in policie to make them continue their labour, and to be good husbands, and when he came home he would seriously thanke God that had provided for him so plentifully, when his poore brethren, deserving, as he said, better then himselfe, sustayned so much misery.

“ If I should speak of his hospitalitie, and of the extraordinary love which his noble behavior, joined with true gentlesse, did purchase among his neighbours: his affabilitie, courtesie, taking notice of the qualities of all his neighbours, and his ever doing good to the well deserving, and his good admonitions to the evill, if occasion served him to talke with them, and of his care to encourage all in goodnesse, and to do good to all and hurt to none, the time would faile me. One thing let mee tell, he was ever a benefactor to some captaines or poore gentlemen. And his liberalitie to such, did never come out at the foregate; he would send it, or give it, most secretly ever, upon my knowledge, pulling their names out of their letters written to him, and sending money to be paid to such a one at his lodging, as if it had

beene a debt, rather than a gift. Thus, as Appolinarius speakes, *Mallet precationibus potius in cælum ferre, quàm plausibus*: He had rather be lifted up towards heaven with their prayers for him, then their prayes of him. O that all noble men and others of the better sort, would imitate this best Lord herein; and would with Nazianzene, have this noble consideration, that the poore are nothing else but a more unnoble part of the like noble nature: verily they would not then despise their owne flesh so unchristianly as they now do. And albeit they would not, with Zaccheus, share their estate with the poore, yet would they willingly part with some part of it for their reliefe; and readily afford them the bowels of compassion, whom now they pass by with scorne and contempt.

“How farre short of this come our great men, who do spend more upon pictures in their houses, then they doe upon the poore, the images of God: whose madnesse one paints out excellently in this manner: They must have (saith he) their chambers adorned with rich pictures, and the poor must go by them without eyther apparell for their backs, or meate for their bellies. A proper delight, when their wals must carry the Troians cloathed in purple and gold, and the poore cannot get a ragge from them to cover their nakedness. Hector must have a golden shield put into his hand in their galleries, and Christ’s starving members cannot get a crumme of bread at their gates. Nay, to say truth of some of these, *Spoliantur saepe pauperes, vt vestiantur lapides*: their chambers are hanged with the spoiles of the poor. Thus farre my author. Neyther do I speake this, to condemne all having of pictures; for wee may use the creatures of God for delight sometime as well as for use: but the excessive abuse thereof in men of cruell mindes, that purchase their pleasures with the robberies and spoyle of the poore, of whom they make less account then of their pictures, mispending all upon their owne pleasures, and sparing nothing, or nothing so much, for Christ’s poore members.

“It were infinite to recapitulate the severall worthy parts of this vertuous Lord, of whom I may faithfully speake in saint Hierome’s words: He was so eminent in every virtue, as if he had but that one: whereas commonly, *Homo cum multa facere desiderat, magna facere non potest*: when a man covets to do many things, he can doe no great matters.

“And this worthy Lord, though he was high in christian conversation, yet was hee alwayes humble in his owne conceit, and did hold with Ignætius, That those that did loade

him with prayes, did lash him with whips. Such a pendent to this rich jewell, beautified with so many faire stones of inestimable worth, was this precious pearle of humble modestie.

“ Thus do wee see some foote-steppes of his honourable and christian life, by which we may ghesse at his worth, worthy of due respect in his life, and of perpetuall remembrance after his death.

“ And though hee held many honourable places in his life, yet did hee ever as much honour the places with his worth, as the places honoured him with their height: whereas ever bad men doe debase great places when they get into them: and therefore Tully tolde Cæsar, setting up base men in honourable places, that hee did not so much grace their persons with the places, as disgrace the places with such persons.

“ And if any shall yet aske, why a man so absolutely honourable, was not more honoured among men; I must answer him as Cato Censorius did one, who demanded the cause why himselfe so well deserving had no statue, when many of meane merit did obtain statues: I had rather that good men should marvell why I had none, then that any should mutter for that I got one.

“ But because, as Solon truely said, None is happy before his end: give mee now leave to relate unto you the manner of his end, which was indeed the upshot of his happinesse.

“ Divers dayes before hee departed this life, hee received in himselfe the sentence of death; and did resolutely conclude against us all, that his glasse was run. And all the time of his sicknesse he was willing to dye, and did often and earnestly repeate these words, I desire to be dissolved and to be with Christ. Yea, he did most christianly imploy the whole of his weaknesse in making himselfe ready to entertayne the bridegroom; dedicating the day to almost continuall prayer, conference, or discourse of heavenly things. How fervently, and with what feeling, he poured out his sighes and prayers many times a day, wee praying with him and for him; how joyfully he discoursed of the joyes of heaven; with what chearefulnesse hee spake of the benefits of death to God's children; and how heartiley he bewayled the miseries of this life, and with what affection hee desired to be dissolved; all that were about him, doe rejoyce to remember together with mysele, whom he would not suffer to depart from him, untill (as hee said, and as it fell out,) death parted us.

“ The third day before his death hee received the sacrament, with admirable comfort, having exceedingly longed and hungered after it; insomuch that hee rose out of his bed that day before sunne-rising, albeit he was very weake, and caused himselfe to be apparalled, and then did we pray together all of us, that were about him, some two or three times before he did communicate; and spent some three or foure houres, in continuall eyther prayer or speech about the sacrament, and touching the danger of unworthy, and the benefits and duties of worthy receivers: so carefull he was to be rightly prepared. I may not here omit how heartily he craved forgivenessse of God, and all the world; and how earnestly hee protested in these very words, that hee did as sincerely forgive all his enemies, as hee himselfe did desire to have forgivenessse of Almighty God. When hee came to communicate, at his taking of the bread into his hand, hee did with a strong loud voyce, in a weake body, testifie, that as verely as hee received the bread and wine into his body, so verely did he beleeve, that by the hand of faith hee did receive and apply Christ with all his merits, to be wholly his, desiring God to increase his faith and the feeling of his union and communion with Christ, and to give him grace that hee might thankfully remember the Lords death. Which, or the like words in effect, thus uttered, with eyes and hands lifted up to heaven, moved teares for joy and passion in some honourable persons and others of us who did communicate with him.

“ After this, the Lord did for a time suffer him to have a conflict with a spirituall desertion, a temptation familiar to God's deare children: Satan comming upon him, like a roaring lion in his greatest weaknesse, knowing that now or never hee must doe him hurt: he settes before him now the fearefullest sight that ever he saw, to wit, the grievousnesse of his sinnes, and the greatnesse of God's judgements, thereby to drive him to despaire of God's mercy, a greater sinne, then all his other offences; when he would make him beleeve that man can be more sinfull, then God can be merciful.

“ Yea, God suffered him for awhile to have an eclipse of his favour, hiding his face from him, and leaving him without the feeling of his love, and of that joye and assurance which he had enjoyed before. So that now he beganne to doubt, whether his faith was true, his repentance syncere, and whether God did love him or no, sith he had left him, as hee said, heavie, discontent, and without comfort. Yet hee al-

wayes poured out continuall groanes, sighes, and earnest prayers, with incredible hungering and thirsting for the grace and mercie of God in Christ.

“ He protested that he so hated sinne, that he would not to gaine the greatest monarchie in the earth, commit againe one of the least sinnes, that in his youth he had made small reckoning of. And these verie words hee repeated often and earnestly. And yet said hee, I am afraid I doe not repent truely as I should doe. I desired him, if any special sinne did, above the rest, trouble his conscience, or any other worldly thing lay upon his minde, that he would make choice of some speciall friend to impart it unto, who might helpe him with his counsell, comfort, and prayers unto God, by which I told him that I did not doubt but that hee should receive much ease and comforte. And to effect this the sooner, we caused all his servants to depart out of his chamber, and when he would confesse no particulars to his sonne or me, I left him to his sonne alone, and went out from him into a gallerie not farre off, where after I had walked a good pretie while I might heare his worthie son telling him with a mournfull voyce, how Christ’s mercy was more able to save us, then all our sinnes were to condemne us: and that Christ came not to call the righteous, but sinners to repentance, and those that laboured and were heavie loden under the burden of their sins, those he called to come unto him, those he promised to ease and refresh, &c. whereupon I came againe into his chamber, talked and prayed with him, together with his servants that came in also againe: neyther did I heare, or ever could perceive, that any one speciall thing or sinne did above the rest trouble his minde. When I urged him to confesse before God his particular sinnes, and those or that darling sinne that he had most delighted in; and to pray to God for repentance and pardon: he acknowledged before us all, that he had often and fearefully offended God in swaggering, in fighting, in swearing, in too high prizing of himselfe, and prophaning the Sabbath in his yonger daies, and by his many other sinnes. And then he cried out with wonderfull passion, Lord, Lord, forgive mee all my sinnes for Christ his sake: for thy Christ’s sake Lord give me true, true repentance! I feel a wonderfull dunesse and deadnesse of heart, that doth not repent as it should do. Then I assured him that this feeling of his owne weakness, was not weakness, but strength. For it comes not from our corruption, that we feele our corruption, but from God’s grace. But that we feele our sinnes with such desire

to repent, and such detestation of them, this is true repentance indeed; and a manifest worke of God's spirit in us. I told him that albeit God doth find many things in us, that he likes not; yet he ever loves and likes this in us, that we do dislike and loath that in ourselves, which God dislikes. God doth not so much respect our state, as our purpose, neyther doth he regard so much what we are, as what we desire to be: and such we are in God's account, as we are in our own desires and purposes. A desire to be good is a good steppe to, yea, a good part of goodnesse. I shewed him, that he was no sinner, that did desire to be holy, and who is sorry from his heart, that he hath beene a sinner. For sinnes past shall not damne us, if they doe not delight us: and that the judgements of God never light but upon those onely that doe reject the mercies of God: And that as there is no sinne so little, but without repentance it is in God's justice damnable; so is there no sin so great, but it is in his mercie pardonable, yea, pardoned to all that truely repent for it. And therefore I desired him, that he would not eyther wrong himselfe so much as to imagine, that he did not repent, when he did hate sinne, and did pray for true sorrow for it: neyther offer that indignitie to God's mercie, as to fear that God would not forgive sin to him that was so willing to foregoe it, or to pardon it to one that had such a desire to part from it: sith God ever receives all sinners that truely returne to him, and still satisfies the hungrie soule with goodnesse: and also sith that God's mercie is like himselfe infinite, and that the least drop of Christ's blood is more sufficient to save us, then all our sinnes are of power for to condemne us.

“Then he told me that he felt a marveilous want of faith: and that he doubted whether he had it, for that he did not feel it. I answered him, that that is the best faith, that beleeves without feeling; and that makes a man crie with Job, Though he kill mee, yet will I trust in him; yea even, when he hides his face, and takes him for his enemy: Heere is tried faith. I shewed him moreover that our own feeling is no fit judge of faith, for that our feeling is often overwhelmed with temptations: but faith must be judged of by the word of God. Now the word telles us, that faith is not alwaies a burning lampe, but sometime and often a smoaking flaxe: which is so weake that it sends out ueyther heat nor flame, but onely a smoake. And yet will not the Lord quench this small sparke of faith, neyther can it perish, because it is begotten of immortall seede, the word

of God that abideth for ever : and such as the seede is, such also is faith, the fruit of it. And as a little or sicke man is a man, as well as a great or sound one : so little or weake faith is faith as well as great or firme faith. Neyther must we imagine that faith doth justifie us, because it is a strong and perfect vertue : but it justifies us, for the object, which it apprehendes, that is, Christ the mediator. It doth not justifie us legally or causatively as a worke of the law, or as a cause producing our righteousness ; but evangelically or correlatively, as a meane, instrument, or hand, that apprehends, or applies unto us, the correlative of our faith, Christ, who is our justification. So then, if our faith doe not erre in the object which is Christ, but if it doe eyther apprehend, though in much weaknesse, or endeavour, or desire to apprehend Christ for our justification ; it is true faith, though it be very weake faith, and doth as truly apply Christ as doth a strong faith : even as a foule or feeble hand may as well receive an almes as a fair and strong hand. And though faith doth faint many times, yet shall it never faile, but Christ will increase it if we crie with the man in the gospell, Lord, I beleeeve, help my unbeleefe. I shewed him out of the fourth of Luke, That Christ's commission was to preach the gospell to the poore, to heale the broken hearted, to preach deliverance to the captives, and recovering of sight to the blinde, and to set at liberty those that were bruised ; and to preach the acceptable yeere of the Lord. And that he did call those to come to him that did labour and were heavie loden with the insupportable weight of their sins, and did promise to refresh and ease them. I told him that he was so tender a physician that he would not bruise a shaken reed, nor quench a smoaking flaxe. All which, with some other places, when I had expounded unto him, who heard me with extraordinairie attention, sitting by him at his beds head, and shewing them him out of the bible (which he greatly desired, and which did much confirme and comfort him) he brake out at last into these words : O comfortable sayings, O sweet speeches, will he not quench a smoaking flaxe ? will he not breake a broken reed ? And then he cried aloud with armes stretched up towards heaven : O sweet Jesu, break not my bruised reed ; quench not my smoaking flaxe : repeating these words often and earnestly. He told me againe, that this did much comfort and revive him : but yet he was now and then troubled with doubtings, neyther did he feele that comfort that he had felt before.

“ I answered, that I should have more feared, and doubted of him, if he had not sometime beene troubled with feare and doubting in himselfe : for those whom the devill tempts to doubt and despaire, it is, because he doubts and despaire of them. But when the devill, the strong man armed, keepes his pallace, then (as the truth tels us) the things that he possesseth are in peace ; where hee hath quiet possession, he keepes no stirre. All they are secure, and doubt nothing that are a going to hell in his net, captives at his will. But where he is assaulting the fort without, it is a certaine signe, that he is not yet within : neyther hath he any commaund of that castle, that hee hath not in quiet obedience. And hence it is that the best men of God have been tempted to doubt of God's mercie and their owne salvation : and have beene many times left of God without present feeling of his grace and favour, though never without his grace and favour. I shewed him this in Job in the thirteenth chapter, who saith, Wherefore hidest thou thy face, and takest mee for thineemie ? And in David in divers Psalmes ; especially ; Psalm 77. 7, 8, 9. where hee saith, Will the Lord absent himselfe for ever, and will he shew no more favour ? Is his mercy cleane gone for ever ? doth his promise faile for evermore ? Hath God forgotten to be gracious ? and will he shut up his tender mercies in displeasure ? and I said, this is my death, &c. Whereupon he said, What ! did Job doubt, did David doubt of God's favour ? But why doth God so loving a father leave his deare children in such distresse ?

“ I answered, That it is for God's glorie, and his childrens good, that God as a wise father is not alwaies a kissing his sonne : but many times a correcting of him. And the same God that doth mercifully exalt us by giving us a sweet taste and a lively feeling of his grace, and the efficacie thereof in us : doth in much love many times very wholesomely humble us when he leaves us without that sense in ourselves. For then doth he cure us of the most dangerous disease of pride and confidence in our selves : Then doth he settle in us a sure foundation of humilitie : Then doth he cause us to denie ourselves : to depend upon him, to cast ourselves into the armes of his mercie : to hunger for his grace : to pray most zealously and with greater feeling of our wants : and to set an high price upon the feeling of God's favour, and to make more esteem of it when once we have it againe : and to kill some speciall sinne or sinnes, for which we had not before so seriously repented of. Therefore let us with

David, hope in the Lord and be strong, and hee will comfort our hearts, if we trust in the Lord.

“ After many such conferences and often praying, God gave him a great measure of comfort and assurance againe. He prayed with David, Make mee to heare joy and gladnesse, that the bones which thou hast broken may rejoyce: Restore to me the joy of thy salvation, and stablish, stablish mee with thy free spirit, &c. He tooke great comfort by hearing many promises of the gospell, which were then to him as the *Aqua Vitæ* of God, that revived his fainting spirits. Among others, he said this was a most comfortable promise of Christ. Rev. 3. 21. “ To him that overcommeth will I grant to sit with me in my throne, even as I overcame, and sit with my Father in his throne.” He much rejoyced at that which Saint Peter assures us, that our inheritance or crowne is *in deposito*, in the hand of God, reserved in heaven for us, because we shall not lose it: and that we also our selves are kept by the power of God thorow faith unto salvation: so that we shall not lose our selves in earth, which otherwise we should doe, if the Lord did not keep us.

“ He cryed often before his speech failed him, “ Lord strengthen me in this last battel: Lord fortifie me against all temptation: Lord loose my soule out of the prison of this body: Sweet Saviour send thine holy angels to fetch my soule, and carry it into Abraham’s bosome: Lord, receive my spirit: Lord, into thy hands I commend my spirit.” And this last was the last sentence that he uttered with his tongue: by which he did surrender his soule into the hands of his Lord and Maker. And after his speech fayled him, yet did he understand and heare us perfectly, giving us divers times signes, that he continued full of comfort in the sense and assurance of God’s favour, wringing my hand, and lifting up both eyes and hands when hee felt any comfort by our words to him, or prayers for him. Thus did hee die in the words of pietie and prayer, moving his dying lips in prayer, and his halfe-dead hands, as Paulinus writes Saint Ambrose did, when his speech was gone. I may conclude of him, as Ambrose did of Acholius, *Nou obiit, sed abiit*: he is not dead, but gone away. This was the manner of the loosing, or to speake more properly, of the assumption of this christian Lord. Thus did his soule depart and flye from us, carryed no doubt by the angels into Abraham’s bosome, where it rests with Christ in eternall glory.

“ Let us not mourne then as men without hope; we have not lost him, but sent him before. And though he be gone before, yet his honourable name, and many of his worthie actions, remayne behinde him, and shall live when we are dead. And let us not so much thinke, *quod abierit, sed quo*, that he is gone from us, as whither he is gone, into heaven.

“ And now, noble Lord, who art a sonne every way worthy of so worthy a Father, let me say to you, as Saint Hierome once did to Heliodorus, *Ne doleas, quod talem amiseris, sed gaudeas quod talem habueris*: Be not sorrowful because God hath assumed your father to himselfe, but give God thanks for his favour in giving you so good a father: this was God’s gift to you, the other to him; who is not taken from us so much, as from perils and miseries; being freed from his warrefare, and having received his passport; nay, his crowne rather: and by his leaving of us, he hath wonne more then we have lost, for indeede all the loss is onely ours. You, noble Lord, have lost a most loving and worthy father: his servants have lost a most carefull and loving lord and master: the poore have lost a good patron: his neighbours their best neighbour: his friends their truest friend: his right honourable sister, her most honourable brother: the warres have lost a right wise and valiant commander, of long and much experience: the church, a truly religious and right christian childe, that did expresse in his life, what hee did professe with his lips, and was zealous for the truth and true religion: the common-wealth hath lost a prudent and faithful servant, a fayre limbe of state, of much use and worth: and the King hath lost a right trustie and serviceable subject of inestimable value, *Sic in illo vno, non vnum, sed plures amissos requiramus*: Thus in this one have we lost, not one, but many a one, many a worthy one. And therefore though his buriall be in comparison private, yet the bewalyng of him is publike: and albeit his funerals be celebrated in (to speake without offence) a private corner, yet the lamentation for him runnes thorow the whole kingdome, which doth partake with us in the loss of so excellent a member of Christ, and so useful a hand of state to the King and commonwealth. The losse then you see is publike, and toucheth all; the gaine is private, and is onely his owne.

“ Hee is not to be sorrowed for, who hath fought the good fight, finished his course, and received his crowne: but our state is to be bewayled, who (besides the losse of him, and other excellent men now conquerours, and in heaven,) doe yet stand still in the battell, and are hourly soyled with our

sinnes, wounded of our enemies, and every houre in danger to be surprized, lieing still among the fiery serpents in the wilderness of this world, in as much danger as was Sampson in the lap of Dalila, Daniel in the den of lions, and the three children in the fiery furnace."

J. B. W.

"An Enquiry into the Influence of Chivalry."

THERE are many highly interesting and important subjects, which, from having no immediate reference to our views and feelings, no peculiar adaptation to our tastes and habits of thinking, are passed over by us with indifference, whatever intrinsic merits they may possess. Others, less important perhaps, are so closely interwoven with our partialities, or early 'associations, that we can with great difficulty, bring our minds into that state of philosophic indifference, so necessary for the contemplation of an extensive subject in all its bearings. This is peculiarly the case with regard to the inquiry before us; for at the name of Chivalry, ideas connected with some of our earliest, brightest, and most cherished associations, are awakened: in recurring to the days of the lance and the shield, we recal to our minds the history and exploits of our ancestors; and we feel a national, and almost a family pride, in all the vanished glories of the system. Cradled in romance, descended from those who gave birth to this institution, and surrounded by memorials of its former splendour, we feel almost too interested to become calm enquirers.

The ballads which lulled us asleep in infancy, the fictions that amused our childhood, are the ballads and romances of chivalry. We pass thro' streets bearing names derived from its "pomp and circumstance." We enter the ancient hall, where the gallant knight once feasted in rude magnificence; or we wander amid the pointed arches and mouldering aisles which witnessed his solemn penance, or echoed with his song of thanksgiving; while the half obliterated inscription, the recumbent figure with hands clasped in ceaseless devotion, the crumbling armour and the tattered banner, which for centuries has waved above his tomb, forcibly recal glories of times passed by for ever. Connected with the days of chivalry, are some of the proudest events in our annals: Acre, Cressy, Poitiers, Azincour, Richard the lion-hearted, the Edwards, and Hal, "young

gallant Hal," immortalized by the poet, as well as the historian, are conjured up by this magic word, in all the vividness of real existence, and pass in bright succession, like a gay pageant of other days.

Most of the writers on chivalry have felt this enthusiasm, but none in so great a degree as M. St. Palaye, who devoted much time, and competent talents, to this subject. Dazzled by the brilliant details of its history, and strongly impressed by the romantic incidents of the time, he has pronounced an unqualified eulogy on all and every part of that singular institution; he praises it as preserving the all of virtue which then existed in Europe; and the period in which it flourished appears to him a kind of golden age, when honour supplied the place of law, and courtesy reigned with unlimited sway from the palace to the cottage. Misled by this brilliant vision which M. St. Palaye has placed before them, and called chivalry, succeeding writers have adopted his opinions, with scarcely any enquiry as to their truth or correctness; and have endeavoured to shew, by various ingenious conjectures, that it was very possible for unlettered barbarians to possess accurate views, and refined feelings; and very probable, that Europe, while the only efficient law was the "law of might," should be in a better state of government, than in the present day.

Far be it from the writer of the present essay, to question either the accuracy of detail, or the depth of research, of M. St. Palaye. In all the *facts* relating to this institution, he would bow to the author of "*Memoires sur l'ancienne Chevalerie*:" it is his conclusions alone (conclusions which he considers not fairly deducible from the facts stated,) which are now attempted to be controverted. And let not those who consider enquiries respecting ancient institutions, but as so much lost time, regard with scorn an attempt to estimate the influence, beneficial or deleterious, of chivalry. We are much more influenced by ancient customs, and half-forgotten systems, than we at first view imagine; and it is not improbable, that much of that warlike and meddling spirit, which has never suffered the nations of Europe to be at rest, may be traced to their admiration of the adventurous spirit, and martial character of chivalry. Let us then take a cursory view of its institutions, and endeavor, from their internal evidence, as well as from the chronicles and romances of contemporary writers, to estimate its direct and indirect influence. Let us recal the "olden times," the days of the lance and the shield, when

the knight went forth prepared to encounter all dangers—to maintain all rights—to do all things—and decide all questions, by the help of his good sword.

From the establishment of the Lombards in 571, to the close of the eleventh century, it is well known that the greatest degree of barbarism prevailed; the feudal system existed in unmitigated severity, and the only mode of asserting rights, and repelling aggression, of vindicating justice, or establishing innocence, was by an appeal to the sword. At this time the romantic spirit excited by the crusades, probably gave rise to the institutions of chivalry. France claims the honour of giving it a specific character, when that kingdom was recovering from the disorders which followed the extinction of its second race of monarchs. The royal authority had again begun to be respected; laws were enacted, and the fiefs held under the crown were governed with greater regularity. In this state of affairs, the sovereigns and great feudal lords were desirous of strengthening their ties, by adding to the ceremony of doing homage, that of giving arms to their vassals, previously to their first military expedition.

These noble youths, (for it was from among the privileged classes alone, that the candidates for knighthood were taken) were early placed in the family of some prince or baron, where they acted as pages. In this station they were instructed in the laws of courtesy, and in the first rudiments of martial exercises. After they had spent a competent time in the station of pages, they were advanced to the rank of esquire, when they were admitted into more familiar intercourse with the knights and ladies of the castle, and were perfected in dancing, riding, hawking, hunting, tilting, running at the ring, and other accomplishments, especially singing and playing on the harp; which a writer, in the middle ages, represents as fitted for no one but a knight or a lady; and thus they were prepared for the honour of knighthood. The courts and castles of kings and barons were colleges of chivalry, and the youths were advanced through several degrees, to its highest honours. The ceremonies which attended the conferring of knighthood on him who had passed with honour through the introductory degrees of page and esquire, were solemn and impressive; and, in all their details, calculated to produce a strong effect on the aspirants who were permitted to witness it. Religious rites were combined with the forms of feudal duty, and the ceremonial resembled the mode of admitting a proselyte into

the church, combined with that of a vassal doing homage for a fief.

The candidate for this honor, accompanied by his sponsors, and his priest, passed the night previous to his initiation in a church, where he watched his arms, and engaged in prayer. The next morning he used the bath, a religious emblem of the purity of his profession. He then walked to church clothed in white, and presented his sword to the priest officiating at the altar, who returned it with his benediction. After taking the customary oaths of fealty to his sovereign, or feudal chief, he was invested with part of his armour by the attendant knights and ladies. He was first presented with the gilt spurs, then the coat of mail, gauntlets, and lastly the sword. The sovereign, or feudal lord, then rising, conferred on him the honour of knighthood, saying, "In the name of God, St. Michael, and St. George, I make thee a knight; be brave, bold, and loyal." The horse, and his remaining armour, were afterwards presented, and the ceremony concluded with a costly banquet.

By the strict laws of chivalry, none but persons of unsullied character could obtain this distinction, and the candidate took an oath, consisting of twenty articles, in which he swore "To be a good, brave, loyal, just, and generous knight; a champion of the church and clergy; a protector of the ladies; and a redeemer of the wrongs of widows and orphans:" and, doubtless, many a knight sallied forth determined to fulfil his engagement; but by some it was considered as a mere form, and even in the twelfth century a French writer complains, that the knights in his time were "fonder of carrying off orphans, than redressing their wrongs; and loved good wine, much more than good deeds." Great were the honours bestowed on all who boasted the distinction of the gilt spur, and admirably were they adapted to fascinate the minds of a barbarous people. When the knight rode abroad, he was drest in the richest materials, and was attended by two esquires, the one bearing his lance crowned with his banner, the other holding his shield decked with all the fanciful devices of lions rampant, boars' heads, griffins, and dragons, that the herald's college could invent.

In many parts of Europe, the barons displayed a helmet on the highest tower of their castles, a signal, and an invitation to all wandering knights, to partake its hospitalities,—the highest seats in the hall, the richest dainties, the kindest courtesies, and the brightest smiles, awaited the

gallant knight on his journey from "tower to tower;" his travels resembled a triumphant procession, and his whole life a holiday.

Of the tilt and the tourney, it is unnecessary to speak; the constant theme of romance and the drama, ancient and modern, they are too well known to need description. In battle the knight still retained his pre-eminence, the lance and sword were weapons exclusively for his use; his armour was more perfect, and of costlier materials, than that of his inferior companions in arms; and if he fell fighting against the infidels, or in the cause of "mother church," a quick and certain entrance into paradise was assured to him. The minstrel stood ready to sing his praises, the heralds to chronicle his exploits; and his body, clothed in its armour, was placed on his shield,

While levell'd lances, four and four,
By turns the noble burden bore;
Before at time upon the gale,
Was heard the minstrel's plaintive wail;
Behind four priests, in sable stall,
Sung requiem for the warrior's soul;
Around, the horsemen slowly rode,
With trailing spikes the spearmen trod,
And thus the gallant knight they bore.

Lay of the last Minstrel.

In the chancel, or beside the high altar of the church, which his piety had founded, or his prowess protected from the plunder of less devoted champions, his remains were deposited; the mass was sung,—the funeral service said,—the death-bell rung,—and the never dying lamp, (no inappropriate emblem of the soul's immortality) continued burning through successive generations, before his splendid tomb,—which transmitted to future ages the record of his valour, and incited the youthful warrior to deeds of similar glory.

Such were the institutions of chivalry, and such the honours and advantages bestowed on those who by birth were entitled, and by inclination determined, to assume them. When we reflect on the singularly correct adaptation of those honours and advantages, to the tastes, habits, ancient prejudices, and religious superstitions, of the middle ages, we shall not be surprised, that from the close of the eleventh century to the commencement of the sixteenth, chivalry was the boast of the monarch, the delight of the lady, the glory of the knight, and the joy of the people.

Chivalry threw a deceptive lustre over all the operations of war, while in times of peace, (slight and transient in those unsettled states of society as the sun-beam in a winter's day) she brought in her train

“Pomp, and feast, and revelry,”

she enlivened the gloom and ennui of the baronial castle, and afforded to a wretched and degraded peasantry, the most brilliant shows, and gayest holidays. And, indeed, when we reflect on the splendour of the festivals, and the imposing pomp of the tournaments, which gave so much lustre to this institution, we shall cease to wonder at the predilection of all classes for the deeds and amusements of the chivalric days; a predilection felt and beautifully expressed by “the great poetic sire of Italy,” when he laments, that fierce and long continued civil war, should have banished from Florence,

“The ladies, and the shows, the feasts and knights,
“That witch'd us into love and courtesy.”

In the opinion of a most excellent historian,* “the point of honour, the humanity that accompanies the operations of war, and the refinements of modern gallantry, the three chief circumstances which distinguish modern from ancient manners, may, perhaps, be attributed, in a great measure, to this whimsical institution.”

With regard to the two first, “the point of honour, and the humanity that accompanies all the operations of modern warfare,” chivalry certainly merits some praise; the word of a knight was considered inviolable, and every rule and by-law of this institution strictly forbade combatants entering the lists, except on the level of perfect equality: judges were appointed, whose duty it was to examine the armour and weapons of the respective knights, and an oath was administered to each, requiring them to affirm, “that they had used no medicament, and carried about them no spell, to render themselves invulnerable.” A few days previous to a combat or tourney, all the knights who proposed to enter the lists, hung up their shields in the cloister of a neighbouring monastery, where they were viewed. If a lady touched one of these shields, it was considered an accusation of its owner, who was immediately brought before the judges of the tournament, tried with great solemnity, and if found guilty of having defamed a lady, or of having done any thing

* Robertson in his *Charles Vth.*

unbecoming the character of a true and courteous knight, was degraded and expelled.

As a necessary consequence of making "trial by battle" the arbiter of all questions, women, priests, and minors, were permitted to demand a champion to assert their rights, or resist their oppressions, which they were unable to maintain or contend against themselves. It was in the character of champion, that the gallant knight looked forward to the highest fame, and expected the fairest guerdon; for the lady in whose cause he couched his lance, would reward his victory with her brightest smiles; and the priest, for whose assistance he rushed to combat, would charm him from danger by his prayers, or ensure him a quick entrance into paradise. The unmanly triumph of the victor over the dead body of his vanquished rival, which disgusts us so much, and so justly, in classical story, has no counterpart in the records of chivalry;—the degrading spectacle of the captive monarch disgracing the triumph of his conqueror, which haughty Rome, in the zenith of her glory, did not disdain to exhibit, was alike unknown to the knights;—and the rude and unenlightened nations of northern Europe, in their warfare, presented acts of honour, generosity, and courtesy, unequalled in the history of the polished people of antiquity.

The praise of having elevated European females to the rank which they now hold in society, and of having introduced that system of respectful gallantry which so much softened the manners of the higher classes, and subdued the rigours of the feudal system, has been always conceded to chivalry. That chivalry encouraged this spirit is true, and there are few incidents in the tedious history of the middle ages, on which we dwell with so much delight, as those which record the superior valour of the knight, who, in the gallant Froissart's language, "dyd such dedes of armes for the ladye he loved entirelye:" and even in the present day we sympathise in the hopes and fears of another knight, who the same historian relates, "loved hys lordes dochter who sent hym riche armor, fyne horses, and lovyng letters." But the spirit and character of chivalrous gallantry, was known to our ancestors previous to the earliest historical records. Both Cesar and Tacitus mention with astonishment the respectful attention paid by the northern tribes to their women. In subsequent ages, this feeling seems to have increased; and in the ancient laws of the Saxons and Danes, and the war-songs or ballads of the Scandinavians, we find similar expressions of constancy, attachment, and

deference to the fair one, which interests us in the Norman and Provençal romances.

In the war-songs of that singularly intrepid and adventurous race, the Norsemen, we continually find allusions to customs and feelings, which remind us of chivalry. These "kings of the sea," whose rude barks at one period wafted them in triumph from the frozen ocean to the Mediterranean; who boasted a line of settlements from Norway to Southern Spain; and who were the ancestors of the Normans, the founders of chivalry; were as distinguished for their deference to women, as by their unconquerable valour, and irrepressible spirit. The bold Norman launched his frail bark on the stormy ocean, and welcomed his enemy, and exulted in the tempest,—that his betrothed might behold and reward his skill and courage. "I die (sang Regner Lodbrek), but my deeds shall not perish. I chose a worthy mother for my children, and Aslanga will record and rejoice in my fame."

"I have sailed to many lands, and encountered many dangers," (sang Hardyknute,) almost in the very words of the despairing knight; "I fight valiantly, sit firmly on my horse, I dart the lance, am skilful at the oar, yet the Russian maiden scorns me." It were needless to multiply instances; these are sufficient to shew, that although chivalry *encouraged* the spirit of gallantry, yet its origin was long previous. The praise, next to having originated a good thing, is that of having continued and encouraged it; and this commendation, in regard to the "refinements of gallantry," is certainly due to chivalry.

Let us now turn to the equally important, but less pleasing task, of ascertaining the defects of this singular institution.—The most obvious fault seems to be its exclusively *warlike character*. Although this circumstance, more perhaps than any other, contributed to its extensive adoption at the time of its institution; and although this military character has not infrequently been pointed out as one of the boasts of chivalry; yet the Christian, in the nineteenth century, may be permitted to question the beneficial tendencies of an institution which made *war* the sole field of exertion, in despite of the almost endless varieties of human character; and which, by throwing the polish of courtesy over its operations, seduced the mind into admiration of actions which it would otherwise censure. Those who think there are nobler fields of enterprise than the field of battle, and higher pursuits than those dictated by a brutal

courage, and that recklessness of life which arises from ignorance of its value, will refuse to give unqualified praise to an institution which made the sword the remedy of all wrongs, and single combat the arbiter of all differences. Who can suppress a smile on reading that the point, "which was the authentic liturgy," a question which had long disturbed two neighbouring monasteries, was at last decided by an appeal to the sword; the victorious combatant bearing off his liturgy in triumph, while the rival one was consigned to the flames.

But it is melancholy to reflect, in cases of injury and oppression, how often the arm of innocence has been paralyzed by fear, and the sword of the guilty rendered resistless by desperation; how often the recreant knight, from the powerful protection of his feudal lord, has avoided his opponents, or from superior might has triumphed over them. These evils were not slight, or of rare occurrence. They appear repeatedly; and in numerous instances are they lamented by the writers of this period, who acknowledge that in most cases "might triumphed over right." To that knight who felt but little enthusiasm for war, considered as the road to glory, a powerful inducement was presented, in its being the path to wealth. Military fame might be a phantom too unreal and fleeting for his grosser taste and feeling; but money and land, "whyte mele, goode wyne, beffe, and fatte mountens," offered incitements to valour too powerful to be resisted; and many a knight, in the language of Sir John Soltier, exclaimed,* "Let us among ourselves raise up the banner of St. George, and let us be frendes to God, and enemyes to all the world; for without we make ourselves to be feared, wee gette nothyng."

What of principle, and what degree of high moral feeling, could be expected from the knight, who was obliged by his oath of fealty to follow the banner of his liege lord *wherever caprice or injustice might lead him*,—who was expected to be the champion of a degraded priesthood, on every occasion when their cupidity was alarmed, or their vengeance awakened; and who had sworn to maintain doctrines, respecting which, it was heresy to enquire? It was the flower of Provençal chivalry which mustered beneath the walls of Albi; and who consigned to indiscriminate slaughter, men whose sole crime was, seeing too clearly the corruptions of the Roman church. It was a "preux che-

* Vide Frissart, vol. 1. p. 393.; the whole passage is singularly characteristic of those times, and turbulent adventurers.

valier," and a boast of the age, Simon De Monfort, who ravaged with fire and sword the peaceful valleys, and sequestered habitations, of the innocent and virtuous Waldenses. During nearly five centuries which witnessed the undecaying glories of chivalry, the learned were neglected, the philosophic persecuted, the free enquirer rewarded with chains and death; while the helmet of the warrior, and the laurel of the victor, were elevated in more than regal majesty above the wreath of literature and of science.

A second defect is, its *exclusive* character,—none but he of "gentle blood" could rise to the honour of knighthood; a magic line was drawn between the higher and lower classes, over which each were forbidden to step. This exclusive spirit presided even over their morality. Particular virtues were selected from the code of christian morality, and were held up to practice as "knightly virtues;" the principal were, honour, generosity, courtesy, and orthodoxy.

The true knight was expected to be characterized by all these; but his honour was confined to his intercourse with his fellow knights and with the ladies, while "Jews, Turks, and Infidels," were most laudably placed without the sphere of its operation. The feelings of kindness and courtesy, which should embrace the whole family of man, were circumscribed within the walls of his castle, and the knight famed for every virtue, would coolly sell the children of his vassals in the public market, or depopulate a district to enlarge his forest; the far greater half of the human race was placed without the pale of his kindly feelings; and "envy, hatred, malice, and all uncharitableness," if exercised toward the paynim or heretic, was considered a religious duty. And easily could the gallant knight perform a splendid act of generosity toward his *christian* enemy, when the plunder of a mosque, or the spoliation of a Jew, furnished such ample means of repayment: and yet more easily could he, on high and solemn occasions, merit the praise of self-denial, when by placing the cross on his shoulder, and joining that immense army of wild enthusiasts, who, undismayed by a century's defeat, still pressed to the Holy Land, he became licensed by the *especial* grace of the church, to commit every excess, and indulge in every crime. Indeed, his virtue seemed principally measured by the degree of hatred he bore to Jews and Infidels. "If one of these," said Louis 11th, the canonized monarch of France, "were to ask me a reason for my faith, my answer would be by

"cleaving his head with my good sword;" and thus, while the knight was anxious to promote what he considered the "glory of God," "good will to man," was entirely forgotten; the divine commandment, "to love the brethren," was linked to the more congenial human one, "to hate the Infidels;" and whatever might have been their deficiencies in keeping the former, the latter was ever most scrupulously adhered to. In the domestic relations, and in private life, the knight of history differs widely from the ideal knight of the poet. It is the prerogative of the latter to select those points of character and manners which are most congenial to his taste, and best adapted to his subject. He may place in high relief, and deck in the brightest colours, all that is beautiful, romantic, or touching, in the period to which he refers; and throw into the shade, or obliterate altogether, those unpleasing or disgusting adjuncts which it is the province of history to record. The principles of these remarks will account for the disappointment we feel, when, turning from the lay of the poet, we open the pages of the historian; there we find the knight exulting in his ignorance of literature, and not infrequently unable to write his name; we behold him terrified into the most abject submissions by the dread of excommunication, and baring his shoulders to the lash of the ecclesiastic: or we perceive him using the most ridiculous spells, as preservatives from "witcherie." In the tales and romances of the middle ages, an accurate picture is presented, of the customs and feelings of that period; and in these we shall find that chivalry was far from being the nurse of honour and purity, to that extent which many writers have imagined.

In the celebrated romance of "Lancelot du Lac," the hero is represented as attached to Guinevre the wife of king Arthur, and inspired by her love, and rewarded by her favour, he performs the most incredible feats of knight-errantry. Sir Tristram, another equally celebrated hero in an equally celebrated romance, divides his professions of loyalty and constancy between his own wife Yseult of Britany, and the wife of his uncle, Yseult of Ireland. The celebrated tale of the "Lover's Heart," which was so frequently a theme of the minstrels during this period, is founded on the love of the Sieur de Coucy for the lady of the Sieur du Fayal; and her tragical end is a consequence of the violent jealousy of her husband. In "Ellis's Specimens," and "Dunlop's History of Fiction," many similar

instances will be found; and we seek in vain in the old romances for those high principles, that purity of motive, and that total freedom from selfishness, which enchant us in the ideal knights of Tasso, Spenser, or our modern Scott. The knights of the middle ages were, indeed, emphatically "sans peur;" but the praise "sans reproche," can never be applied to them.

In endeavouring to estimate the influence of chivalry, and to ascertain the degree of benefit which the nations of Europe derived from its institutions, we find it extremely difficult to distinguish between *its* influence, and the various other influences which were at work at the same time. Chivalry was intimately connected with the feudal system; it rose, it flourished, and it fell with it: it was indeed its offspring, and the daughter did not survive the mother. Now, much of the censure which has been passed on the warlike character and exclusive principles of chivalry, belongs equally, perhaps more, to the feudal system. Chivalry arose into eminence soon after the introduction of Christianity; and to this influence, the humanity of accompanying the operations of war, may, in some measure, be attributed. Although obscured by clouds, and struggling with darkness, "the day-spring from on high" had visited the rude barbarians of the north, and beneath the early beams of "the Sun of righteousness," their gentler virtues began to bud and blossom. Viewing then chivalry as the offspring of a period distinguished by its barbarism, as the institution of rude, unlettered warriors, who knew no law but their sword, no occupation but war, the slaves of a corrupt priesthood, and a debasing superstition, our astonishment might indeed have been great, had it exhibited those features of moral beauty which the romantic have so fondly imagined. For an institution to obtain extensive and powerful influence over the minds and feelings of a large class of individuals, it must be adapted to their tastes and habits; and had not chivalry in its general character been in accordance with the spirit of the times, with its faults, and even its vices, it could never have maintained an unbroken sway for nearly five centuries. We cannot admit that chivalry was a great moral engine; it was not intended as such, and it never assumed that character: it influenced the outward forms of European society, not its internal structure: it gave laws for the regulation of *manners*, rather than rules for the formation of *character*. It was oil cast on the agitated surface of society;

and which spread a seeming calm over the billows that were raging and chafing beneath : it was a splendid meteor, which shed a bright but varying radiance over the darkness which it had no power to disperse.

While in its *direct* influence, chivalry was far from producing those great moral and civilizing effects which the enthusiast has fancied and the poet sung ; yet *indirectly*, benefits were conferred by it, for which the people of Europe, even in the present day, may be grateful. When the tournament took place, the common people lined the lists, and participated in the pleasures of the higher classes. The shouts of the vulgar, mingled with the praises of the lady and the noble ; whilst the victorious knight found it was in the power even of his despised vassals to confer a new and most pleasing distinction, *popular applause*. The baron who had once witnessed the delighted acclamations of an assembled multitude, who had watched his progress, admired his valour, and exulted in his victory, found kindly feelings rising in his breast toward those who sympathized in his renown, although they were only his vassals. A freer intercourse began to take place between the various classes of society ; and it may not, perhaps, be too much to assert, that one of the greatest steps in European civilization, the rise of the lower orders, may in a great measure be traced to the indirect influence of chivalry.

The splendid festivals, and gorgeous entertainments, which have been before alluded to, were also productive of benefit. Arts, which the rude barbarians of earlier times had rejected with contempt, were invoked by the genius of chivalry, to add lustre to her institution ; a demand was made for foreign dainties, and commerce spread her sail ; and the merchant sought in distant lands, delicacies, and curiosities, which brought him both wealth and honour.

The spirit of enterprize and adventure which characterized chivalry, was indirectly beneficial both to science and literature. The tale of wonder which the knight returned from distant lands, had to tell, awakened the attention, and excited the interest, of those who hung in all the eagerness of newly awakened curiosity on his lips ; and many a conjecture, many a rude theory, was formed to account for the strange details to which they listened. The human mind once aroused to the pleasure of enquiry, could not easily relapse into intellectual torpor ; the first impulse to mental activity was given, the first desires for mental food were expressed, and thus the first streaks of that morning light

which awakened the nations of Europe to joy and gladness, was seen gleaming (though faintly) in the age of chivalry.

It is interesting to observe the arrangement of Providence in regard to this singular institution. Indirectly, the very effects were produced which it was the *direct* object of chivalry to oppose.

A system whose institutions were exclusively warlike, fostered the arts of peace, until they flourished on her ruins; a system which elevated one favoured class, and consigned to degradation the mass of human society, by the *indirect* operation of its *own laws*, became the mean of exalting the lower orders. A system which proscribed science, and despised intellectual pursuits, was fated to awaken that spirit of improvement, at whose approach the splendour of romance, and the glories of chivalric enterprize, vanished for ever away. In the nineteenth century, though we lament the superstition, and censure the extravagancies of knight-errantry, we yet feel a spell-like attachment to the scenes and institutions of chivalry; we cannot be ignorant of its faults; but, like the recollection of some departed friend, we feel inclined to palliate rather than blame; to dwell upon its beneficial and redeeming qualities, and to forget its insuperable defects.

The glories of ancient Greece, with her long train of poets, heroes, and legislators, or "high and palmy" Rome graced with her three hundred triumphs, and bearing the rod of universal empire, strike less vividly on our imagination, and come far less home to our feelings, than the wild splendours of this new institution. The rudely sculptured effigy of the knight,—

"Who now is dust,
"And his good sword rust,
"But whose soul is with the saints, we trust;"

interests our feelings more powerfully than the exquisitely finished bust of some Grecian hero; and the wild ballad of the "olden time" awakens our sympathies far more than the lofty rhyme of classical poetry.

National feeling has some share in producing this interest, as has been before stated, for we connect the early military glories of our country with the remains and records of chivalry. But its chief cause will be found in the romantic circumstances of the times, and the no less romantic institution which adorned them. Mankind, as by com-

mon consent, have agreed to look back on the infancy of society, with similar feelings of interest and affection to those with which they recal the days of their childhood. The early periods of national history have generally been considered a kind of golden age, and the mists and obscurity which have hung around them, have been gilded with the brightest tints of poetic genius: to these all the fables of the poet are referable, and the romantic have sought, by recurring to the earlier stages of society, to realize those bright visions of perfect loveliness which have existence only in a brilliant, but delusive fancy. Now the age of chivalry, sufficiently removed from the habits and customs of later times, to present scenes of wildness and romance, yet not so remote, and so *entirely* unknown, as to exercise but slender influence over our feelings, has presented a luxuriant field to the modern poet; and well has he availed himself of its fertility.

The unsettled and warlike character of the times, has favoured the introduction into poetry and fiction of the wildest scenes and most romantic incidents, without the possible charge of outraging probability; while the human character, freed from those restraints which the customs of modern times from infancy impose on it, displayed its native energies, and exhibited its varied and striking peculiarities, with a force, an originality, which can only be found in an early and unsettled state of society. The superstition of this period, the witchcraft, the omen, the magic, the tests of guilt, the giant, the dwarf, the spectre, and the fairy,—the romance of modern times, but the firm belief of the middle ages, have all contributed to adorn the narratives, to heighten the interest, and to add solemn grandeur, or wild beauty, to the fiction of later bards.

The philosopher scorns all supernatural machinery, and rejoices that the days are past when whole nations trembled at the sorcerer, and paid homage to the fairy: but the lover of fiction finds in these superstitions a garden whence he gathers his brightest flowers; a mine from which he draws his richest materials; and the stern censure which some have passed on all the supernatural adjuncts of poetry, seems like rudely dashing the dew from the morning blossom, or bidding the summer rainbow vanish for ever. Perhaps no state of society, considered in all its circumstances, was ever invested with so much of poetical character, as the period distinguished by the influence of chivalry. The gallant knight pricking forth to encounter unknown

dangers and unheard of monsters, in regions where the lance had never gleamed, and the pomp of chivalry was never seen, is far better adapted for poetical purposes than any of the busy calculating characters of the present day: the eventful fortune of the judicial combat, sanctioned by ancient usage, and hallowed by religious ceremonies, affords far greater scope for description, and far deeper interest, than the lengthened speeches and technical details of a modern trial; while the ardency of feeling, the recklessness of danger, the unconquerable confidence of ultimate success, which excited the mind, and nerved the arm, of the crusader on the plain of Ascalon, or beneath the walls of Jerusalem, find in every bosom a sympathy for the heroism, though unmixed with respect for the cause. Indeed the romantic enthusiasm which impelled that vast human tide, which for nearly two centuries was unceasingly pouring the wealth, valour, and chivalry, of Europe on the shores of Palestine, alone presents more of poetical character than all the splendid victories, all the singular incidents, all the varied fortunes, of modern heroes. It is impossible not to admire that devotedness to what *they* considered the cause of God, which characterized many of the followers of the cross; which made them bid an eternal farewell to friends and country; despise hunger, thirst, and perils of every kind; and with heroism and devotion, worthy a far better cause, sing their hymn of thanksgiving in the very article of death. How admirably adapted for poetry and fiction are these eventful times and singular institutions; nor can we wonder that chivalry, and its adjuncts, have been a kind of fairy land to the poet and dramatist. Spenser, Shakspeare and Scott, beside a host of meaner names, have drawn from this romantic source their wildest scenes and brightest poetry. Even the philosophic Milton could muse with delight on tales

——“Of tourneys, and of trophies hung,
“Of forests, and enchantments drear;”——

and in his prose works recorded with enthusiasm, “the influence produced on his literary character by those lofty tales of chivalry, among which his young feet wandered.”

In that interesting country which preserved to modern Europe all that remained of ancient literature, and which formed the character of modern poetry, chivalry has been the almost unceasing theme of the finest poets, from Pulci to Tasso. In the magic numbers, and more magic colour-

ing of the romantic poets, light, order, and beauty, take place of the darkness, ignorance, and brutality, of the middle ages; chivalry presents a picture of splendid, but delusive beauty; and lawless marauders, roaming from place to place in quest of plunder, are transformed into high-minded heroes, invested with every attribute of moral and intellectual greatness. The fabled knight of poetry successfully rivals the great men of antiquity; Tancred throws Achilles far into the shade; Godfrey, in moral dignity and devotional feeling, towers far above the "pious Eneas;" while Orlando and the pass of Roncevalles (magic names in romance) excite in our bosoms an interest equal to the devoted Spartan, and the pass of Thermopylae.

A fairy creation of truth and honour, love and constancy, too bright, too ethereal, to exist, but in the mind of the poet, has been given; and the light of genius, which has shed its deceptive radiance over the thick darkness of the middle ages, has thrown a halo of truth, honour, and purity, around the character of the ideal knight, which belonged not to a barbarous age. What wonder then, that, forgetful of the real and insuperable disadvantages of this singular institution, and the rudeness, superstition, and ignorance, which it had no power to remove, many should turn from the chronicle to the romance, from the historian to the poet, and listening to his witching numbers, and gazing on his fairy creation of surpassing loveliness, value the brilliant illusions of fiction, beyond the sober light of Truth.

E. H.

The Evangelical Ministry exemplified in the Apostle Paul; a Sermon preached in Murray-street Church, New York, N. A. December 2, 1821, on the occasion of resigning his charge of his Congregation: by John M. Mason, D. D.

ACTS XX. 17—27.

"And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews; And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly; and from house to house, Testifying both to the Jews, and also to the Greeks, repentance

toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God."

NEXT to our Lord Jesus Christ, the name which figures most gloriously in the early stages of the Christian story, is that of the apostle Paul. The grandeur of his mind, his intellectual and moral magnanimity, his heroic devotion, his patience in suffering, his powerful genius, his decision, his eloquence, his zeal, shine in every page of his writings, raise the admiration and awe the spirits of his readers, and make them feel that they enter into communion with a being of a superior order. But it is not that peculiar greatness which was inseparable from every act of the man, and excites our veneration while it forbids our rivalry, that creates our deepest interest in his character. Our understandings may be penetrated with light, which has no power of warming our hearts. The most profound respect does not necessarily call forth our love. Our affections must be *won*; they cannot be *stormed*. To this principle of our nature, God has been pleased to pay particular regard, in the first heralds of the cross. However diversified their qualities and attainments—whatever be the zeal of one, the potency of argument in another, the intrepid courage of a third, that which bears the sway in all, is their loveliness. Our hearts are captivated by the same process which subdues our understandings. Nothing, for example, can be more fair and unanswerable, than when Paul closes in his argument with the subtle philosopher; nothing more terrible than when he deals out the thunders of God among the gainsayers; and nothing more exquisitely tender, than his carriage toward the timid and scrupulous disciple. If ever a man knew how to wind his way into the human soul—how to coil around him its most sacred affections—how to explore the secret place of tears, and to put in motion all its kindest sympathies, the apostle Paul was certainly that man. You know that this has always been with me a favour-

rite theme; that my heart has enlarged, my imagination brightened, and my steps have trodden upon almost fairy ground, when they have been roused and quickened by the name of Paul. But on no occasion does he loom so high, and shine so gloriously, as in the context. All his powers are concentrated; his feelings are condensed into a point; the covering is shoved aside from his breast, and you see, without disguise, the workings of his ingenuous, his upright, his mighty mind. This parting address to the elders of Ephesus well deserved a place in the holy volume; and deserves it in our best regards, in our most reverential remembrance. I propose to give you, on this occasion, an analysis of part of the apostle's discourse. You will find it to contain an account of the manner in which he discharged his ministry among the Ephesians, ver. 18—21; his extreme devotedness to the cause in which he was embarked, ver. 22—24; and his presentiment of its being the closing of his ministry; with an affectionate appeal to their consciences, and the ground of that appeal, 25—27.

I. An account of the manner in which he discharged his ministry among the Ephesians, ver. 18—21.

1. He served the Lord with all *humility of mind*. The apostles, unlike many of their pretended successors, aimed at no worldly honours, distinctions, nor titles. "Rabbi," is not to be met with in their whole vocabulary. The name of *Lords bishops* was utterly unknown to them, nor would they have thought it a meet appellation for the followers of a crucified master. Whatever be its origin or use, the spirit of the apostles disclaims it, and holds no fellowship with the temper which it is calculated to cherish. Servants of the Lord Jesus Christ, was their highest earthly designation, and rank, and glory. Paul had talents, and powers, and proficiency, which might fairly entitle him to a pre-eminence among his brethren; but the only pre-eminence which he courted was a pre-eminence in dangerous service to the glory of his Master. Let little men sigh after their rattles; it suits their capacities, it is fit for their ambition; but neither an apostle, nor an apostolic man, wishes for any more dignified style, or holy occupation, than to be known in the church as "serving the Lord." There is a consideration which weighs much with every gracious heart, and is not, cannot be easily forgotten—the immense distance between the Lord Jesus, and his most faithful servants. He, the living God; they, creatures low in the scale of

being, when compared with other creatures which "excel in strength, yet obey his commandments, hearkening to the voice of his word." "The treasure is in earthen vessels, that the excellency of the power might be of God." The angels who look, with studious anxiety, into the mysteries of redemption by Jesus Christ, would thankfully have accepted the appointment of "ambassadors" of the cross. But God has seen fit to confer that honour upon men of like passions with others; and commanded the angels to be ministering spirits. When we add, that these heralds of his truth were sinners like other men, called by divine grace out of the common condemnation, and sent to tell their fellow-sinners that "there is forgiveness with God," how august the message! how humbling to the messenger! He cannot, or ought not, to forget one single moment, that "by grace he is saved;" and the more profound and lively his sense of this truth, the more completely will he enter into the feelings of Paul, who served the Lord with all humility of mind. Could Paul need a monitor to remind him that he was once a blasphemer, and a persecutor, and injurious, that he obtained mercy because the "grace of our Lord Jesus Christ was exceeding abundant," and obtained it for this end, that in him, first, the Saviour "might show forth all long-suffering to them who should believe on him to life everlasting?" He could not open his lips to proclaim the riches of redeeming love, without at the same time exhibiting himself as a monument of that love. No wonder that his service was so strongly tinged with humility. There is nothing, my brethren, which can so humble and elevate a man's soul as a powerful experience of the love of Christ. Nor is any thing more unbecoming, more desolating to the holy character—more indicative of communion with the devil, than clerical superciliousness. Unassuming as were the apostle's manners—innocent as was his conversation—useful as was his whole life, his course was nevertheless a course of trouble. For,

2. His ministry was marked by "*many tears,*" and many "*temptations, which befell him by the lying in wait of the Jews.*" The "tears" of an apostle have upon our minds a most melting influence. Our own are disposed to mingle with them upon the bare mention of his. But, after all, what called them forth? You do not hear of his weeping before the Sanhedrim of Jerusalem—before the Roman governor, into whose presence he was brought in chains. No! *there* was a proper scene for a spirit which neither the Sanhedrim, nor

the Roman governor, in all his authority, could subdue or bow. He appeared before them less as the criminal than as the judge. His mind rose, his spirit towered, till all before him seemed to be, what indeed they were, comparatively very little men. What then could bring tears, and *many* tears, from the eyes of a man who could make governors tremble on their bench of justice? The overflowings of his own benevolent heart! When he saw how men slighted their own mercies—how they rejected, some with civil, some with contumelious air, as they do at this hour, the salvation of God, and “put away from them the words of eternal life;” having before him the perils which they encountered, and a full view of the ruin which they could not escape, his whole soul was dissolved in tenderness, and he wept his tears of bitterness over their infatuation. The terror of the Roman government could not extort from his firmness a single drop—the sight of an immortal soul, perishing in its iniquity, and pleased with its delusions, altogether unmanned him, and suffused his cheeks with tears, which in other cases would have been the sign of weakness. Objections and oppositions were not the only impediments of the apostle’s career. Many trials befell him *by the lying in wait of the Jews*. That Paul was their countryman, in whom they had prided themselves—that he was among the Pharisees, whom the nation almost idolized—that he had been their ringleader in persecuting the new religion, all passed for nothing. He was now a follower of the crucified Nazarene, and nothing but his blood would assuage their wrath. All the world over, the disciples of the Lord Jesus have been singled out as objects of ultimate violence. It is not to be wondered at in a world under the influence of him who “was a murderer from the beginning.” And if their condition is better now, it is because the Gospel has triumphed over human madness, and hath put the devil to shame. No thanks to the progress of philosophy, nor to the thing, cantly styled rational Christianity, of which the abettors have, even now, just as much, and a little more, of the persecuting devil, than it is for their interest to avow. Paul trod continually, not amidst vipers and scorpions, but, what is infinitely worse, the snares of hellish men. Every sermon furnished materials for a new conspiracy; every step a track for the bloodhounds. The cowards who shrunk from his eye, would yet venture to stab him from behind. It was only by *lying in wait*, that the Jews hoped for success. But all this was not to shake the resolution, nor alter the

conduct, of Paul. Such as the grace of the Lord Jesus made him, both the church and her adversaries always found him.

In the midst of these discouragements, nothing could arrest his zeal, nor silence his testimony: "he kept back nothing that was profitable to his Ephesian hearers." Neither the love of fame, nor the hope of gaining a party, ever called forth Paul's exertions. His anxiety was to be *useful*; popularity, at the expense of duty, had no charms for him. Wo to that preacher who makes his office subservient to the applause of his fellow-men. Whether his hearers approved or disapproved—whether his doctrines coincided with the popular prejudice, or were directly hostile to it, it was the same thing to this wise and gallant apostle. He had to do with "God, who searcheth the hearts;" human opinions dwindled away into their native insignificance before him "whose judgment is according to truth;" and therefore he kept back nothing that was profitable to those who frequented his ministry. He showed them that truth which admits of no compromise; he had but one doctrine, which he "taught publicly, and from house to house." Be he where he might, in the solemn assembly, or in the domestic circle, his instructions were the same. It is of the very nature of truth that it should be so. And it equally belongs to imposture to utter things unpleasant in public, and fitter them away in private; or to utter them in private, and suppress them in public. His discourses in the church he followed up with his explanations and applications at home. "From house to house," the apostle might be tracked upon his line of life. This passage has been used as furnishing a divine warrant, and proving a divine obligation, to what is termed parochial visitation. Highly important it is, no doubt; but men must be careful that they do not convert the sound of words into a divine warrant, and not to require bricks without straw. To prove that apostolic example establishes a precedent for imitation, we must be sure that the circumstances to which it is applied are similar. But this is far from being the case in the present instance. There are two things in which the state of the churches now differs materially from their state in primitive times. In the first place, they had inspired teachers; who could, therefore, spend the whole week in exhorting, confirming, consoling, their converts, without infringing on their preparations for the Lord's day. Our situation is quite different: close and habitual study are necessary for us. And if we cannot get

time to attend to it, our ministrations grow uninteresting, and our congregations lean. As for those men who boast of working at the loom all the week, and then acquitting themselves well on the Lord's day, I shall say nothing, but that their performances are such as might be expected from the loom; but as far as can well be conceived from the labours of a "workman who rightly divides the word of truth." In the next place, the primitive churches never permitted themselves to suffer for want of labourers. Their spiritual advancement was, in their eyes, infinitely more valuable than all the pelf which the maintenance of their ministers required. Look over the Acts of the Apostles, and be astonished at the abundance of help which the churches then enjoyed. *Our* economical plan is to make one pastor do the work which was anciently done by three or four; and the very natural consequence follows, the work is *badly* done, or the workman is sacrificed. In our own city, from the accumulation of inhabitants, and their very dispersed residences, if we were to visit as much, or any thing like it, as our people are good enough to wish, and unreasonable enough to expect, we should not have an hour left for our proper business; we could make no progress in the knowledge of the Scriptures; and not one would be able to preach a sermon worthy of a sensible man's hearing. The conclusion is almost self-evident, if congregations will stint themselves in workmen, they must have their work spoiled; and if the work be done at all, they must kill the mind or body of the workman; and sometimes both. Let them not deceive themselves. If they impose hardships which God never commanded, they must expect to go without his blessing.

The burden of Paul's preaching, whether to the Jew or Gentile, was "repentance toward God, and faith toward our Lord Jesus Christ." That their conceptions and feelings toward God were radically wrong; that these must be altered and purified; and that all their views must centre in our Lord Jesus Christ, as "the way, the truth, and the life," in order to human happiness, his word constantly declares, and the experience of men as constantly confirms. This great truth, "Christ, the wisdom of God and the power of God," flowed alike from the tongue and from the pen of Paul, and was, in fact, "the head and front of his offending," with both Jews and Gentiles. This, however, must be the substance of his testimony. And so it must be still. All who hope to win sinners unto God, and to have them as

“crowns of rejoicing” in that day, must, like Paul, “determine to know nothing save Jesus Christ, and him crucified.” And cursed with all the curses which are written in this book, be that ministry of which Christ is not the all and all. Such is a very feeble outline of the nature of Paul’s ministry. Oh happy, thrice happy, the man who nearly imitates it! We have much reason to blush and be ashamed, when we compare ourselves with this prince of preachers; and have infinite need to address to you, my Christian friends, the request of this glorious man of God, “Brethren, pray for us.”

II. We are next called to witness Paul’s extreme devotedness to the cause in which he was engaged. He was *bound in the spirit to go to Jerusalem*. The Holy Ghost put forth a constraining influence upon him to go to that city. He had often heard, and well knew, the voice—had often felt, and well understood, the impression which signified his duty to go to the metropolis of persecution. Of the general nature of the impulse, he was well assured. He knew it came from God, and could not lead him astray. This was sufficient to mark out the course of his obedience. What was to befall him at Jerusalem he could not tell; he only knew that no rest awaited him there. “The Holy Ghost witnessed, that in every city, bonds and afflictions abode him.” Go where he would, he was sure that his fidelity would be put to the severest test—sure that whoever found the Christian cause a cause of ease and comfort, it was to be no ease nor comfort to him. Well, how does the prospect affect him? He was not such a fanatic as to court pain when he might have avoided it. The school of Beccaria and Voltaire, which teaches that the severity of punishment multiplies the offence, was not then known; or, had it been known, would hardly have caught the ear of Paul. He did not dream of fitting himself for the duties of an apostle, by proclaiming war upon the principle of common sense, and the common feelings of human nature. He knew, and never shrunk from the original condition of his Master’s service. “Whoever denieth not himself, and taketh not up his cross, and followeth not after me, cannot be my disciple.” Shew me the cross, exclaimed this magnanimous man; spread out before me all the self-denials I may be called to endure: be they what they may, I must be a disciple! He did not doubt that his Lord would make all up to him in due season; “for he had respect unto the recompense of the reward.” “None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the

ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." One of the idlest of human efforts is, the attempt to frighten a man who has deliberately resolved to sacrifice his life, or to succeed in his undertaking. You have lost your hold of him. When you have threatened him with death, you have done your worst, and have no terrors left. It is then that the great commander steps on the scene, and says, "Fear not them that kill the body, and after that have no more that they can do: but I will forewarn you whom you shall fear; fear him, who, after he hath killed, hath power to destroy both soul and body in hell: yea, I say unto you, fear him." Paul entered thoroughly into this feeling: and therefore all appeals to human power and human pains,—to the axe, the gibbet, or the stake, were without effect upon him; for "he endured as seeing him who is invisible." And so, my friends, will it be with us, in proportion as our converse is with eternal realities. Reckon not, when the great trial comes, upon the strength, and courage, and nerves, which have commanded human applause, and secured human expectation. "I cannot argue for Christ," said a female martyr, "but I can burn for him." Her faith was of the same sort with the apostle's: and therefore she did not even count her life dear unto herself, that she might finish her course with joy." My brethren, how could you, the best, the most resolute of you all, abide this test of the apostolic or female martyr? I do not say, that in a life of ease and comfort, which God has vouchsafed to you, you are called to exercise the grace of martyrdom: but I do say, that if upon your deliberate choice, your preference lean to any thing else than our Lord Jesus Christ, you have nothing to expect but that he will cast you out of his kingdom. The apostle was always practical; *i. e.* he never preached Christian duties, or painted Christian trials, without a reference to the possibility of his being called to the performance of the one, or to the endurance of the other. He now felt all the considerations from both press hard upon him. One of his sweet enjoyments arose from the presence and sympathy of his fellow-christians. He found that this was to be interrupted—to be closed: and that drew from him, in the

III. Place, his presentiment of the present being the last opportunity of converse with his Ephesian friends. "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more!"

There is a relation, and a tenderness of relation, produced

between a people and the instrument of their spiritual blessings, which nothing on earth can equal. Something which identifies him with all their affections, and which they cannot easily transfer: something which creates a soothing pillow for him in every bosom; and for which every exchange is little better than a pillow of thorns. On this subject it is impossible for me to enlarge: could I summon up apathy enough, your own feelings would not endure it. Let me, therefore, rather invite you away from this touching theme to Paul's appeal to the consciences of his hearers. Thus runs its terrible, but affectionate language: "Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you the whole counsel of God." There is a most awful trust committed by the Lord Jesus to his ministering servants. It is nothing less than the *blood of men*. Oh that they felt this trust more than they sometimes do! You would not see the pulpit converted into a stage for the display of human ingenuity, or perverted to the display of human vanity. These things are lighter than a feather, and lose all their importance in the eyes of a man who remembers that he has an account to settle with God *for blood*; and that he knows not the moment when his account may be demanded. It is observable, and ought to sink deep into your hearts, and especially into the heart of every preacher of the Gospel, that Paul accounted himself pure from the blood of men, because he had not concealed from them any part of God's truth. He knew not that policy by which some pulpits have been disgraced, of deferring the declaration of the *whole* truth to a more convenient season. As if the native enmity of the heart were to be softened by delay—as if it could be reduced by any thing but by the truth itself—as if men ever found their audiences more tractable by this kind of forbearance; or were themselves more instrumental in bringing sinners to God; or had the answer of a good conscience more complete in their own bosoms. God, my friends, knows infinitely better than we, what truths are suited to our circumstances, and has revealed them in his book; and accursed be that prudence which suggests the propriety of suppressing any one of them. If there is one trait of a faithful minister more obvious than another, it is this, that he is not afraid nor ashamed to say what God has said before him in his word.

Here, my beloved friends, is a breathing place for every honest messenger of God's truth: may I be permitted to say,

that I feel it to be so to myself? When the ministry of Paul is the subject, blushes and tears become the sense which I cannot but perceive of the immense disparity. But in this particular, I can stand even in the presence of God, and can say, that in so far as he has been pleased to enlighten me, I have never shunned to declare his *whole* counsel. You know that, in this matter, I have not "sought glory of men"—have not made their applause, not even your applause, how respectable soever, my object—have never baulked a truth, however unpopular; nor ever asked if it were acceptable or not. It has always been enough for me to have the word of God on my side. And when that has been clear, you cannot forget how frequently, nay, how habitually, you have been turned over to his tribunal. On this ground do I stand in this awful day of my life. Bear witness against me, if I have not told you the truth. Very feebly, I own; very imperfectly, I do confess; but corruptly never. And, O my friends, remember that you have a heavy account to render, an account for blood, for your *own blood*. I call heaven and earth, and your own consciences, to witness against you this day, that if you perish, "your blood will be upon your own heads, I am clean." With this cheering, but melancholy assurance, I close my ministry among you. Yet let me say, are there any of you, to whom that ministry has been sanctified? Bless the Father of mercies; and do not waste your anxieties upon the worthless instrument. "Look unto Jesus, the author and finisher of your faith, to complete in you all the good pleasure of his goodness," till he bring you to his kingdom, shouting "grace, grace!" Are there none here, and those whom we respect and love for their amiable and social qualities, yet who never knew what it is to love the Lord Jesus Christ? To whom his truth, proclaimed day after day, has been like water poured into a sieve; all "spilled on the ground, and not gathered up." Let me say to you, my friends, perhaps it is the last time, the day of your reckoning cometh; and you will find that the things so lightly esteemed by you are not forgotten by your God. Who of you would escape going down to the pit? Who would not? Then hear, and hear it again, and hear it as for eternity—"There is forgiveness with God!" The doors of his mercy are not closed! The very chief of sinners may yet find acceptance with him through his dear Son. "Who-soever will, let him take of the water of life *freely*;" yes, **FREELY**; with all the welcome of God's authority, and all

the riches of God's bounty, **FREELY**, "so iniquity shall not be his ruin."

It may be expected that on this occasion I should deliver my thoughts concerning the person who is to take my place, and concerning your own part in the selection. How unfit I am for the discharge of these duties, I abundantly feel; and particularly how much easier it is to tell you what you should *not* do, than what you *should*. Yet, such as I have, give I unto you; and in that name which you should never hear quoted with lightness or irreverence—the name of Jesus.

I trust you will not choose a *vain* man, who occupies the pulpit more to display himself, than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy; a poor sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him with a mixture of dislike, of shame, and of horror: and while his Judge, before whom he is shortly to appear, regards him with a frown, of which the interpretation is, "Ill done! thou bad and faithless servant; enter thou not into the joy of thy Lord!"

2. Do not choose a *showy* man. Many of these men there are who have only *outside*. You will be as sick of him at last, as you were enamoured of him at first. You will speedily find that he cannot instruct nor edify you; and will be heartily tired of seeing him show himself.

3. Do not choose a man who always preaches upon insulated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be, to banish a taste for the word of God, and to substitute the preacher in its place. You have been accustomed to hear that word preached to you in its connexion. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion, I can assure you, that, while it is of all exercises the most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this peculiar advantage, that in going regularly through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion; and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals.

4. Do not choose a man of *dubious* principles. The truth of God was given to be *proclaimed*, not suppressed. It is a "city set on a hill"—a light which must shine, not be

smothered under a bushel. When I hear of a man's preaching for years together in such a manner that his most attentive and intelligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a *traitor*. His business is to preach Christ; and not to treat the Gospel as if it were a bundle of mere negations: and see his hearers sink down, one after another, in death, uninstructed, unwarned, unprepared, through his negligence: and himself following them with all the "deep damnation" of their blood upon his soul! Oh! it is inconceivably fearful!

5. Above all things it is devoutly to be hoped, that you will never invite to the "care of your souls," a man who cares nothing about them. I mean, more particularly, for I would not be misunderstood, a man who belongs to that rank of traitors who miscall themselves "rational Christians." Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion, and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. Though I would not slander the devil: he promotes his work, as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe—what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place. The pretences of these men to kindness, and candour, and love, are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best. Come not near their ice, never to be melted but in that fire which shall not be quenched. This pulpit, this church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue, which are not moved by his honour.

I cannot better describe the character of a profitable ministry than is done to my hand in a work too little known, *The Directory for Public Worship*, under the head *Of the Preaching of the Word*. "Ordinarily, the subject of his sermon is to be some text of Scripture, holding forth some principle or head of religion, or suitable to some special

occasion ; or he may go on in some chapter, psalm, or book of the Holy Scripture, as he shall see fit. Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place, or general sentence of Scripture. If the text be long (as in histories or parables it sometimes must be,) let him give a brief sum of it ; if short, a paraphrase thereof, if need be : in both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrine which he is to raise from it. In analyzing and dividing his text, he is to regard more the order of matter than of words : and neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art. In raising doctrines from the text, his care ought to be, *First*, That the matter be the truth of God. *Secondly*, That it be a truth contained in or grounded on that text, that the hearers may discern how God teacheth it from thence. *Thirdly*, That he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers. The doctrine is to be expressed in plain terms ; or, if any thing in it need explication, it is to be opened, and the consequence also from the text cleared. The parallel places of Scripture confirming the doctrine are rather to be plain and pertinent than many, and (if need be) somewhat insisted upon, and applied to the purpose in hand. The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight. If any doubt, obvious from Scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote edification. He is not to rest in general doctrine, although ever so much cleared and confirmed, but to bring it home to special use, by application to his hearers ; which, although it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant ; yet he is to endeavour to perform it in such a manner that his auditors may feel the word of God to be quick and powerful,

and a discerner of the thoughts and intents of the heart; and that, if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God. In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places of Scripture, or from the nature of that commonplace in divinity, whereof that truth is a branch. In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily: but, if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections. In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them. In dehortation, reprehension, and public admonition (which require special wisdom) let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also show the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it. In applying comfort, whether general against all temptations, or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary. But the servant of Christ, whatever his method be, is to perform his whole ministry. *Painfully*, not doing the work of the Lord negligently. *Plainly*, that the weakest may understand; delivering the truth not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words; sparingly citing sentences of ecclesiastical, or other human writers, ancient or modern, be they ever so elegant. *Faithfully*, looking at the honour of Christ, the conversion, edification, and salvation of the people, not at his own gain or glory; keeping nothing back which may promote those holy ends; giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest, in their sins. *Wisely*, framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail; showing all due respect to each man's person and place, and not mixing his

own passion or bitterness. *Gravely*, as becometh the word of God; shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his ministry. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And, as taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ: and walking before his flock as an example to them in it; earnestly, both in private and public, recommending his labours to the blessing of God, and watchfully looking to himself, and the flock whereof the Lord hath made him overseer: so shall the doctrine of truth be preserved uncorrupt, many souls be converted and built up, and himself receive manifold comforts of his labours even in this life, and afterward the crown of glory laid up for him in the world to come."

After all, be it never forgotten, that it is the Lord Jesus himself who must send you a pastor after his own heart. The ministry of the word is his ascension-gift; and if there is one thing more than other for which he will be inquired of by his church, this is the important thing. Then look up to him for the Holy Spirit, as the "spirit of grace and of supplication." Pray for the effusion of his heavenly grace. Pray in secret, in private, and in public—in your closets, in your families, in your social meetings, after such form as you may find most suitable to your circumstances; be instant in your entreaties to the throne of grace, and give the Hearer of prayer no rest, till he hear you from his holy heaven, and grant you the hallowed desires of your hearts.

And now, my dear friends, the moment of so much trembling anxiety, of which you and I have turned away from the sight—the moment of severance is come. Yet in the midst of those agitations which it excites, there are two considerations which comfort and soothe my spirit—

1. I leave you in peace.—During the whole course of my ministration among you, it is my happiness to be conscious that there has been no strife between us. Never has there been any misunderstanding between my people and myself: Harmony unbroken has marked my intercourse with them all. Between officers, and private Christians, and myself, not a shadow of collision has ever occurred. I part with you without one unkind feeling. Many infirmities have you borne with: and for the affectionate regards of so many years' continuance, I return this day, all that is in my power,

the thanks of a grateful heart, which assuredly do not proceed from feigned lips. Now, my beloved friends, for a recompense of the same, go on cultivating the unity of the Spirit in the bond of peace. Take care that the election of a new pastor do not become a source of contention and heart-burnings. "Pray for the peace of your Jerusalem: They shall prosper that love her. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good. And may the God of peace, that brought again from the dead the Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect to do his will, stablish, strengthen, settle you."

2. The second consolatory thought is, that the Lord Jesus is the living head, the centre of union, to all his people. Their souls are bound up with him in the same bundle of life. Nothing, my Christian friends, can ever part us from him. "What shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Well, then, though far asunder we shall be still united: we remove not one hair's breadth from the mercy-seat. There I shall meet you, and remember you. There do you also remember me. We may be abundantly happy in the light of his countenance. Ever bear in mind that the Disposer of our lot is the Saviour of our souls.

A word to the young people of my charge shall finish my discourse. My dear young friends, you are the hope of the church; "your fathers, where are they? and the prophets, do they live for ever?" Older Christians must be gathered to their rest, and you must occupy their place. That terrible deposit, THE TRUTH OF GOD, must come into your hands. Ask your souls, how you will receive it. The Lord Jesus has powerful claims on you. You were early dedicated to his name, and cast upon his providence.

Accept this little bracelet as a token
of my love and affection for you
and as a reminder of the days
when we were together and
happy. I hope you will like
it and wear it with pleasure.
I am, my dear, ever your
affectionate husband,
John Smith

My dear wife,
I received your letter of the
10th and was glad to hear
from you. I am well and
hope this finds you the same.
I am, my dear, ever your
affectionate husband,
John Smith

Engraved for the Investigator, from a Collection of Autographs, in the possession
of the Hon. Secy. of the Interior, Washington, D.C.

This hand has poured out upon most of you the symbol of consecration to the fear, the love, and the service of God. The oath of his covenant is on your souls. Have your consciences felt the power of its obligation? My ministry, which for more than eleven years I have discharged among you, is at an end; but not so the consequences. The good Lord knows with what fidelity and what success my labours have been attended. The hour is not far distant when I must deliver up my account, and you must deliver up yours. O, to deliver them up with joy! Thou blessed and heavenly Judge, shall I stand before thy seat, charged with any of their blood? Shall they stand before it charged with their own? Shall all the offers of thy mercy, all the pathos of thy sufferings, all thine inimitable patience, and all thy marvellous love, have been preached to them in vain? Shall there be any here who does not more certainly turn his back upon the closed doors of this house of prayer, than he does upon the last, lingering offer of thy salvation? The thought is too overwhelming. Pardon me, my friends. —I can no more.

ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

(Copied from a Collection of Autographs, in the Possession of the Rev. Thomas Raffles, LL.D., of Liverpool.)

VI. FROM THE REV. OLIVER HEYWOOD TO THE REV. THOMAS JOLLIE.

Reverend }
and dear } Brother,

June 12, 1700.

YOUR letter by your maid I received yesterday, am glad to hear from you, but sorry for your bodily infirmity, and desire to sympathize with you, god will gradually wear us from and weary us out of the world that heaven may be more welcom, that zeal which drives, or that love which draws us, to god, makes us meet for heaven. I am heartily sorry for that unhappy fraction amongst our friends in Craven, a sad comment upon the 3d of James—*tantane animis caelestibus iræ!* that, with the like in some other places, bodes ill to the nation, and our liberty and if my ink, or breath, or blood would afford a plaistre, I should

rejoyce, for they have been, and are dear to me, but what can man doe? I am very jealous that Mr. K hath misse it various ways, and he must either seriously repent; and solemnly declare in a publick professed way, or he cannot expect that either god or man will be reconciled to him: Sin will bring shame, and shaming ourselves is the best fruit of it. I purpose (if the Lord will) to write home to him, to which I have some peculiar obligations: I am glad you have so far concern'd yourself in this affair, and have been faithfull to him and them, and that he shews any relentings, but thats not enough; them that sin, rebuke before all, 1 Tim. 3. 20: especially preachers: and I think a time of probation of the truth of Repentance may be fit: I am troubled for his prejudices ag^t you, and silence to your letters: I am far from palliating, extenuating, or excusing any ones faults, *iracundia in laicis iracundia sunt in clericis Blasphemia*; yet its frequently observed that when men begin to draw up Articles they oft run far back, make worse constructions of tollerable actions, aggravate things to the height; new prejudices are raised, fomented, severall will bring stories out of ill intents, and desire to perpetuate dissensions: I wish there had been more caution and moderation used by our Christian brethren, had they advised with some of us at first before matters came to this head and height who knows but much scandall had been prevented? and yet for all this if both sides would lay aside bitterness, and quietly state their case, methinks something might be done by the ministers of Christ at a distance, for I must confesse I am not capable of reaching them or conversing personally with them; nor is it fit for them to come, but some proposals of generall termes of accommodation subscribed by 3 or 4 of us, and presented to them, might make an experiment, how far that may goe before there be a totall rupture, for I should be sorry Dr. Stillingfleet should be a true prophet 20 years; let the dissentres alone and they will destroy themselves; that war with its authority as much as their Apocalyptical courts: you that live nearer may have some opportunity to help them, and the deference they have for your person, gifts, gravity, age and graces, is as likely to put an end to the matter as any I know; and I shall contribute the best assistance that lyes within my power, if you or they shall signify what procedure is made therein, and methinks there seemes some necessity of their uniting, upon severall considerations, but I cannot inlarge, however I must make

it matter of my poor prayers, that the god of all grace would humble and soften their hearts, that they may walk in the fear of the Lord, and comfort of the Holy ghost may be edified.—Dear Brother, we have not many steps to our father's house; where our soules shall unanimously sing the song of Moses and the Lamb, with our godly friends and brethren, now

at rest, where he longs to be who is

your endeared anciently obliged

brother,

OL. HEYWOOD.

Accept this little treatise as a viand.

VII. FROM JOHN THORNTON, ESQ. TO THE REV. WILLIAM ARMITAGE, OF CHESTER.

1775

Feb: 10

Sent to Mr Thomas Jones in Chester

From the Swan with two necks Lad Lane.—

30 Hymns

24 Omicron

40 Alleines admonition

6 Mr Ewen on the Typea

2 Burgess with Omicron

2 Weaving spiritualized

2 Dorney's Contemplations

1 Edwards on redemption

1 Gilpin on Satan's temptations.—

Chapman 21st Feb^r 1775.

DEAR SIR,

I HAVE to thank you for your acceptable favor of the 16th Nov^r & to acquaint you that I have sent the above Books directed to Mr. Jones which I hope may be useful to you, pray desire him to acquaint me the Charge of Carriage which he will pay & I will return it him by Mr. Jewson or as he directs when I know the amount I trust the Lord will continue to shine upon your labours & that many will be brought home to the great Bishop of souls, I have endeavoured to persuade Mr. Edwards of Leeds to pay you a visit & give you any assistance he can as I don't know a more sagacious worthy Minister for such a business if he can make it convenient to get so far from his people & I dare say you will be happy in his Comp^y our friend, Mr. Venn is well in body & Soul he is now on a Journey into Wiltshire to attend Mr. Vanns Mother to the grave who died last Week. I told him of your remembrance of him & he is not unmindful of you he has experienced a

blessing & is I trust since his Removal been much moulded into the true Gospel humbling & reviving Spirit, as humbly dependant on the Lord only, as M^r Jones wished for some Book on Satan's temptations I have sent the best I know of, which I would not recommend to the perusal of weak Christians, as you'll find it will raise the Devil instead of laying him wth many, & it is best not to fight the Enemy till he comes of himself, & yourself & any sagacious established Disciples can study what is needful & use it as you find occasion, my chief view in desiring M^r Edwards to visit you is to help you in any of these matters by informing you of his repeated long experience in whatever may be embarrassing. I have seen Capt. Scott but once since he came to Town & he was well when he called of me, I ramble very little from home as I find Closet devotion reading & praying over the Word & close self examination with watchfulness, much more profitable than much hearing. I have a Church at Camberwell near me where I put in the Rev^d M^r Bentley as Vicar who I hear twice on Sunday & twice in the week beside & I rarely hear any other from Week end to Year end & when I do it is seldom indeed that I don't lose thereby, except about once a Year that I Visit Yilling & Helmsley, the account you gave me of the work with you, I was refreshed With, as soon as you see any wildnesses check them sharply and firmly in the first few instances & you will save yourself much trouble & vexation grace if genuine is ever humbling & the counterfeit puffeth up, if Men are full of themselves of the peculiar favor shewn them & are talking of the Minister or means only they are seldom if ever in the right way & there is as much pride oft in the pronouncing oneself vile as in self Commendation, such are wilful & not meek as a little Child, may the Lord keep us & all that are dear to us from Every Snare & enable us to watch, that to avoid one rock we run not on another. We cannot be too watchful over our own Spirits & mind that we are actuated by a Spirit of love for God is love. It is a great blessing to be kept by Almighty power in a loving Spirit, to be interested in the prayers of all God's Saints, the invaluable efficacy of whose intercession for us, separating Mountains; & vast distance of space is no hindrance or impediment; by such intercessions we are no doubt often refreshed from the living Fountain, this is to sit in heavenly places in X^t Jesus—to enjoy the Communion of Saints & truly partake of the fellowship of the

blessed. Herein we mutually bear each others burdens, rejoice with them that rejoice & weep with them that weep, these are acts of Charity in w^{ch} the poor may be equally liberal with the rich. These are some of the privileges of all Believers as Sons of God beloved of the Father for Xts sake and influenced by the Spirit of holiness, the true Comforter of all Zions Mourners. This we share in common as the fruit of his purchase who hath enriched us with heavenly treasures in Xt Jesus. Prayers Sympathetically put up unto the Man of Sorrows who is acquainted with grief meets no doubt wth a kind reception seeing he ever liveth at the right hand of the Majesty on high, expecting till all the Enemies of his Church be made his footstool, & the Nations of this World become the Kingdoms of God & of his Christ. For this end was the Captain made perfect through sufferings that he might be a merciful high Priest. His word & promise stand sure that they who ask shall receive, & that they who call on the Name of the Lord shall be saved. And if these promises relating to Individuals shall thro the Spirit avail to conquest how much more the united prayers of many Sons Shall thro the same spirit pull down the strong Holds of Satan, & demolish principalities & powers & spiritual wickedness in high Places. Satan's Watch Word is divide & devour, if once he can separate us from the fold & withdraw us from the Shepherd's Tents, his work is half done. But Christ's Watch Word is Unite and Conquer. While we keep in the paths of duty we are in the way of safety. While we obey his Commandment, we fulfil the Royal Law of love & draw down the blessing of Heaven on ourselves & them that are Fellow Heirs with us of that glory that shall be revealed. Remember me to Mr Jones and believe me

Yours affectionately
John Thornton

The Revd Mr Wm Armitage
Chester

A Single Letter

Reflections written by John Bradford the Martyr, on the blank leaves of his New Testament.

[Continued from Vol. III. p. 31.]

God will never destroy any that is not his enemy, but none is his enemy that would be his friend, that is, that would amend, and do desire to do his will; whensoever therefore thou dost see in thyself a will consenting to God's will and lusting to do it, never think that the plague poured out upon thee is to thy destruction, but to thy correction and weal.

This is the treasure of godly men, which the world is very ignorant of, namely, that all *corporeul evil* happens to the good and weal of God's elect. Item, that God is then nearest when he seemeth to be furthest; also then he is most merciful and a sweet saviour, when he seemeth to be most wrath and to destroy, moreover that we then have eternal righteousness which we look for by hope as a most certain possession when we feel terror of sin and death. Item, then we are lords of all things when we be most wanting, as having nothing and yet possessing all things.

As Moses lifting up his hands, the Israelites prevailed against the Amalekites; even so our souls, lifting up their hands to God in earnest prayer, we shall prevail against our enemies; but as it was needful for Moses to have his arms under propped, so have we need of perseverance: now perseverance is the true and proper daughter of Faith, which faith is not without confession, as David and Paul doth witness, when they say they believed, and therefore did they speak, making speaking the demonstration of believing; and therefore Paul also when he saith, that the belief of the heart and confession of the mouth doth justify and save thereby, shewing that saving faith is not without confession, and that in the very mouth, much more than in the life—the which confession is, that very many now a-day do want, not daring once to speak (for) fear of losing that which they shall leave, will they, nill they, at the length; easily we may see that they want Faith also, and so are in danger to the wrath of God, which abideth upon them that believe not, that is upon such as confess not the truth for fear of the wrath of the magistrate, which because they would avoid, they fall to God's wrath, which is horrible.

JOH. BRADFORD.

R E V I E W.

A Sketch of the State of Ireland, past and present. A new edition, revised by the Author. London, Murray, 1822, 8vo. pp. 76.

Remarks on the present State of Ireland; with hints for ameliorating the condition, and promoting the education and moral improvement of the Peasantry of that country. The result of a visit during the Summer and Autumn of 1821. By Robert Steven. London, Smith and Elder, 1822, 8vo. pp. 94.

WITH higher objects constantly before us than those which the differences of parties—the opposite views of men in power, and men out of it—can supply, we never enter on the discussion of the politics of the day, by choice. There are, however, questions of vital importance to the moral interests and well-being of our country, from which we are so far from shrinking, as to feel anxious to consider them in all their bearings; and promptly and fearlessly to give expression to the opinions which that consideration may induce us to adopt. Of these questions, few, occurring in our times, have been more momentous, than the causes of the present alarming state of Ireland, and the measures which should be resorted to for restoring tranquillity to her divided population. These causes are many, deep-rooted, and difficult to remove; yet removed they must be, by a firm, though a prudent hand, or the present condition of the country will be enviable, in comparison with the future. In the enlightened statesman, to whom, humanly speaking, her destiny seems, at present, to be confided, we have the greatest confidence; but it will require the prompt and vigorous exertions of his superior political sagacity, or the fairest opportunity which has for a long time presented itself for the salvation of Ireland, will be lost—and lost, we fear, for ever. These may be thought bold sentiments, but they are advised ones; and he who, at this crisis, talks of half measures, and a vacillating and trimming policy, for the cure of an evil whose existence no one is stupid or hardy enough to deny, may have the welfare of that long-neglected country at heart, but has nothing—no, not a solitary idea—for promoting it, in his head.

In politics, as in physic, there are but too many quacks,

who having but one nostrum for all diseases, suppose that those diseases, diverse as may be their symptoms and effects, have but one origin. Hence, without reference to the peculiar complexion of their government, or the various characters of their governors, the one containing in itself the seeds of its dissolution, which the other precipitated, though it could not occasion, the growth of luxury has been considered a sufficient solution of the causes of the decline and fall of all empires and all states, from the beginning, as, with these lazy and short-sighted inquirers, it will be, to the end of time. On this absurd but convenient principle,—because the history of Ireland, almost as unfortunate in her annalists as in the events which they record, presents, as its prominent feature, a series of religious dissensions, frequent in their recurrence, and fearful in their details,—it has been taken for granted, with but too common a consent, that we need search no further for the main, indeed for the only spring of those disturbances, which for centuries at least, have kept the great mass of her population all but stationary in ignorance and wretchedness, whilst knowledge and civilization have marched, with most rapid strides, over all the nations which surround her. Nor is this a vulgar, or mere theoretical error; it has, with scarce an interval or exception, been the lawgiver in our senates, and guided but too universally the measures even of the most illustrious of our statesmen. Catholic oppression, under the four last of our Tudors, the three first of the Stuarts, William, Anne, and the first and second of the Georges, proceeded not, however, upon more erroneous principles of policy, upon a more thorough ignorance of the real state of Ireland, and the causes of her distress, than does the outcry for Catholic emancipation, as the sole means of saving her from impending ruin, in the days in which we live.

That religion had nothing whatever to do with the original inquietudes in Ireland, every one must be satisfied, who reads the pages of authentic history for information, not to distort its facts to the support of his own preconceived opinions and prejudices, which he wishes to fortify, not to be removed. Protestant England holds, it must be remembered, Catholic Ireland, in right of a conquest originally made under the sanction of a papal bull: and of the pretended patrimony of St. Peter *in partibus infidelium*—for it was as infidels and heretics that the poor Irish were handed over by the head of Christ's church on earth to the tender mercies of our second Henry's sword—it is certain, that for a long

period after its acquisition, no part was ever more completely governed as a conquered land. For three hundred and sixty years, the religion of the conquerors and the conquered was the same; it would therefore be the very suicide of intellect to maintain that, down to the rejection of the Pope's supremacy by Henry the Eighth in 1553, theological differences could even mingle with the causes of those continued, violent, and sanguinary commotions, from which in some one or other of her provinces, Ireland was scarcely ever free. These commotions were the struggles of a high-spirited people for the independence which was their birth-right; their indignant, but ineffectual efforts to shake off a yoke, hated because it was foreign—insupportable because it would have been difficult even for Eastern despots, or lawless marauders, to render it more oppressive. Not only were her princes driven from the possessions of their ancestors and the land of their fathers, but the very language of the people was proscribed by the laws of their conquerors; whose every institution and movement evinced an intention as fixed, as plain, as it was impolitic, to force their new and unwilling subjects, whom gentler means might have won to their alliance, to forget that their country had ever held a place amongst the independent nations of the earth. That this was the case, the rebellions of the native chiefs and their followers, even in later times, effectually prove. So little did the polemical distinctions of their church enter into the regulation of their risings, or the measure of their resistance, that not one of their chieftains refused to acknowledge the supremacy of Henry the Eighth, in the church as in the state, though the former acknowledgment at least was contrary to the first, and very fundamental principles of the Romish faith. The reign of Edward the Sixth, the great æra of our Reformation, was the most peaceful that Ireland ever knew; whilst that of his sister Mary, the most bigoted of Catholics, was as stormy as it well could be, from the insurrections against her authority of those very Catholics, who had lived in comparative peace and quiet under the milder civil domination of her heretical predecessors. If the reign of Elizabeth was fruitful in rebellions and intestine wars, it was so because it was fruitful in rapacious and unjustifiable forfeitures, and marked by a regularly organized plan of dispossessing all the Irish of the inheritance of their fathers, to enrich the favourites and the minions of the virgin queen. Modern historians of Ireland—if indeed it is not a prostitution of the term to apply it to mere partizans

who care nothing for the truth of history, if it accords not with their views—represent, indeed, all the disturbances of these times to have originated with the restless zeal of Catholics, who in fact had so little of the zealot in their composition, as to have expressed their readiness to adopt any form of faith which commissioners nominated for the purpose might direct. But let the representation of the Irish council to the English ministry at once refute these misrepresentations, and give their true character to all the insurrections of that country, from first to last; and that character briefly is—“universal Irish rebellions, to shake off all English government.” If they want further evidence of the fact, we refer to the perpetual contests of the Irish Catholics within the pale, with the Irish Catholics without—the English settlers and their descendants, (for such the former were,) with the chiefs and their followers of the old Milesian race. It was still an interminable warfare between the love of independence, and the iron hand of oppression; a struggle for existence on the one hand, and plunder on the other; a war of extermination, from national feuds and the recollection of accumulated wrongs, not from religious bigotry, or for the establishment of any particular creed, dogma, or rule of faith. The Pope had no more to do with these insurrections than the Chan of Tartary. There were grounds, and, though Englishmen, we will add, there was then justification enough for them, without the assistance of the bulls or the thundering anathemas of the Vatican. They were employed more advantageously for the views of the Papal court, than in fomenting discord in a country, so exclusively occupied in civil war, that Catholics led on the armies of a Protestant monarch to butcher their fellow Catholics, and were ennobled for their services in so heretical a cause; whilst even their priesthood furnished the most active spies of her government.

When James the First illiberally and impolitically forbade the celebration of the mass, we admit indeed, that the Catholics of the pale for the first time united with those without, in determined opposition to an arbitrary encroachment on the rights of their conscience; and that from this period religious zeal did, through the misconduct of the Protestants, mingle with the deep-rooted antipathy of the native Irish to their English rulers, though it still was, and ever continued, a subsidiary, not the main spring of their disquietude. Often was it the pretext, never—no not even in the great rebellion—was it the moving cause of their insurrections. These were, oppressive misgovernment; the con-

confiscation and re-confiscation of their lands, on pretences the most ridiculous and unjust :—these were, a love of independence, attachment to their native chiefs strengthening as their fortunes fell, and a correspondent hatred of foreign domination, still. Hence, at the commencement of those horrid scenes of blood at which we have but this moment glanced, and wish to do no more, reflecting as they do equal disgrace upon Protestants and Catholics—and it was the former, it must be remembered, upon the testimony of Lord Clarendon their friend, who first massacred by thousands their fellow-creatures in cool blood—the Catholics of the pale offered to bear arms against the insurgent Catholics without, whose ranks they were ultimately driven to join, by the foolish and wicked threats of their rulers to exterminate their faith. The time, we rejoice, has long since gone by, when the reflections to which this rapid view of the past history of Ireland will give rise, might be dangerous; and that, we hope, has arrived in which they may be useful. We wish not to dwell on the past and irreparable wrongs of a generous, a high-spirited, but an ill-governed nation, further than may be necessary, from that which has been done, to gather lessons of wisdom in what remains for us to do. We shall not longer delay, therefore, entering on the discussion of the causes and remedies of the existing distresses of Ireland, than by confirming our outline of her former condition, by the following animated sketches from the first of the pamphlets placed at the head of this article, which has been attributed, we believe most correctly, to Mr. Croker's pen, in whose language, rather than in our own, we gladly complete, also, this preliminary view.

“From the date of the English establishment in Ireland, first effected, afterwards extended, finally secured, by domestic treachery and the foreign sword, there was, till the last century, no civil government! The king's deputies, and the deputies of the deputies, were strangers and soldiers, needy and tyrannical; their duty, conquest; their reward, plunder; their residence, an encampment; their administration, a campaign! The capital and a small neighbourhood, emphatically called the *English PALE*, acknowledged the theoretic existence, but enjoyed not the practical benefit, of laws. As the superior arms or arts of the settlers changed turbulent neighbours into rebellious subjects, the PALE was enlarged; but they had no laws to dispense, no civilization to communicate. I will not wade through the blood of a continual rebellion and intermittent massacres, nor through recriminations nearly as odious, and retaliations quite as bloody. Prized should the land be, every foot of which has

been fought; and fertile the country, manured by the indiscriminate slaughter of her sons and her step-sons! Suffice it to say, the riotous discontent of the half-subdued drew down the suspicious severity of the half-established, and this protracted and barbarous struggle effected by degrees the degradation of both.

“We pass over the alternate ravages of Charles and Cromwell, to arrive at the almost Theban contest of James and William—the lawful, but intolerant and intolerable possessor of the throne, and the unamiable, but the enlightened and necessary instrument of his expulsion. Of the Irish, there had been no Religious *Reformation*; illiterate, they could not find their own way; and poor, they had little to tempt the missionaries of Henry the VIIIth: all, therefore, in Ireland, that was Irish, was Papist; almost all that was English, was Protestant. James was a Papist and William a politician, much more than they were Christians. The blind devotion of the former recommended him to the love and loyalty of the natives, while it exposed him to the fear and enmity of the settlers. Hence a war, perhaps not yet concluded; and feuds, confessed to be unextinguished. Offended, neglected, and despised by their respective princes, the two parties evinced a generous attachment to their fortunes. But the greater merit is here with the adherents of James. He, to insult and neglect of his followers, added weakness, and meanness, and cruelty, and cowardice, and defeat; while William---though the friend only of Holland, and the enemy of Ireland---was a conqueror and a hero, had won three kingdoms, and deserved to win them. Between such men, it was not fortune that decided; the courage of James fled at the battle of the Boyne, and even his hopes expired in the treaty of Limerick. By conquest and by capitulation, the triumph of William was complete; as complete, at least, as he desired. Ireland indeed was not tranquillized, but his throne was secured. With war enough at home, she had none to invade the shores of her neighbour. William seized her as an outwork of England, as he took Namur for the safety of Holland.

“But though James had abandoned the Irish, the Irish had not abandoned James: against his undisturbed predecessors, they had maintained desultory but implacable war; to him, expelled and outlawed, they exhibited, as were their character and custom, a perverse loyalty—like their perverse rebellion—blind to its object, and atrocious in its measures. While James and his power lingered in Ireland, he assembled a pseudo-parliament. He had chosen the members; he chose the measures—1st, the act of repeal, justifying all rebellion, breaking all faith: 2d, the act of attainder, proscribing thousands by name, and millions by inference: 3d, the act for liberty of conscience, licence to the papists, hardship to the reformed. The whole closed with the subversion of established institutions, dilapidation of churches, spoliation of bishoprics, denunciation, plunder, and oppression of the whole Protestant community. From the Papist, thus lately tyrannical, now subdued,

the Protestant thought it justifiable to subtract all power. Obsolete penalties were revived, and new restraint enacted—of their ambition from the senate, their partiality from the magistracy, their force from the field:—that influence, often misused, should not be regained, possessions were forfeited, acquisitions forbidden;—that disaffection, as it was natural, should be impotent, weapons of offence were stricken from their hands, and the means of resistance removed, as its causes were multiplied. The retaliation was complete; not so its justification. William had ratified the articles of Limerick, and broke them;—a policy useful to him and his near successors, fatal to us; ensuring temporary tranquillity, and lasting dissension. Contempt would have extinguished the Popish superstition, proscription has perpetuated it.” [pp. 3—7.]

“Where the warfare of the nations ceased, that of their *Parliaments* began: the English to assume new, or to assert ancient superiority; the Irish to deny the latter, and to resist both.—A supremacy more complete than she dared to claim as of right, England now established by *influence*—a courteous name for profligacy on one side, and prostitution on the other. Hence a degraded population, a hireling aristocracy; a corrupt government; hence the low intrigues, meanness, and misery, of three generations. From the reign of William to that of George the III.—a long pause in the annals of our turbulence—during two jacobite invasions, while half England was hesitating, and Scotland had treasonably decided between the Protestant prince and Popish pretender, Ireland was tranquil; in allegiance sullen, perhaps, but unbroken. But this is all the historian has to tell; the rest was the squabble of petty pretenders to power, unimportant even in its day, contemptible in ours; youth became age, and age sank into the grave in silence and ignorance: for our glory nothing was achieved, for our improvement nothing attempted: almost a century is almost blank.” [pp. 8, 9.]

The temporary independence of Ireland, achieved mainly by the extraordinary exertions of the flower of her orators; though not the best of her statesmen, who, in the language of the sweetest of her poets, “sat by its cradle and followed its hearse”—the disastrous Rebellion of 1798, and the Union, are events too recent to need our notice here, usefully as they may be referred to in the progress of our remarks. We pause not at them now, and we may not pause; for in considering the ignorance, the poverty, the political debasement of the lower orders; the non-residence of the clergy, of the great landed proprietors, of the nobility; the tithe system; the religious bigotry; the mode of government, as the chief causes of the present distressed and alarming state of Ireland; and in suggesting some measures for the removal, or at least the diminution of these evils, we feel most

sensibly that we have work enough upon our hands, more perhaps than it will be expected that we shall accomplish. The effort, however, will be made; and we shall be abundantly satisfied, if it is as kindly received, as it is well intended.

On the evils of ignorance,—the advantages of education,—it would not only be indulging in common-place remarks, but offering an insult to our readers to dilate. In Ireland, the first are now exhibiting in all their horrors; the latter are but in the commencement of their operation, and if that operation be not accelerated, the weeds will, we fear, speedily choak up the small portion of good seed, which private benevolence has scattered by the way-side. We say private benevolence, because the legislature and the government have as yet attempted little for the furtherance of this grand object; and what they have attempted, has frequently been productive of more harm than good. But before we proceed to the illustration of this remark, or enter on our detail of grievances, it may be well to give a portrait of the people in whose welfare we are interested, and for whom we wish to interest our readers, and the legislature, drawn by the hand of a countryman; yet drawn, we think, with correctness and impartiality.

“ Its popular character and customs distinguish and disincline Ireland from England. Varieties have been sought in the national disposition, referable to the double origin of the Irish people; in vain: however differing in rank, party, or ancestry, they bear the indelible mark of a common nativity. Restless, yet indolent; shrewd, and indiscrete; impetuous, impatient, and improvident; instinctively brave, thoughtlessly generous; quick to resent and forgive offences, to form and renounce friendships; they will forgive injury rather than insult; their country's good they seldom, their own they carelessly, pursue, but the honour of both they eagerly vindicate; oppression they have long borne, insolence never. With genius they are profusely gifted, with judgment sparingly; to acquire knowledge they find more easy than to arrange and employ it: inferior in vanity only to the French, and in wit superior, perhaps, even to the Italian, they are more able to give, and more ready to receive, amusement than instruction; in raillery and adulation they freely indulge, but without malignity or baseness. It is the singular temper of this people, that they are prone equally to satirize and to praise, and patient alike of sarcasm and flattery. Inclining to exaggerate, but not intending to deceive, you will applaud them rather for sincerity than truth. Accuracy is not the merit, nor duplicity the failing, of a lively but uncultivated people. Their passions lie on the surface, unsheltered from irritation or notice: and cautious England is too fond of recognizing the Irish

character only by those inconsistencies and errors, which her own novercal government has contributed to produce or perpetuate.

“In their domestic life, the gentry and traders differ from the English of equal rank, not in essentials but in modes. Here are less neatness and economy, more enjoyment and society. Emulative profusion is an Irish folly. The gentry would rival the nobility; the merchant affects to surpass, and the shopkeeper to approach, the splendour of the gentry. Hence patrimonies are dilapidated; hence capital is diverted from business to pleasure: the profit of one enterprise is not, as in England, embarked in another, but sunk in a villa or an equipage. The English trader bequeaths, the Irish enjoys; but his enjoyment is not often elegant, and seldom secure. The nobility and affluent gentry spend much or all their fortunes and time in England; leaving their places to be filled—in the country, by hired agents—in the city, by a plebeian aristocracy; the former, solely engaged in increasing and collecting rents, can have little conciliatory power with the people; and the influence of the latter tends rather to increase than diminish the political danger. A great evil. Not because the country is drained by remittances, but because she is widowed of her natural protectors. The loss is, not of money, but manners; not of wealth, but of civilization and peace.

“The condition of the peasant was of late utterly, and is still almost, barbarous. What the Romans found the Britons and Germans, the Britons found the Irish—and left them: the neglect of the conquerors, the degeneracy of the colonists, and the obstinacy of the natives, have preserved, even to our day, living proofs of the veracity of Cæsar and Tacitus; of this, many will affect to be incredulous—of the Irish, lest it diminish the character of their country—of the English, because it arraigns the wisdom and policy of their system. But the experienced know it to be true, and the impartial will own it.

“The cultivator of the land seldom holds from the inheritor; between them stand a series of sublandlords and tenants, each receiving a profit from his lessee, but having no further interest or connexion with the soil. The last in the series must provide for the profits of all—he therefore parcels out, at rack rents, the land to his miserable tenantry. Here is no yeomanry, no agricultural capitalist; no degree between the landlord and labourer; and the words “peasantry” and “poor” are synonymous.

“Their dwellings are of primitive and easy construction—the walls and floors of clay, the roof of sod or thatch; within, are two unequal divisions; in the smaller, filthy and unfurnished, you would hardly suppose the whole family to sleep; in the larger, on a hearth, without grate or chimney, a scanty fire warms rather by its smoke than its blaze, and discolours whatever it warms. Glazed windows there are none, the open door amply sufficing for light and air, to those who are careless of either. Furniture they neither have, nor

want: their food and its preparation are simple—potatoes or oaten cakes, sour milk, and sometimes salted fish. In drink they are not so temperate; of all spirituous liquors they are immoderately fond, but most of whiskey, the distilled extract of fermented corn. In many districts, by an ingenious and simple process, they prepare this liquor themselves, but clandestinely, and to the great injury of national morals and revenue. Were they allowed, by private distillation, to indulge their taste for inebriety, their own vice would more effectually subdue them than centuries of war. Their dress is mean and squalid; particularly of the females, whom you would not always distinguish from men by their attire. Of personal cleanliness they have little care. Both sexes wear, in winter and summer, long woollen coats, or cloaks, like the sagum of their ancestors. The children are generally half, and sometimes altogether naked; living, without distinction of sexes, in dirt and mire, almost with the cattle. Yet from this nakedness and filth, they grow up to that strength and stature for which they are admirable.

“The peasantry of Ireland are generally of the Roman Catholic religion, but utterly and disgracefully ignorant; few among them can read, fewer write. The Irish language, a barbarous jargon, is generally, and in some districts exclusively, spoken: and with it are retained customs and superstitions as barbarous. Popish legends and pagan tradition are confounded, and revered: for certain holy wells and sacred places, they have extraordinary respect; thither crowd, the sick for cure, and the sinful for expiation; and priests, deluded or deluding, enjoin those pilgrimages as penance, or applaud them when voluntary, as piety. The religion of such a people is not to be confounded with one of the same name professed by the enlightened nations of Europe. The University of Paris has some tenets in common with the Irish Papist; but does it now believe that a spring can restore the cripple, enlighten the blind, or purify the guilty?

“In agricultural pursuits they are neither active nor expert: hereditary indolence would incline them to employ their lands in pasturage; and it is always more easy to induce them to take arms, than to cultivate the earth, and wait upon the seasons. Even at this day, the sons of the old inheritors are suspected of being more ready to regain their possessions by their blood, than by their labour. Their very amusements are polemical; fighting is a pastime, which they seldom assemble without enjoying; not, indeed, with iron weapons, but with light clubs, which they always carry, and frequently and skilfully use. When not driven by necessity to labour, they willingly consume whole days in sloth, or as willingly employ them in riot; strange diversity of nature, to love indolence and hate quiet—to be reduced to slavery, but not yet to obedience.” [pp. 30—37.]

Such are the people for whom the British Parliament is called upon to legislate—whom one of the ablest and most

illustrious of their countrymen is in this hour of peril appointed to govern. They are now in many parts in a state of insurrection, carrying on a predatory warfare on an extended scale, not against the government, but against the petty oppressors of their neighbourhood, or those whom they believe such, and their abettors; including herein incidentally the magistracy, clergy, and yeomanry of the district. Such lawless proceedings must unquestionably be put down without delay, by the strong arm of the law; though even here justice must, and we doubt not will, be tempered with mercy. But who can think that this will be enough to allay the disorders of Ireland? He who does, might well expect to lay a heap of flax upon a smouldering fire, in the vain expectation of extinguishing the flame, which, after a while, will burst out with redoubled fury. So will it be with Ireland: after scores of its deluded population have been gibbeted, transported, shot, if no means be taken, upon a broad and liberal scale, to educate its peasantry, who then, and not till then, may be converted into civilized beings, from the perpetrators of deeds of cruelty and savage vengeance, which, in these enlightened days, we should expect only in a wild Indian horde. It may be said, that the English government has already done much towards the attainment of this object; and if by 'much' we are to understand expended *much* money, and wasted *much* time, to little purpose, we admit the fact, and refer to the melancholy history of the Irish Charter Schools as evidence but too abundantly in point. Upon the particulars we have neither room nor inclination to enter; but those who wish to satisfy themselves on the subject, may easily do it, by referring to the works of John Howard the philanthropist, and to the report of a more recent inspection of their condition, published a few years since by Mr. Steven, the benevolent author of the second of the pamphlets now under our review. The system of education promoted hitherto in Ireland by the legislature has been lavishly expensive—opening a wide door to the cupidity and peculations of jobbers, a race of which the country were well ridden—and above all, it has been *sectarian*; we use not this latter term offensively, nor is it ours alone, as will be evident from the following passage in the state of Ireland, the author of which is no sectarian, in the sense in which that word is more generally, than liberally or correctly, employed.

“ Domestic economy, agricultural improvement, the love and knowledge of the laws, the detection and expulsion of superstition,

the growth and influence of true piety—who can expect them among a people utterly dark and blind? Of four millions—the probable population—one million perhaps can write and read; of this million, three-fourths are Protestants and Protestant Dissenters: there remains a solid mass of dangerous and obstinate ignorance: not all, but chiefly Catholic. The laws of God they take on trust, of the land on guess, and despise or insult both. The Government publishes proclamations, the rebel chiefs manifestoes—the rebel soldier reads neither: his spiritual or secular leader he follows into *implicit* treason; incapable of discussing motives or being enlightened by results; and thus the folly and defeat of one insurrection do not deter from another. In all our perils it is an important truth—the real danger is in those who cannot read, the true security in those who can. Superior knowledge is one cause and branch of the Protestant ascendancy, from which the Catholics must emancipate themselves. The remedy of the evil must be sought in its causes; a narrow and sectarian plan of public education, the mistaken policy of the popish priesthood, the absence or indolence of the established clergy—sources of more and greater evils than Ireland thinks, or England would believe. To the Government I should say—“Educate your people:” I care not by what system, if it be capacious; nor at what cost, if it be productive.” [pp. 40, 41.]

These are statesman-like views; and though we have long entertained, and still strenuously support them, we hesitate not, on that account, to say that they are the only ones which can be adopted with any rational prospect of success.

One step was, perhaps, taken in the advancement of this plan, when Parliamentary protection and assistance was granted to the Dublin Society for the Education of the Poor in Ireland; and though at the commencement of its operations large sums were imprudently wasted in expensive buildings, and as much spent in a model school-room, useless as a model, as would have educated two thousand children annually;—we rejoice to find, from the candid admission of Mr. Steven, the active agent of a rival institution, if between them there can be any rivalry, but that of doing good; that this error has been, in a great measure, corrected, and that the institution is rapidly increasing in usefulness, and in the regular adoption of a prudent and liberal distribution of the large Parliamentary grants entrusted to its management, for the benefit of the whole community, without distinction of sect or party. Let them such an institution be encouraged, but let not its encouragement operate to the exclusion of others from a protection and

assistance to which they have at least an equal claim. There are many benevolent individuals, and we find that Mr. Steven is of their number, who object to all Parliamentary grants for promoting the work of education, which they would leave to the spontaneous exertions of private charity. We, however, are of a different opinion; and when we find, that after the Dublin society had been four years in operation, its annual income from subscriptions amounted not to seventy pounds; when we learn also, from one of the works before us, that notwithstanding every exertion in its favour which ingenuity and zeal could make, the Hibernian society has been compelled prematurely to throw some of its schools, in a great measure, upon their own resources, to liquidate a large debt to its treasurer; whilst want of funds prevents the establishment of others in hundreds of districts, which need, and would welcome them; we cannot but be satisfied that, with respect to Ireland at least, the time for leaving her to her own resources, or for casting her ignorant population on the voluntary benevolence even of the British public, has not yet arrived.

With three millions to educate, she stands in need of the assistance of the public purse; and that assistance should liberally be accorded to her. The great difficulty is, in guarding against a profuse expenditure; the superseding of all private exertions, on which the success of education must mainly depend; and the conducting of that work in the spirit of party and proselytism,—more dangerous to Ireland than her present condition. To meet these objections, we would suggest, as the outline of a national provision for the education of her illiterate population, that aid should be granted to the various institutions now established, or which may hereafter be commenced for the instruction of the poor, in proportion to the number of children whom they teach, but without regard to the peculiar religious tenets which they inculcate. This aid should be on a liberal scale, suited to the greatness of the empire by which it is granted, and to the necessities of the people who require it; yet should it not be sufficient to effectuate the work alone, but proportionate to the private exertions made for its accomplishment. Care also should be taken, by due inspection, that the grants are properly applied; though this would, in a great measure, appear from the increase of schools and of scholars.

Those who are acquainted with the peculiar situation of Ireland cannot, however, conceal from themselves the

obstacles presented to the progress of education there, in a preponderating Catholic population. That charity which hopeth all things; would induce an expectation that, if the priesthood of this church were satisfied, by assurances from Government, that the education of the ignorant of their community should be conducted under their own superintendence, they would gladly accept of the proffered boon. The very offer of it would, however, we are aware, alarm the prejudices of a great portion of our Protestant countrymen, who would infinitely rather that the people of Ireland were not educated at all, than that they were educated in the principles of the Romish Church. Their orthodoxy we do not envy; and readily as we concede to them the praise of being actuated by proper, and even by pious motives, we cannot very highly laud their penetration. If the Roman Catholic prelacy consent to the education of the illiterate members of their communion;—and we think they soon must do so, even upon the principles of self-defence;—care must be taken that they do educate them—we have no right to inquire out of what books, or in what tenets, so that they can read correctly, in any into which they may hereafter choose to look. We have thus given them the power of reading the Bible; the will we cannot give, nor, in their education, the opportunity, without violating those principles of leaving every one to the indulgence of his own sentiments in matters of religion; of maintaining whatever tenets, following whatever mode of worship, he pleases; upon which all education productive of national advantage to Ireland must proceed. If we cannot do what we would, we must be satisfied with doing what we can: and whilst we admit that the holding up the traditions of men as of equal authority with the oracles of God, is an absurd and dangerous doctrine; whilst we are as fully satisfied as any one can be, that denying to the laity the perusal of the Scriptures, without the permission of a priest, is worse; we are yet decidedly of opinion, that the general education of the Catholic population of Ireland, even in these principles, is the only practicable way which human ingenuity can devise to get them out of them. If they are taught to read the Douay translation of the Scriptures, they are qualified to read the Protestant version of them; and this, in a country where all forms of religion are tolerated by law, is all that we can have a right to give, by any legislative or coercive means. Even should they not be permitted at school to read the Bible at all, the enabling

them to read renders it no longer a sealed book to them, and opens the way for admonitions on the duty and importance of perusing it for themselves. These we may—these every Christian ought to address to them; and amongst an educated population, we have no fear for the success of genuine Christianity, in these days of active exertion for its spread. When that character can be applied to Ireland; when all, or even the great majority, of its inhabitants can read the Bible if they will, the day is not far distant when the Catholic clergy will find themselves compelled to renounce the antichristian practice of forbidding its perusal to their flocks.

And here an important question arises, and must be met; namely, whether, in the event of anticipating such a period, or from any other cause, that clergy should refuse to further the education of their people, they should be permitted to oppose it? The author of the State of Ireland shall answer the inquiry for us:

“To the Catholic priesthood I would say, ‘You profess to be ministers of light, not of darkness; you *should* advance learning—**SHALL** not impede it; your tenets shall not be invaded, but your flocks **SHALL** be instructed. If you will not co-operate in a generous system of national education, expect no favour from the nation—you shall have none.’ [pp. 42, 43.]

They may, if they please, (for according to the laws and constitution of England they have a right to do it,) maintain that a piece of wafer is the real body of Christ, and eat it a thousand times over; they may worship saints, bow down to images, work miracles if they can; for all these are matters between God and their consciences. But they may not keep the people in ignorance; for ignorance is the nurse of crimes, irrespective of all religious opinions and observances highly injurious to the community, of which they are members; whose interests they are bound to promote, whose welfare they have no right to obstruct. It may be difficult, indeed, to hit upon any direct means of compelling them to the performance of their duty, but there are indirect ones, which would, we apprehend, be efficacious. Firmly and decidedly should the government and the legislature adhere to the recommendation just quoted, and make co-operation in the work of educating the populace of Ireland, a *sine qua non* of any amelioration in the present uncomfortable condition of her Roman Catholic hierarchy and priesthood. There exists, we believe, a very great difference of opinion

amongst them upon this important point; be it therefore the care of the executive on the spot, to encourage those who support the liberal, and publicly and privately to discourage and discountenance those who adhere to the illiberal one. Speeches and letters of the Lord Lieutenant, and a gracious or a cool reception at the Castle, have their effect in Dublin and throughout the country, and that effect might easily be increased. The measures we have proposed are to operate upon the clergy; there is one admirably calculated to operate upon the people, whom you cannot force to be instructed, to which we would call the attention of the legislature and the public, by extracting the following passage from the '*State of Ireland*.'

"I should even—not unhesitatingly—venture to propose, that those only should vote at elections who could write and read their own affidavits of registry. This principle is not novel in our constitution; our wise ancestors promoted learning by granting, even to criminals, the benefit of clergy. Would it not be as efficacious, and more just, to extend to a certain proficiency in letters, not pardon, but privilege; not impunity in crime, but advancement in political power? Is it not monstrous, in theory as well as practice, that the grossest ignorance should influence the choice of a legislator, as much as the most cultivated understanding—that the enlightened should be overborne in the highest exercise of rational liberty, by the rude and barbarous? Yet thus it is, and the primary assemblies of Ireland are swayed by brutal ignorance and profligate perjury. We have seen, in some counties, the majority of constituents driven, like cattle, to the hustings. We have seen them—unable even to speak English—attempt to poll in Irish. We know that these miserable creatures are weapons wielded by the gentry against each other at elections, and by demagogues against the gentry in rebellions. Is this to be borne? From such turbid and poisoned sources, can the stream be pure and salutary?" [pp. 41, 42.]

In this recommendation we most cordially agree; but we have no hesitation as to its justice or propriety, provided a system of national education be previously established, upon a broad and liberal basis, and that the exclusion of the unlettered from a franchise which they are manifestly unfit to exercise, should not commence until sufficient time has been given to adults to learn to read, as they easily may do; and beyond reading we see no reason for the disqualification to extend. Those who are taught to read will soon be anxious to learn to write, a more difficult operation, and less essential acquisition; whilst, with the modifications which

we propose, exclusion from the elective franchise will be the fault of the person excluded, and his fault alone. He may be educated if he will; if he will not, he can have no right to complain of exclusion from the choice of legislators, which would^d be unjustly confined to the rich, the noble, or the powerful; whilst, when the means of instruction were gratuitously opened to all, it would be wisely and equitably taken from the ignorant. Gratuities to able and zealous teachers; provision for trifling rewards to diligent scholars; larger, perhaps, in both instances, to Catholics than Protestants, should it, upon consideration, be deemed wise to make any distinction, as we are not certain that it would be; the visitation of the public schools by the clergy and gentry in their neighbourhood, especial care being taken in the latter respect to avoid all grounds of irritation on religious differences; and the establishment of parochial libraries, are some of the minor encouragements of the great and necessary work of education in Ireland, at which we can only glance, without attempting to follow them into their details.

From these hints on the best and most practicable means of promoting the general education of the Irish Catholics, we turn, at the conclusion of our remarks on this important subject, to the necessity of at least preventing the priesthood of that communion from impeding a work which, as a body, they seem not disposed to further. From the statement of Mr. Steven, on which we can implicitly rely, we rejoice to learn, that in the schools of the Hibernian Society, nearly sixty thousand children and adults are at present educated; most of them being Catholics, frequently taught by Catholic teachers, and in many cases in Catholic chapels. Here, as in schools for all denominations should always be the case, though we are not prepared to say, that on a grand national system of education for Ireland such schools would be the best, the Bible is taught without note or comment; and because it is so, the vigorous opposition of the greater part of the Catholic clergy has been increasingly excited against them.

“In some counties,” says our author, “it has been most outrageous. The enemies of education have, in one place, burned a very excellent school-house and a master’s dwelling-house, and afterwards proceeded cruelly to card* the mas-

* This diabolical process is effected by driving a number of nails through a board, in imitation of a card. They strip the object of their fury, and drag this instrument of torture up and down the bare back, till the ribs and backbone are bared. Mortification and death frequently follow.

ter, and in doing so, they broke two ribs on one side, and one on the other, so that his life was despaired of. In a multitude of instances, the whole artillery of the church, *allowed in that country*, has been opened on the offending parents who dared to exercise the inalienable right of disposing of their children as they pleased. Numbers have, notwithstanding, exercised this right, fearless of the consequences, and, in the face of threatenings the most appalling, have continued their children at the schools of the Society;—others, alarmed and terrified, with grief have confessed that they must withdraw them.” [pp. 36, 37.]

“In one place,” he afterwards tells us, “the priest stands at the corner of the street, with a whip in his hand, to chastise the children belonging to his flock, whom he finds going to the Society’s School. It is curious to see these dear creatures walking down with cautious steps towards the dreaded corner. A number thus are collected, and then a general burst takes place, and a race also between the priest and them. In this way, but few are caught. Where is the magistrate who can suffer such things? Were such a course to be followed by a Protestant minister, in case any of the children of his flock were going to a Catholic school, what an uproar would there be, and the whole country would presently ring with the illiberality of the proceeding. And there are not a few Protestants, who can quietly suffer the priest to take his course, who would join in the cry against the Protestant minister, were he to imitate him.” [pp. 43, 44.]

These things should not—these things must not be. Decidedly opposed as we are to all attempts to force the children of Catholic parents to attend in Protestant schools, or in any school where they are compelled to read the Bible, whether they will or no, where they are willing to come, and the parents are willing to let them, the Catholic priests must not be permitted to prevent their attendance, by any other means than opening schools conducted on their own principles, in which, if the proposed plan of a national education be adopted, due care must be taken that the children who prefer attending them, are instructed in reality, and not merely in pretence. This Protestants neither can nor ought to prevent their doing; nor do we know how, consistently with the preservation of the rights of conscience inviolate, they can be prevented wielding against such of their flocks as prefer a Protestant Bible education to theirs, the spiritual thunders of the church; though we are satisfied, that education has already made sufficient progress in Ireland to lessen the terror of this

artillery. As that work advances, excommunications and anathemas will gradually lose their force. The moment, however, that any thing like a temporal punishment, or injury, is either attempted by itself, or follows as a necessary consequence from a spiritual excommunication, an offence cognizable by the laws has been committed, and one of which immediate cognizance ought to be taken. Magistrates cannot do this, without proper and legal informations before them. With such in either of the cases which we have cited, or in any of a similar nature, they would have declined to act upon them at their peril; and the Government would do wisely, as well as justly, in directing their prosecution at the public expense. Ireland has now an able and efficient attorney-general, and, we doubt not, but that on a proper representation of such a procedure, he would do his duty.

Ireland, we are rejoiced to find, from Mr. Steven's report of his recent visit to many of its districts, affords, at the present moment, in the midst of all its distresses and disturbances, the most encouraging prospects for the adoption of the plan which we strenuously recommend as the great means of her improvement--the system, without an immediate resort to whose principle, whatever becomes of its details, we have no hope of her salvation. "The growing desire of the Catholic parents for the education of their children, has compelled the priests," he tells us, "to open schools in a way of self-defence. In these schools they can no longer (as formerly they did in what are called schools) abstain to teach the children to read." Open therefore, we say, and encourage when opened, more Protestant schools, or rather more schools for all; and we shall have more Catholic ones in self-defence. In self-defence also, they must ultimately take, even though they should at first reject, the Government bounty, which we propose for the increase of these institutions. It will be evident to our readers, that, for reasons already assigned, we join not in this benevolent writer's well-meant, but he must permit us to add, somewhat intemperate assertion, that "every school in *Ireland*, in which the sacred scriptures are not read daily, may be accounted a nuisance instead of a blessing, inasmuch as the probable good is overbalanced by the probable evil;" yet are we satisfied, that by pursuing the temperate and conciliatory plan which we recommend, instead of the compulsory or partial one, which must result from his principle--correct, we admit, in the abstract, but wholly inapplicable to the present state of Ire-

land,—the object which we equally have in view, will be more speedily attained—the universal establishment in that country of a system of education, which shall teach its population, from the best and only infallible source of instruction, their relative duties, “to fear an oath, to obey magistrates, to fear God, and honour the king.”

The success which has attended the exertions of the Hibernian Society, affords abundant encouragement for making the effort we recommend, and as convincing evidence as could be desired of the practical advantages of educating the poor. The districts in which it has established schools, though formerly the most turbulent, are now free from insurrections and disturbances. The most gratifying testimony has been every where borne to its usefulness.

“There have,” writes Mr. Steven, and we can give full credence to his assertions, “above one hundred and fifty thousand children, and above seven thousand adults, entered our schools since their commencement; and I have never heard of one scholar who had been educated by us, being arraigned for any crime. When it is, I believe, calculated, that twenty-one out of every thousand, are committed to prison in Ireland,—who can fully estimate the value of an institution, which has snatched above three thousand fellow-creatures from the jaws of ruin, and formed them for future usefulness?—Above three thousand who would have been the corrupters of tens of thousands by their bad example, are now trained up to be an example of industry, honesty, and dutiful submission to the laws. Let the enemies of education for ever be ashamed:—let the friends of the poor ‘thank God, and take courage.’” [pp. 50, 51.]

The poor themselves are, and will be encouragers of the work of education. In some places they have volunteered their services in the erection of schools, and have laboured at them without recompense or reward. Let the Government but employ them in a similar manner, and educate their children in the schools which the parents assist in erecting; and they need not employ soldiers in suppressing their insurrections; or the executioner in punishing their leaders at the least, and perhaps also but too many ignorant victims of their artful delusions.

The continued absence of the great landed proprietors from their estates, is an evil of no ordinary magnitude; and one, we admit, at the outset, extremely difficult to cure. It has been calculated, that since the Union, one hundred and fifty millions of money, at the least, have been drawn out of Ireland, and spent in foreign lands, instead of forming,

as a great proportion of it should have formed, a capital for the improvement of the agriculture, commerce, and manufactures of the country, from whose impoverished and impoverishing resources it was wrung. But it is not of the mere loss of money that we, on behalf of the great bulk of the Irish tenantry, or that they upon their own behalf, complain. The absence of their landlords leaves them not only without protectors, but with oppressors in their stead, and, what is worse, with oppressors acting in their name, and under their delegated authority. Hence, instead of the confidence and mutual good offices which should subsist and be cultivated between tenant and landlord, the tiller and the owner of the soil, unfeeling neglect on the one hand, hatred and distrust on the other, are—not the bonds which unite, but the cold or angry feelings which sever their interests and affections, never to re-unite. Living more expensively abroad than he would, or need do at home, the Irish proprietor has no object but to draw from tenants whom he does not know, and for whom he does not care, as high a rental as can be procured. This, too, he naturally accomplishes by means the least troublesome to himself; and to accelerate his selfish and unpatriotic purpose, a set of agents have arisen, peculiar, though not indigenous, to the soil; of whose improvement they are the bane, of whose peasantry they are the curse. We scarcely need complete our allusion, by naming the middle-men, as those well-known speculators are not inaptly called, who take leases of the estates of absentee proprietors, that they may let and re-let them at advanced rents, but in smaller portions, to those who till the ground. The higher they pay, the more they exact; hence he who is the best nominal tenant of the landlord, becomes the worst landlord of the real tenants. In their interest he has no concern; in their welfare no stake. If they pay him his rent, though they and their children should go naked, half-starved, and uneducated, to do so—it is well, what is the rest to him? “Look ye to that,” he might, indeed, say to the actual proprietor of the soil, the natural protector of the tenantry, as he laughs in his sleeve at the folly whence he derives his gains; but he thinks of those gains, and says it not. Nothing, indeed, that can tend to undeceive the proprietor—nothing that can awaken him from his dream of security to the ruin, which, unless speedily prevented, if distant is certain, and may too, be near at hand, accompanies across the channel the remit-

tances of rent; and if the public papers should inform him of insurrections on his estate, of the ousting of his tenants, the distress of their cattle and potatoes; burnings, bayonetings, and murders—he feels the rental in his pocket; stirs the fire of the room in which he is wintering for economy, at Buxton, Harrowgate, Cheltenham, or Bath; takes his snuff and his claret, and thanks God that he lives not in such a cursed place. He should know, however, and if he does not know, he must be told;—he should feel for his own sake, if not for his country's, that these mischiefs might have been prevented, had he been where he ought to be,—at home. There he must be soon, we hesitate not to say, if he wishes to have a home worth going to.

“If they will shut their eyes,” remarks Mr. Steven, with great force and truth, “on the danger which threatens, it will only accelerate the crisis. They may instruct their agents to seize the poor man's little stock, and force him from the land; this may be done at the point of the bayonet. The land and cabin will then be vacant, but where will he find one hardy enough to occupy the deserted spot? This system may be persevered in, perhaps, until half or more of the estate is without tenants. But I ask, where is all this to end?” [p. 19.]

For the sake, not of this writer, but of the absentee proprietors, we will give this short answer to his question:—in their own ruin, certainly; too probably in the ruin of their country, also. Their estates will be untenanted; their income reduced or annihilated; the plebeian aristocracy, which the neglect of their duties has created, will become proprietors, or mortgagees equivalent to proprietors, of their patrimonial lands, and pay for them in their produce.

To prove—if proof to the dullest intellect, the most prejudiced mind, can here be necessary—that the evils of the system of middle-men, which we are now severely reprobating, is not theoretical, or imaginary, but real and practical; felt as strongly as it has been described; we will relate a simple fact which lately came to our knowledge. A gentleman of fortune in the north of England, where he has large landed estates, acquired in right of his wife considerable property in Ireland, which he leased out on the plan adopted by the native absentees. Complaints poured in, however, from the tenantry, who probably had hopes, that to an English landlord they should not complain in vain; and the event justified their expectations. Unable to leave home himself, he sent over an intelligent agent,

in his neighbourhood, who found the miserable occupiers of the land in a state of the greatest wretchedness and want; yet their only entreaty was, that they might be permitted to hold their cabins and potatoe grounds of his honour's honour, and their good young lady, themselves, and not of a middle-man, who took all they had, if their rent was not paid to the very day; and so oppressed them in every possible shape, that they had no heart to do anything for themselves. Rent they did not make an object; they would pay as much as they then did, or more, would his honour but be pleased to grant them their request. They were gratified in their wishes; a prudent agent was stationed on the spot; their landlord occasionally visited them—his other necessary engagements would not permit him to do more;—their condition was improved; his rental increased, the parties were satisfied and benefited by a change so simple, and so easy to be made.

This was doing all that an English landlord could do for his Irish tenantry, but not all that an Irishman can do for his. He may—he can—he ought to reside the greater portion of his time, at least, upon his estate. As he has no occasion to trust to agents and to factors, he will find it to his advantage not to employ them, or at any rate to employ them but under his immediate eye. That there are amongst this class, many upright and honourable men, we mean not to deny, for in England at least we have known many such; but we lay it down as an incontrovertible principle of general prudence, never without the most urgent necessity to commit to any one the uncontrolled management of your affairs, and, as little as may be, to trust to another's acting for you, as you would act for yourself. Through confiding too much to the honour and integrity of his agent, and unwarrantably exposing him to temptations which he had not the firmness to resist, many an absentee proprietor has converted an honest man into a rogue; whilst others have systematically been defrauded themselves, and suffered their tenants to be defrauded and oppressed by rogues and sycophants, wearing the semblance of honest men. This they might avoid, would they but take upon themselves the general superintendence of their own estates, and occasionally condescend to visit the fields and the acres from which they derive, at once their consequence and support.

To this we counsel them for their own sakes; but their country has also a right to demand it at their hands. Every post from Ireland brings us intelligence of the spread of

insurrection, or at least of a lawless and armed opposition to the local authorities, to new districts of country, and and to the estates of proprietors not previously named. Nor can we marvel that it is so : we find amongst these bands of misguided men, some restless daring spirits, ready and able to lead them on to deeds, from which in cooler moments they would shrink ; and when these emissaries present themselves to the oppressed tenantry of an absentee proprietor, who is there on the spot,—who is there in the moment of temptation, to warn them, on the one hand, against their wiles, to protect them, on the other, against their threats? Were the landlord at his post, his presence, his example, his exhortations, would in all probability keep them firm to their duty ; would turn them to obedience to the laws if they wavered ; or at the worst he would have the means of preventing their taking many steps in a contrary course. To that course at present they have every thing to tempt, and much, we had almost said—and considering their own ignorance, the arts of their seducers, and the criminal negligence of their natural and hereditary protectors, we will say—to impel them.

We have now fairly, faithfully, and fearlessly, stated one of the main causes of the popular commotions of the sister kingdom. The question presses upon us, how is it to be remedied?—and again we answer, it is difficult to tell : yet we are satisfied that a remedy must be found, and speedily adopted too. If the great absentee proprietors of Ireland will continue deaf to the voice of their own interest, and the call of their country, other measures must be tried ; first to win, and if they fail, to drive them to their duty. The visit of the King to Ireland was admirably timed for this purpose, and we regret to find, that it has not produced a more evident effect. We hope, however, that it will be repeated, and that the Irish metropolis will frequently become, as it equitably should do, the temporary abode of Royalty, and the seat of empire. This will be something gained ; though much, very much, will remain to do. Encouragement, in every way in which it can be shewn, must be afforded by the King and his ministers to the Irish nobility, and gentry, who reside chiefly in their native country, and upon their own estates. From them, whatever their political sentiments or party, let advancements in the peerage be made ; on them inferior honours be conferred. Let the Government place confidence in them, whilst to absentees without sufficient cause—and their absence on the public service is a good one—

let no favour be shewn; on them let nothing be bestowed. We should think it, indeed, desirable, by a Royal Message, to recommend residence, especially at the present period, to all Irish landholders, whom duty does not detain from their country and their homes. If it be dangerous to go, it is cowardice and treason to their country to stay away. Fear never was a characteristic of Irishmen; though we are reasonably apprehensive, that with many of them love of their country has rather been a boast than a reality. Should we be mistaken upon this point, as we should be happy to find we were, they have an opportunity of correcting us, not by their words, but their deeds. But there is no such danger. Let the absentee proprietor return to his estate, with a determination to do his duty there, and he has no real cause for fear.

“Let no one say,” writes Mr. Steven, who is but recently from Ireland, “‘I would return, could I consider myself safe among my tenantry.’ Make the trial. Return with a determination to pay off, as speedily as possible, the long arrear, and be assured of your safety. Had I a large estate in that country, and time given me to mature my plans, for the personal and domestic comfort of my tenants, and for their moral elevation, I should not be afraid of sleeping without a bolt. Be but kind to them; let them be satisfied that you are their friend, and they will give you abundant proof of their attachment.” [pp. 22—23.]

If measures of encouragement fail—and those who in the expressive language of one of the writers before us, read not words, but ideas, may readily follow out our principle into its details,—others of a more coercive nature should, we think, be tried. It is abhorrent, we admit, to English notions of independence to prescribe to any man, either the bounds or the place of his habitation; and whilst we rejoice that the time is passed by for ever, when our monarchs did this at their pleasure, emergencies may arise, in which it would be extremely desirable that, somehow or other, this should be effected. The *quo modo* is the chief difficulty in the case; and we are so little inclined to consider it a trifling one, as to satisfy ourselves with suggesting to wiser heads, and abler politicians, as a *dernier resort*, the idea of a taxation of absentees, who are so by free choice, for the education of the tenantry whom they neglect, and defraying the expenses of keeping them in order by military force, instead of the mild rule of the superior, to whom, if within their reach, they would naturally look for protection and advice.

Thus much for lay absentees ; and if we have visited them with admonitions, the clerical ones may well expect to be visited by stripes ; nor, little as we hope to make them feel, shall they be disappointed in their expectations. A faithful, zealous, laborious clergy, is one of the highest objects of our respect and veneration, nor the less so for its enjoying the advantages for usefulness, which an establishment can give : but for a lazy, wordly-minded, unprincipled pastor, intent but on the shearing of his flock, either in our established or our protected churches, we have no such feelings : for his vices we have no compassion ; on his negligence we can have no mercy. How far the latter character will apply to a great proportion of the priesthood of our established church in Ireland, they perhaps would rather learn from a more courtly pen than ours ; and the author of the “ State of Ireland, Past and Present,” shall gratify their wish.

“ But to the established clergy,” he asks, “ what shall I urge ? The times, momentous to all, are critical to them ; their flocks turbulent, their revenues invaded, their very hierarchy assailed ;—these are not days for sloth. Ireland is divided into 2500 parishes, melted down into 1200 benefices, on which there are but 1000 churches ; the 1200 beneficed clergy of these 2500 parishes, where are they ? one-third of them are not resident—absentees from their duties—mortmainers upon the land ! The catholic priest, the dissenting minister, the methodist preacher, are they supine or absent ?—Are they without proselytes and converts, without interest or influence with the people ? A friend to religion, I am enemy to salaried idleness. To 2500 parishes I would have 2500 parsons ; no curates at fifty pounds a year ; nor absentees at two thousand !—no starving zeal, no lay affluence. The ecclesiastical establishment, which laymen are invoked to defend, churchmen should support by their presence, dignify by their piety, and extend by their example.” [pp. 43, 44.]

Can the testimony of the honourable Secretary, himself an Irishman, need confirmation ? We think not : yet if any should be asked, we have it to our hands, in the following extract from the second pamphlet before us, the production of a gentleman, who relates but what he has seen within the last nine months.

“ The vast number of parishes which are without any resident clergy, is an obvious hinderance to the march of education, and cannot fail to involve the rulers of the church of Ireland in a solemn responsibility. It will scarcely be credited, that there is, at this very time, in one district, a space of one hundred square miles, and that not in a thinly inhabited or mountainous part, but in one of

the finest counties in Ireland, in which there has neither been a church nor resident clergyman in the memory of man. The union of many parishes in one, too, presents a serious impediment to the intellectual and moral improvement of the people. I will give one instance, out of many, in which *eleven* parishes are united. This parish has only one Protestant minister, although there are priests and coadjutors in it, to the number of about twenty. This is, indeed, an alarming evil. The circumstance of there being no resident clergyman, or, as in the latter case, of a great part of the parish being ten or twelve miles from the church, renders it necessary for the Protestant parishioner, being destitute of clerical service, to apply to the Catholic priest, (who, with his curates, invariably resides in the parish, there being no non-residents in that church,) for the baptism of his children; so, also, when he is sick or dying, he is often so ignorant as to apply to the same quarter for absolution. In this way, there has been a great accession of nominal Protestants to the church of Rome; so that in districts, where, fifty or sixty years ago, there was a considerable body of Protestants, there is now scarcely one family left." [pp. 25—27.]

The evil resulting from this shameful neglect of duty is obvious, and how is it to be excused? In some cases where a sufficient sense of propriety remains to dictate the necessity of an excuse, the want of a cure, or, in other words, of Protestant parishioners sufficiently numerous to require a resident pastor, affords one, such as it is.

"You have no cure!" rejoins Mr. Steven, in noticing this lame apology; "I ask, in the name of reason, of religion, and common honesty, why, under these circumstances, you exact your tithes, without an equivalent, from the poor who have another establishment to support?" [p. 26.]

This question we leave the non-resident clergy of Ireland to answer, if they can, and if in the height of their orthodoxy they should occasionally indulge in violent philippics against the rapid growth of methodism, and other *isms* of sectarian aspect, in their neglected parishes, we will honestly tell them, that they may, in a great measure, thank themselves for the evil of which they complain, and whose progress mere railing never will arrest. If they think that the enemies of their church, Protestants as well as Catholics, are increasing, in activity as in numbers, let them repair to their posts, and out-preach and out-live them there. This will be the best means of promoting the interests of the church of Ireland; this the most effectual check upon the dreaded inroads of dissent; inroads of which we have often noticed, that those ministers of the establishment are the most apprehensive, who take the least pains to prevent them.

If in Ireland, neither a sense of duty; the shame of fleecing the flocks which they do not feed; nor zeal for the church to which they belong, will induce the non-resident clergy to return to their charge, we, at least, are decidedly of opinion, that other measures must be adopted to compel them to the due performance of their clerical functions. This the interests of their country; this the prosperity of the established church requires: and happily it may be as easily effected as it is obviously called for. An Act of Parliament should be passed, directing the residence of rectors, vicars, &c. on their Irish benefices for at least one half the year, under forfeiture (except where sufficient cause of absence shall be shown) of such portion of the revenue of their benefices as Parliament may fix upon,—and it should be an ample one,—to the minister who actually does the duty, over and above his regular stipend. Where no duty whatever is done, either by incumbent or curate, the whole revenue should be forfeited to the poor. These, or some such measures, would, we are satisfied, soon bring the non-resident clergy of Ireland to their cures, and compel her bishops to keep them there. The advantage of their presence need not be pointed out. They are the proper instructors of their flocks; the natural superintendants of any national scheme of education that may be resorted to; the men to whose unwearied exertions we have a right to look, for keeping in the faith such of their parishioners as hold it, and earnestly endeavouring, at the least, to bring over to it those who hold it not. What their parishioners, their country, their church, and their God, have a right to look for at their hands, they must speedily perform, or they will lose that respect in which they would deservedly be held by all whose respect is worth possessing, and by none more sincerely than by their present monitors, did they but shew by their conduct, that they respected themselves. We should not then have meetings of their parishioners, left as sheep without a shepherd, to petition their diocesans to drive them to their duty; or lay-peers publishing letters in the newspapers reflecting upon spiritual ones, for their non-attendance to so just and equitable a request. If these things are permitted, the cry of the ‘Church is in danger!’ will soon become something more than a bugbear, or the mere watchword of a party; but her danger will be from within, not from without—her worst enemies will be those of her own house. We learn, however, with great satisfaction, that she has many powerful and active friends, with not a small, if a scattered band, of faithful, zealous, and

laborious ministers, to protect her against any danger; and happy should we esteem ourselves if any suggestion of ours could, in the smallest degree, increase either their number or their usefulness.

Closely connected with the subjects which we have already discussed, is the tythe system; a topic at all times delicate to handle, and peculiarly so at the present moment, were it necessary to our purpose, either to examine its claims to divine appointments, as a standing provision for the priesthood; or the principles upon which its continuance in the church is generally supported. The first has long been more than doubted; the latter have been but little relied on by some of the warmest friends of the establishment; though we cannot pause to inquire how wisely they have been abandoned, or how well. In the following passage, from the *State of Ireland*, we give at once a proof of our assertion, and a suggestion for remedying the evil complained of, less frequently and vociferously, we are satisfied, by dissenters, than by farmers and land-owners, who slumber Sunday after Sunday in the pews of a church, whose prosperity they much more willingly toast over their wine, than provide for from their purses.

“ I disregard—as an obstacle,” says this orthodox writer, in proposing his plan of reform, “ the divine origin of tythes; and disallow the claims of the church to them, as the hereditary property of those, whose clerical character is not itself hereditary. In Levi’s family it might be just that tythes should descend, because the priesthood did; but *here* they are—as they should be—the property of the state, that pays its ecclesiastical, as it does its civil, military, and fiscal officers, with equal powers of change, modification, and control. It has been proposed to replace them—by a *commutation for glebe*, impracticable, I fear, from its complication;—by a *corn rent*, more oppressive and vexatious than the present evil;—by an *acreable land-tax*, less objectionable, but unsatisfactory and unequal, as computed on the unalterable measure, and not on the various and fluctuating values of land. I, with great hesitation, would propose for consideration, a system—not perfect, certainly, but less objectionable—*A poundage upon all rents*; not of a tenth, perhaps not a twentieth, probably of a thirtieth or fortieth. The clergy in great towns are now paid by a rate on the estimated value of each house. My proposition would extend this system over the whole country. In 1787, an intelligent prelate computed the average of each clergyman’s annual income at £133. 6s. I will suppose it now to be £250—the benefices fewer than 1200—the ecclesiastical establishment less, therefore, than £300,000. But 6d. in the pound—one-

fortieth—on the estimated rent-roll of Ireland, would produce £500,000. a sum adequate to the payment of ALL the clergy, *protestant, catholic, and dissenting.*" [pp. 48, 49.]

To this mode of commuting tythes,—for to talk of abolishing a compulsory provision for the clergy of the established religion, until you could show that, under existing circumstances, the abolition of that establishment itself would be both practicable and desirable, would be worse than idle,—we see nothing to object, and much in it to approve. We have never understood why the farmer should give the tenth of his produce to the church, whilst the merchant, the tradesman, the owner of houses, contribute scarce a shilling in a thousand to its support; and the holder of millions in the public funds, not the millionth part of a farthing, were a farthing capable of so minute a division. Unless then we can be satisfied that farmers have more need of religion and religious institutions than other men, we confess that the tythes, and oblations, and first-fruits of the Levitical law would have but little effect in reconciling us to the inconsistencies and injustice of the tything system, as practised under a different economy, and in circumstances of society differing as widely too. We agree, however, with Mr. Croker, that "tythes in Ireland must follow the fate of tythes in England;" yet we cannot but think, that the vast preponderation of Catholics there, numerically at least, and the consequent hardship of the existing laws for the maintenance of the established clergy, upon them, should induce the trial of a modification of the system in the former country first. It is nonsense to maintain, as some have done, and still do, that the Catholic peasant, and even the Catholic tenant of a farm, feels not the pressure of the tythe system, but in fancy. In money, or in kind—in meal, or in malt—as great tythes, or as small ones,—he pays from the entire produce of his patch of ground, or his farm, to the support of a church which he deems heretical, and the usurper of the rights of his own hierarchy and priesthood; and, as he reluctantly counts out his gold or his silver, or decimates his sheaves, his pigs, his poultry, his vegetables, and his fruit, he feels that his grievance is real; and that you insult, as well as oppress him, by telling him it is imaginary. You cannot prove to him, that it is in truth borne by his landlord; a point indeed, on which, when he considers the enormously high rental paid for Irish estates by those who actually cultivate the ground, an unprejudiced and impartial person will find it extremely difficult, if not impos-

sible, to satisfy himself. The Catholics of Ireland are, it must be remembered, in addition to their tythes to the Protestant clergy, compelled to contribute largely to the maintenance of the ministers of their own church—who are not, as with other dissenters, the mere pastors of particular congregations, but members of a compact and regularly organized body, presenting a hierarchy and gradation of officers, even more complete than that of the establishment; inferior to it, indeed, in riches and secular aggrandisement, but laying infinitely higher claims to the implicit obedience, and exercising more resistless domination, over the consciences of the people. The Protestant defaulter in the payment of tithes may laugh at excommunications and anathemas, except that the proctors' bill gives somewhat of a sting to these harmless sentences of our ecclesiastical courts; but to a Catholic, who gives not what may be demanded of his substance to the church, they are any thing but a joke. Standing in a white sheet at eight o'clock in the morning, in an empty church, will not be the penance to which he is doomed, for the benefit of his soul; nor a laugh with the sexton and the bell-ringer, at the mummary, its only consequence. Whilst he continues to believe that the successor of St. Peter, and those to whom he may have delegated portions of his authority, hold the keys of heaven and hell, binding or unloosing there whomsoever they bind or unloose upon earth—the imprecations of the priest—the malediction of the prelate—the bull of the pope—are fearful instruments of terror, as of wrath. To be cut off from the visible church on earth, is with him to be cut off from the assembly of the saints, and the hope of heaven. He may be restored to them, it is true; but it must be on terms which, in the name of the church, the priest shall dictate, and which the offender's purse shall feel.

Are the Catholics, then, to be excused from paying tythes to the Protestant clergy of the established church? Until other dissenters are also excused—and that day, we are persuaded, is far distant; if it shall arrive before the millennial reign—we unhesitatingly answer, No. But, let these tythes be levied from him in the most unobjectionable and least oppressive way; and we know of no better, than the species of rent-charge suggested by Mr. Croker. This will partially relieve him; but more ought to be done to ease him of the burdens, to which his adherence to the faith of his fathers—once it must be remembered, the common and established faith of his countrymen,—necessarily exposes

him. A national provision should, we scruple not to say, be made for the priesthood of his church. We know, that at this proposition many of our readers will start—from it some of them, we fear, will revolt with horror, and think, that in making or supporting it, for it often has been proposed by others, we are beside ourselves, and that too much liberality may have made us mad. These things, however, move not us, provided we can assign satisfactory reasons for the measure we advocate. The abstract question of the propriety of a provision for the clergy, save by the voluntary contributions of the people, is one, it must be remembered, which we do not touch. The making such provision, by other and more compulsory means, is a practice too long established in this country, and too interwoven with its very constitution, to leave us any expectation, that aught we could urge against it would be productive of benefit. Abandoning therefore, as hopeless in these times, the attempt to bring back the church to the practice of its earlier and better ages, we must take things as they are, and endeavour to make the best of them. Using then, for the purposes of the present argument, the principle of a provision for the ministers of the church by law established, by some mode or other of national taxation, as a conceded point, we have to discuss the justice and propriety of its extension to the ministers of other denominations, whose rights the same law protects; and primarily of the Catholics of Ireland. And for this we contend simply on the ground of the vast numerical preponderance of that body of Christians, in the country in question. Such a preponderance, though embracing, we believe, three-fourths of the population, neither is, we are aware, nor can be, any argument in favour of the truth of a system, nor of its right, as a religious system, to support. Bigoted, or rendered wilfully blind by his prejudices, must that man also be, who could attach to the legislature which should grant a national provision to the Catholic priests of Ireland, any such absurdly implied approval of the sentiments which they teach. Whilst reserving to the clergy of the Protestant establishment their rights entire, and compelling all to contribute to their support, the concession we propose would amount to no more at the furthest, than a recognition that the faith and mode of worship, to which the great majority of the people steadily adhere—erroneous as it is, and grossly superstitious in many of its doctrines and practices—de-

serves some peculiar consideration, at the hand of a government, professing to leave to every one the right of worshipping God according to the dictates of his conscience. That consideration could not, we should think, be better shewn, than by giving to the people, who are forced to raise the greater portion of the regular support of a priesthood which they consider heretical, anti-christian, and usurping, a very moderate maintenance from the national treasury, which they so materially contribute to enrich.

Thus much for the justice of the measure. Many reasons might, we think, be urged in favour of its prudence, sufficiently cogent to outweigh the objections, derived from the seeming countenance that would be afforded, to what we, equally with the objectors, conceive to be an idolatrous, a superstitious, and in many respects an anti-christian faith. In the first place, the mischief, if there be any, has already been done; the priests of that faith have been, and are educated, in a great measure, at the national expense, in the college of Maynooth; and why thus educated, we would ask, but to prevent their being educated abroad, in principles destructive of their civil subjection, to which it is well known, that some expositions of the tenets of their faith, supported by high authorities in their church, peculiarly expose them. And if this measure has been approved by some of the most zealous friends of our establishment, as it unquestionably has been, the same reasoning will equally apply to that now proposed, of rendering the Catholic hierarchy and priesthood dependent, rather upon the British government than the see of Rome. Better surely would it be for the interests of the country, always and anxiously jealous of their influence over the minds of the people, that their support should be derived from an act of our own legislature, than extorted, rather than collected by the authority of papal bulls and rescripts, and enforced by the terrors of anathemas and excommunications. As Protestants, we are also favourable to the measure upon another ground—a conviction, that, by weakening the intimate connection at present subsisting between the Irish Catholic clergy and the foreign head of their church, and by bringing them into closer contact and more intimate connection with the State, which they have hitherto but too naturally considered an enemy, those prejudices will be softened, which seem at present to interpose an insurmountable barrier to the conversion of any of the members of this powerful body to a purer faith, or to a co-operation with their Protestant fellow-subjects, in those extensive plans of benevolence now in full exertion, for in-

structing the great mass of the population of their country, who have long been the victims of the grossest ignorance. Their hands, like Ishmael's, have, for ages, been against every man, and every man's against theirs; but a more liberal and enlightened policy should prevent this being longer the case.

There are circumstances, however, which render more than ordinary caution necessary, in effecting the object which we are disposed to recommend, and which seem to have escaped the notice of those who have elsewhere urged it, and amongst them of the writer whose arguments we have lately quoted. The Catholic prelates of Ireland retain, it must be recollected, the titles of the sees which their predecessors held. They call themselves, it is true, titular bishops only; but there can be no doubt, that if *they* do not consider themselves the true bishops of the dioceses, over which their jurisdiction extends, they are considered so by the uninformed, and consequently by the great majority of their people. The whole ecclesiastical establishment of the country, in its deaconries, archdeaconries, and parishes, has too, it must be remembered, its counter-part in the appointments of the Catholic priesthood; and as the sees of their prelates are not, as with us in England, *in partibus infidelium*, over the apocalyptic churches, or some such shadows of a shade, but in the heart of Ireland, and the very seats of her Protestant bishops, so are not their inferior clergy ministers of isolated chapels and congregations, as are the pastors of other bodies of dissenters, but with the exception of tythes, to all intents and purposes, parochial priests. With this manifest determination, therefore, to preserve the semblance, at least, of a national establishment, and to keep in constant view of the followers of their church the remembrance of its departed glory, we cannot but think, that every thing should carefully be avoided, which could give, even to the most sanguine, the remotest expectation of a revival of its power or its splendour. With this view, we should propose, that the salaries of the Catholic clergy should be paid, not from a sum raised by a rent-charge, or any other mode adopted for the commutation of tythes, but from the general funds of the nation; that so it may appear, what, in reality, it will be, a boon granted on principles of prudential economy, and for the relief of the Catholic laity; not as any recognition of the rights, or pretended rights, of the Catholic clergy, an interpretation which might not very unnaturally be put upon their sharing the provision expressly made for the clergy of the established church. It were

almost needless to add, that this provision should be moderate, and totally irrespective of the amount of the parochial revenues of the Protestant priesthood. It should, indeed, be more nearly assimilated to the income raised for the ministers of the various denominations of dissenters, according to the sphere of their labour, and the numbers of their people; for above them, neither do we wish to see the Catholic clergy elevated, nor is there any pretence for their being so.

Why then, it may probably, and not unnecessarily be asked, do you not adopt the whole of your author's proposition, and extend to them also the projected provision at the national expense? This part of the argument is, however, if we mistake not, much more easily disposed of than that which we have just endeavoured to settle. In the first place, on the ground of expediency, the Protestant dissenters are an inconsiderable portion of the Irish population, the Catholics by far the majority. The former never were accustomed to any other provision than the voluntary support of their people; the ancestors of the latter enjoyed for many centuries the advantage of a national establishment, infinitely more splendid than that by which a reformation in the revenues and discipline, as well as in the doctrines of the church, that turned them adrift upon the world, a neglected, and, for ages, persecuted race, left to their successors. The circumstances of the two bodies are, therefore, it is manifest, widely different; and as far as many divisions of the lesser one are concerned, the proposed regulation would be useless. The Presbyterians of Ireland might, perhaps, accept a national provision for their ministers, for it is not inconsistent with their notions of church government; and, where theirs is an established, and not merely a protected religion, it forms indeed a modified feature of their establishment. The Wesleyan Methodists might also readily avail themselves of the proffered boon, for they have already a general fund formed from the contributions of their society, for the maintenance of their preachers, placed entirely at the disposal of an ecclesiastical conference; and its union with the state forms no ground whatever of their separation from the national church. But the Independents, and those who adopt their mode of church government, as do many sects differing materially from each other in doctrine, and known by various names and denominations, hold as one of the fundamental princi-

ples of their discipline, the entire dependence of the pastor upon the voluntary support of his people; and would reject, as subversive of this distinguishing feature of their churches, a measure that would bring them, as such, into the slightest connection with the State, with which they think the church has no natural, and can have no scriptural alliance. The Quakers, too, repudiate all stipendiary ministrations, as corruptions of the ancient simplicity of the church, and gross perversions of the precepts of the gospel. Tythes, therefore, upon this principle, they refuse to pay but on compulsion, which they dignify with the name of persecutions; and we cannot for a moment suppose, that their *testimony* against them would be silenced, by offering them a portion of the extortions, as they deem them, for purposes which their religious system holds in abhorrence. The plan of a national provision for the clergy and ministers of all denominations is liberal, and imposing in theory; but even could tythes, and the superior claims of the established church, connected as it now is with the state, be disposed of, we have shown that it is not reducible to practice.

We cannot quit this branch of our inquiry, without a parting word of admonition on the subject of tythe procurators, or, as in England we should call them, lessees of tythes, suggested by a paragraph inserted in the papers, whilst this article was in preparation, from which it appears, that clergymen in Ireland are themselves jobbers in this species of property. Were we bishops in that country, we would soon put a stop to so improper a practice; but as we are not, and never shall be, we can only recommend to those who are, immediately to take measures for preventing, not only this secularization of their clergy—who had better job in open market in pigs, bacon, and potatoes, than in tythes;—but this inevitable exposure of the ministers of the gospel of peace, to a direct and open participation, from motives of personal interest only, and those of the most sordid nature, in the sanguinary, though local, disturbances which now agitate their country. Their office is the cure of souls; and it would be well, if having food and raiment in abundance for their hire, they could learn therewith to be content.

The main causes of the ignorance, poverty, and political debasement, of the lower orders of this unhappy country, have already been investigated, in our discussion of the previous parts of this extensive field of inquiry, though a

few minor ones demand a passing notice at our hands. The general custom of letting the land to its actual cultivators but as tenants at will, is subversive of all agricultural improvement, especially when coupled with a reservation of rent, truly described by the Irish author before us, as "not the proportions, but nearly the whole produce of the soil." No legislative remedy can, perhaps, be applied to this mischief; and now that Ireland "has for more than half a century been disturbed and disgraced by a constant warfare between the landlords and their tenants," we fear the evil, in as far as the mode of tenure and rents are concerned, must be left to cure itself. If the appeals which have been made, and are making, to the good feeling and the good policy of the landlords should fail, as we apprehend they will continue to do, we have little expectation that the repeal of the stamp duty upon leases of lands not let at above a certain sum *per acre*—the only practicable measure in the nature of a bounty which suggests itself, and no penal one can, we think, be resorted to—would, in all probability, be more detrimental to the revenue, than beneficial to the country. We must leave therefore, to the self-interest of the landlords, the effectuation of an object, long and loudly implored by an oppressed and suffering tenantry of their patriotism; and the want of occupiers, and the desolation of their estates, will speedily enforce the call more powerfully than any argument of ours could do. They have departed from tenures at will for their own purposes, by making forty-shilling freeholders of the peasantry on their estates, to secure their votes at elections; they ought to do it, to promote the welfare of those tenants, and ultimately, nor very remotely, their own. Unless, indeed, the plan of confining the elective franchise to the educated, which we have concurred, with the author of 'the State of Ireland' in recommending, be adopted, we again cordially agree with him in opinion, that these forty-shilling freeholders should "be disfranchised altogether, lest numerous ignorance overwhelm education and wealth." Under the semblance of political freedom, this practice is a powerful engine of political degradation; as the landlords have usually, if not universally, other holds upon these real leaseholders, though nominal freeholders, composed principally of the very lowest of their tenants, which render them the mere puppets of their will. Better, certainly, were they without the right to vote at all, than to have their votes available, or saleable by the score, as the ambition or the avarice of their landlords may direct.

The weakness and the expensiveness of the law, range themselves under this class of evils; the latter a ground of complaint common to England as to Ireland, the former not. We have no room, however, to enter into particulars, but shall satisfy ourselves with transcribing the following animated sketch of the mischief, from the work so often referred to—the production of an Irish lawyer, converted into an English statesman.

“The law has never thoroughly mingled itself with Ireland; there lately were, perhaps still are, districts impervious to the king’s writs—castles fortified against the sheriff, and legal estates invaded by force of arms—contumacies, not frequent indeed, but from which an inquirer will deduce, not unfairly, ordinary disrespect for the law. This in civil cases. In criminal—how large a share of our jurisprudence!—witnesses not unfrequently suborned, intimidated, or murdered—juries subdued—felons acquitted. In common transactions, the administration by justices of the peace, sometimes partial—generally despised, and always unsatisfactory. The body—in England so effective—of mayors, bailiffs, and constables, unknown, or known as a jest. Parish offices, sinecures: The great man and the strong man executing, the poor and weak suffering, what is miscalled the *law*.”

“The blame is not easily apportioned—much is in the pride and folly of the gentry: much in the native perverseness of the people; much in the indifference of the government; something in an indiscreet nomination of magistrates: more, and most of all, in the exorbitant taxation of legal proceedings, by which the law has become, not a refuge to the poor, but a luxury to the rich. The courts are open to the indigent, only as spectators; the peasant, oppressed or defrauded to the amount of 10*l*. cannot buy even a chance of redress in the lottery of the law for less than 60*l*. By victory or defeat he is equally and irremediably ruined. This system *must* be amended—abandoned. I consider the habitual weakness of the law, as the first cause of the habitual weakness of the land from Henry to George. The thoughts of those who read for ideas, not words, will fill up my outline. Let us hope that the wisdom of the legislature will soon erase it.” [pp. 52—53.]

The friends of Ireland must not rest satisfied, however, with hopes, but must exert themselves strenuously, in a work of reformation greatly needed; tedious in its details; difficult in its accomplishment. The executive might do much, were the gentry to reside on their estates, to give them the opportunity of selecting from their numbers at once a prudent, and an effective magistracy, whose place is from necessity, but too often and too ill supplied by

trading justices—hot-headed bigots—overgrown agents, and purse-proud middlemen, affecting but never acting the gentleman; whilst they show their poor neighbours, to their cost, how dangerous it is to trust a little brief authority in the hands of weak and foolish men. We cannot neglect this opportunity of bearing our decided testimony against the practice but too prevalent in Ireland, as in England, of leaving to clergymen the performance of the most active duties of justices of the peace, whose routine they never can faithfully and laboriously discharge—as, if engaged in them at all, they ought to do—without materially endangering, at the least, the affection and respect in which their sacred functions, never mingled with secular ones but injuriously to themselves and to others, entitle them to be held by all their parishioners. Game convictions, tythe proceesses, and many other duties of a justice which we could easily enumerate, accord but ill with the character of ministers of the gospel of peace, and heralds of mercy to mankind; whilst in Ireland their execution amongst a Catholic population, must needs exhibit the clerical character in points of view peculiarly unfavourable to the attainment of what ought to be their great object, the winning over to the faith those who have departed from it, or who know it not.

At one subject more, and but at one, can we pause to glance, ere we turn to the next head of our enquiry; and that is, the early marriage of the lower orders of the Irish.

“A young couple come together,” says Mr. Steven, “whose joint ages, perhaps, do not exceed thirty-five years, without money enough in the world to pay the priest’s dues for marrying them. The father, on one side or the other, spares a part of his little farm, (originally only a few acres,) just enough to produce a bare and scanty subsistence for the married pair. This, with a wretched hovel, is the whole of their stock. In this condition they set out, never expecting to rise one step higher in society; and, except that portion of bodily labour which is absolutely necessary for securing the daily meal, there is a lamentable inaction both of body and soul. Indolence enervates both. The division and subdivision of the small farms, from the great increase of population and early marriages, has already been carried so far, as barely to subsist the present families, and is driving them up the mountains, where famine stares them in the face. Should they continue to increase in population, of which there is every probability, and neither war nor pestilence visit them, the consequences must be most disastrous,—unless the landholders return, and discharge a long-neglected duty to their country.” [pp. 29—30.]

The only check upon the progres of this evil which legis-

lation can justifiably impose, is their promoting to the utmost the education of the people. Mere speculative theorists in political economy may prate and scribble till they are tired (the more sensible of their readers have long been so) of parliamentary checks upon population, by denying parochial relief to the children of improvident marriages, but as their object can only be attained, constituted as human nature is, at the certainty, not the mere hazard, of a fearful demoralization of the people,—as Christians and as men, we hope it will never be attempted. Educate the lower orders of Ireland, and, as in Scotland, prudence will soon supersede passion—we might allowably say, and we will say, instinctive gratification, for in most instances it is nothing more. This is all your acts of parliament can, this is all they have a right to do.

The spirit of bigotry, cultivated in Ireland with pains and care equal to the rapidity with which it is uprooting every where else, is not one of the least of the ills with which she has to contend. It is not however of Catholic bigotry—that may be looked for there, until this generation at the least has passed away—but of the bigotry of Protestants that we speak; and we want language sufficiently forcible to reprobate and condemn it. Let not the professor of a pure faith exult over the excommunications and denunciation of heretics by the Romish church, whilst he debars the most respectable of its members—men in whose moral character calumny itself has never found a stain—from associations, for the mere purposes of commerce, solely and avowedly upon account of their religious faith. If a priest or a pope damns you for your heresy, what are you the worse for it? you laugh alike at the impotence of his sentence, and the blasphemous arrogance of his pretensions: but if, on account of your religious tenets, you are excluded from certain commercial privileges to which wealth and character in trade as justly entitle you as they do any of your fellow-citizens who enjoy them, you are substantially injured, and good right have you to complain of the intolerance that persecutes and oppresses you. Let the chamber of commerce, or whatever it is called, at Dublin, take this comparison with them, and apply it to themselves—though we shrewdly suspect the attempt were hopeless to work their reformation, or teach them liberality. For the Orangemen also we have a word of advice, and it shall be short—shorter we apprehend than it will be sweet. Insult, we would say, no longer by your useless processions—useless at least for any good purpose, though abundantly

useful for bad ones,—the religion professed by the majority of your countrymen, and under the sanction of the same laws that privilege you in the possession of yours ; and God forbid, much as some of you may wish it, that the day should ever arrive, when that sanction shall be withdrawn. You have often refused to take from your regimentals, at the command of your officers, the badge of party, which has already been the cause of more bloodshed and ill-will in Ireland, than the lodges with which you are connected will be productive of good, to the end of time—you have seen one of the princes of the realm, the heir presumptive indeed to the throne, and no friend to Roman Catholics, repudiate the patronage of your order with which you had invested him, on the ground of your intolerance—and even your Sovereign himself, by precept and by example, during his visit amongst you, condemned in no equivocal manner your proceedings. Say not, therefore, that you have had no intimation of their impolicy, if not their illegality. That some of them have been illegal, even as the law stands, we, indeed, have no doubt, and it would have done credit to the firmness of your past governors, had you been punished rather than applauded for them. There are fat aldermen and thick-headed common councilmen ultra-loyalists enough, in other cities than in Dublin, but they have different modes of testifying their loyalty than by shouting or hiccuping out upon all occasions, until the cry is as common as the pot-boy's, "The glorious Revolution of 1668," "The immortal Memory of King William the Third," and "The Protestant Ascendancy." In real attachment to these objects of an Englishman's veneration, we yield to no man ; but they are too sacred to a genuine patriot to be hackneyed about as every-day toasts, much less to be converted into the badge and the perpetuation of party and religious feuds. These they may be made at another Lord Mayor's or Sheriff's feast ; and though the corporation of Dublin, *en masse*, should hail them with three times three, it will be long, we fancy, before another Lord Lieutenant suffers them, in his presence, to slight and to insult the pacific recommendation of his Sovereign. The present one, we are satisfied, at least, will not ; and we do not doubt that his firmness, and liberal and enlightened policy, will induce him to discourage all Orange associations, and where they proceed to any public procession, calculated to produce public ferment, (for their private proceedings and fooleries we cannot control,) that he will take due care to suppress them, by vigorously enforcing the existing laws,

or, if they are not sufficient, by recommending the enactment of new ones for the purpose. Catholics are not allowed to make processions in the public streets, common as they are in certain rites of their religion in foreign lands; nay, their priests are even forbid to appear there in the robes of their profession, lest they should offend or scandalize Protestants: the scales must be held with an equal hand, and Protestants, especially in a country where they form by far a minority of the population, must not be permitted to offer a similar insult, even to the prejudices of Catholics.

The mode in which the administration of Ireland has been conducted for many years, has also been destructive of every prospect of permanent improvement in the condition of the country. The high and important station of Lord Lieutenant, except in those perilous times when necessity has taught the ministry at home a wiser policy, pursued only till the danger seemed over, and not always till then, has been considered an office of honour, and often bestowed upon men fitted, as they were intended, but for pageants of state. Hence, a nobleman inactive, weak, irresolute, and double in his counsels, if of his own he had any, but obtaining the semblance of popularity by gentleness of character, where firmness was required, by private benevolence and ostentatious public charity, and the purchase of a venal press, has been succeeded by another exalted in rank, inheriting a name, the most illustrious and popular, perhaps, in the annals of his country, yet formed himself but for the private walks of life, in which no one is more amiable, as few can be less qualified to take a prominent part, in power or in opposition, in the proceedings of the party whom his rank and wealth would otherwise entitle him to lead. It was thought requisite, however, that he should hold office with them, and the vice-gerency of Ireland was doubtless assigned to him, as at once the most dignified, and the least laborious. On a change of administration, he was succeeded in his post by another ducal representative of his Sovereign, as little calculated, perhaps, to do good to Ireland, as had been his predecessor, though better qualified for holding elsewhere those offices which the narrowness of his fortune induced him to court, even at a distance from his country, rather than to decline. But why need we go through a long list of governors of Ireland, who, with scarcely a solitary exception, have been governed by their secretaries, the real governors of the country. These, though perhaps more carefully appointed, have too

often been selected from mere party motives, and have been continued, though incapable adequately to discharge the duties of their office, until room was made in other quarters to provide for them; or as imprudently removed when qualified, to fill some situation at home, either more advantageous to themselves, or to the views of the administration, whose agents they were more than the Lord Lieutenant's, though professing to be the organ of his government.

“In seven years,” says the author of ‘the State of Ireland,’ after characterizing the former administrations of his country, as ‘a quicksand government, that swallows in its fluctuations every venture of reform,’—“we have had four Chief Governors and eight Chief Secretaries, of different principles and parties, each stifling the abortive system of his predecessor by a system as abortive. What, in a few months, could they attain of information, or accomplish of reform? With all their varied and various talents, they were impotent; and years have elapsed, and administrations reigned, without any change to Ireland but of years and administrations. Do we think either that local knowledge is unnecessary to an Irish Minister, or that the King can confer it as he does a title? Wavering is weakness—weakness in Ireland is wickedness. Leave with, or send to us, ministers, knowing us, whom we know: coolly planning—steadily executing: not a secretary with every season, and a system with every secretary.” [pp. 63—64.]

This principle has at last been acted upon in part, and Ireland has a governor knowing her, and whom she knows. Whilst we give full credit to the present ministers for this selection, we cannot but marvel that it was not made before, when it could not be supposed that the choice was compulsory. From the days of the first Duke of Ormond until now, Ireland has never had an Irish Lord Lieutenant, though ages and even centuries have passed, since the conferring so high and important an office upon a native could by possibility have been dangerous. She has one at length, whose measures will at least be his own; and his patriotism must be infinitely inferior to his acknowledged talents as a statesman, though we are persuaded it is not, if his measures are not characterized as much by their prudence and conciliation, as we are satisfied they will be by their promptness and vigour. His will be no government by secretaryship, or a secretary's secretaries, as that of too many of his predecessors has been; and, judging from the character of the gentleman who fills this still important post, we add, as his

own might full as safely be. But these are not times, nor is Lord Wellesley the man, for so complete a delegation of authority, intrusted to him by his Sovereign for other purposes, and with higher expectations. In the latter, his country, and the empire of which it forms a part, participates in no ordinary degree; nor have we any other fear of the disappointment of these hopes, than the continuance of the ruinous system of removing a Lord Lieutenant, though he should be in the very midst of his usefulness, the moment his period of service has expired, to make room for some other nobleman to whom it is necessary to give a post—in which he may undo in a few months, what his predecessor has been years in accomplishing. Ireland confessedly wants renovation, but her renovation must be a work of time, the result of a plan of government adopted deliberately and after much investigation; carefully watched in its progress; inflexibly adhered to when once put in motion: conciliation to-day—irritation to-morrow; firmness in one governor—weakness in the next; wisdom in devising—pusillanimity in executing: this must no longer be permitted. A master genius must direct the whole machine of administration: such an one, we hope and believe, directs it now, but he must continue this direction until he has established,—for none has been established yet,—a system for the government of the country, which the statesman need not to disavow, the patriot will not blush to own. In one case, and in one case only, could we justify his earlier recall; but high as is our admiration of his talents, a variety of reasons combine in preventing a wish for his removal from a sphere of usefulness for which every thing indicates his adaptation, even to the helm of government at home.

Lord Wellesley has held but for too short a time the reins of administration in a country unquestionably in a state of insurrection, if not of rebellion, to enable us to say more of his measures, than that those he has hitherto adopted have our cordial approbation. The earliest of these—one indeed almost coeval with his arrival in Dublin, was the appointment of a new and efficient attorney-general, a circumstance, to which we should not from motives of delicacy allude, but for the purpose of reprobating the practice, too long prevalent on both sides the channel, of treating the most important office of state-prosecutor, but as a reward for parliamentary services, rendered individually or through the medium of connections, or a retainer as servant-of-all-work in time to come. No officer of government

should however be more carefully selected, as none requires more peculiar talents for the discharge of his important duties. It is not a good equity leader—a close logical mooter of dry points of law—an acute cross-examiner of witnesses—or a clever Old Bailey practitioner, who will make a good attorney-general. He must be a man of firmness, prudence, and activity; a good, if not a first-rate lawyer, (for his devils can assist him here;) a powerful speaker; a shrewd examiner of witnesses; and, on all points of practice, a ready advocate. Such men were Dunning, Lee, Thurlow, Wedderburne, Kenyon, Scott, Law, Fitzgibbon, Gibbs: such were not—but we will not invidiously mention names, which the recollection of every reader can supply; and of those who *are*, we would not be understood to speak. Had this point been properly attended to, we should not have heard of forced promotions to the bench, or resignations to prevent dismissals, of excellent lawyers, and popular advocates, wanting either the nerve or the peculiar talents, which times of turbulence demand, and for which this officer should always be prepared. The bills which the new attorney general has forwarded to England, to give to the new Lord Lieutenant extraordinary powers, adapted to the perilous situation of the country he is called upon to rule, are, as we might expect, of a very vigorous character. They enable the King's representative in Ireland, to declare the disturbed districts in a state of insurrection, and, if need be, to subject them to military law, whilst they suspend for a season the *Habeas Corpus* act, that palladium of our liberties, the slightest infringement of which can only be justified by the most urgent necessity. In Ireland, this necessity has now arrived. To suppress the insurrections of her misguided populace—to put a stop to the machinations of their designing leaders—to give efficient protection to the peaceable and the loyal—to inflict prompt punishment on the tumultuous and the rebel—a vigour is called for beyond the ordinary vigour of the law in quiet times. Yet loud as in our apprehension is this call, we should feel very ill-disposed to obey it, were we not satisfied, with a late secretary of Ireland, and one of the most considerate of her welfare that she ever had, that these unwonted powers are entrusted to a nobleman, who will not allow any temporary circumstances to thwart the generous views which he entertains towards a high-spirited, but an ill-fated people.

It would be thought strange indeed were we to close this extended outline on the State of Ireland, without a distinct

reference to the question of Catholic emancipation—a measure supposed by some to be of such potent and resistless operation as in itself to contain the remedy of her every grievance, the cure even of the deadliest of her wounds.

“Friendly,” says Mr. Croker, “on principles and conditions hereafter to be developed—to *Catholic Emancipation*, I cannot believe it panaceatic—alone beneficial—alone necessary. It will be a part—but only a part—of any enlightened system of Irish policy: but it is not itself a system.” [p. 38.]

In these opinions, the editors of the *Investigator* most cordially would join, were they united in sentiment on the policy of conceding, to their fullest extent, the claims of the Catholics to emancipation from all political disqualifications. It has, however, already been incidentally stated on a former occasion, that this is one of the few points, on which, closely as they are, and long have been connected, they have agreed to differ; and consequently, that unless a change of views should take place, not at present anticipated, they will be prevented delivering any opinion on the subject; whilst, in the apprehension that his individual sentiments upon a point to which he has devoted much of his attention, may have imperceptibly influenced other parts of his argument, the writer of this article is induced to deviate from the usual plan of the journal, by affixing to it a mark which will exempt his colleagues—approving as he is satisfied they do, of its leading views,—from all responsibility respecting it.

Some minor points may, however, still be pursued without violating the neutrality to which we have restricted ourselves, on the great question of throwing open to the Catholics the senate, and the higher offices of the state. With the author of the *State of Ireland*, we ask,

“Who can be emancipated, and from *what*? At most, six lords, one hundred and fifty commoners, and twenty ecclesiastics—from four or five disabilities, which reach not, interest not, the mass of their community. Theorists trace from the political exclusion of the peer, the mental debasement of the peasant—truly, perhaps, in a people affluent and enlightened; truly, in small and polished states; falsely, in a great mass of penury and ignorance. Dispel the gloom, enrich the penury, the crowd may then, but not till then, become sympathetic to the feelings of honour and ambition: hence, I reason, that to mere emancipation there are previous paramount duties; that enlightening two millions of Catholics is more important than indulging two hundred.” [pp. 38—39.]

In some points it must yet be admitted that the penal

code to which our ancestors, or rather the legislature of Ireland, thought proper to subject the Roman Catholics of that country, operates oppressively upon the great mass of its population, and may with safety be repealed. We are incessantly complaining of their ignorance, yet does our statute book every thing it can do for its perpetuation; for no Roman Catholic can, in any part of the kingdom, make an endowment of a school for the education even of the children of Roman Catholic parents in the principles of his faith; and it is not very likely that he should endow one, as he would yet liberally be permitted to do, for their instruction in ours. No Catholic can in Ireland keep arms, unless he has a freehold of £10 per annum, or a personal estate of £300, a provision which, in a country whose inhabitants are not over prudent in the use of them, might be little objectionable, if that which is prohibited to the Catholics, were, with a similar limitation, prohibited to all. We should not like to meet an Irishman, of the lower orders, returning from a fair or a funeral, with a loaded pistol in his pocket, and a little more whiskey than he could carry in his head, on the mere speculation of there being no risk of affronting him by a word or a look, because he was a Protestant. We had much rather meet a Catholic in such dangerous equipment for a row, in his way from mass or confession; and would just as soon cross him in his path, reeling drunk from a festival, as his more orthodox countryman, in similar circumstances. On the ground, therefore, of national character, not of the predominating national faith, we are disposed to consider the retention of some such prohibition as this advisable; but we are at the same time decidedly of opinion, that it should be deprived of its present partial and sectarian character. The progress of error is not, we are satisfied, to be checked by legislative enactments tending to abridge those rights which every subject of a free state may claim as his by birth; and we are therefore strongly disposed to question at once the justice and the policy of the act of the Irish legislature, which prohibits the marriage of a Catholic and Protestant by a priest of the former faith: but certain are we, that when the Irish judges hold that a former statute of the second George's reign, visiting this offence by death, is still in force, it is the bounden duty of the legislature immediately to repeal so sanguinary a provision; and when they do so, they will have an opportunity of re-considering the propriety of the fine of £500, which, in opposition to Lord

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"Who can be one hundred and four or five disabled in their community."

might be dangerous as chancellors ; but against what mischief are you guarding your country by disqualifying them from the more commercial post of governor, or deputy-governor, of the Bank of Ireland? Because you may rationally fear to give the ell, let not a foolish adherence to vulgar maxim, (and we are at a loss to find a better

public emancipation, have they, so they stand in need of no answer, is their duty ; and wish them to liberality and to do justice to the motives they cannot be convinced by in turn, will neither convince number of their supporters by gain all they lay claim to, let whatever their adversaries are

marks. To many they may those who feel interested as e far too short. She seems ate, at least it cannot be dis- we imagine. We have no glance at the measures we ng the threatened calamity, y, for we cannot restore what content ourselves, therefore, e of the writer of the first of h of which we cordially and ntive perusal of our readers, hat without them, Catholics quillize the country ; and that
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Study and Knowledge of the
nas Hartwell Horne, M. A.
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popularity of those writings which are merely of an amusing and romantic description. It has been frequently intimated, that we have degenerated since the days of our ancestors, who attacked the largest folio with untrembling fortitude, and traversed its vast tract of thought, and persevered through its intricate mazes of various sentiment, and almost boundless wilderness of briery controversy, without any sensation of fatigue. In those periods, the discreet and persevering theologian was under no necessity of spreading over his performance the minor beauties of composition, or of bestowing his utmost care and assiduity upon the construction of sentences, the collocation of words, the arrangement of ideas, and the nicely adjusted plan of his discourse. He felt secure that his labours would be appreciated, and his writings read, if he were only careful to investigate thoroughly the proposed subject of inquiry, or elucidation; and to bring together an ample supply of materials, in masses, however heterogenous. And hence we find on the dusty shelves of our libraries—and, to the discredit of the times, thrown into their obscure recesses—volumes that cost half a life to write, and that would require not only *months*, but *years*, as they are at present devoted, to “read, mark, and inwardly digest.” Any one of the great standard works of these days of yore, would terrify many a modern pretender to holy orders to look at; and be worse than even the unwelcome *quantum sufficit* of Latin and Greek, which a professed clerical education at the University requires to *pass muster*, even cursorily to peruse.

We have sometimes pictured to ourselves one of these fine old, patient, poring, persevering theologians entering his little *study*, as it is technically denominated, with his spectacles, cap, wig, pen, paper, ink, and all other concurrent requisites to the production of a ponderous piece of divinity, duly prepared and adjusted: we have seen him cogitating, and excogitating, day after day, night after night, and week, and month, and year after year, till the giant image of his conceptions rises from the accumulating mass of papers, and stalks through the long avenue of the press into the world. Here we have observed the admiration, in many cases, richly merited, it has instantly obtained; and the wide extent of society through which it has continued to move, with ever increasing acceptance. Unalarmed at the mighty tome, behold the patient reader adjusting himself in his venerable arm chair, and, conven-

ing his family round the wintry hearth, apply himself to the diligent perusal of its contents. Many a long, and, otherwise dreary hour, is beguiled and improved, while the subjects of attention involve the important themes of inspiration, the great realities of another world. With a still deepening interest he turns over page after page, peruses chapter after chapter, and acquires, as he does so, that enlargement of mind, that tone of feeling, and that correctness and elevation of moral sentiment, which combine to diffuse a general seriousness of deportment, in which, amidst the scenes of domestic life, the varieties of social intercourse, and the perplexities of mercantile affairs, every surrounding witness discerns the beneficial influence of a genuine Christianity.

Such things *have been*;—but it is alleged, in vindication of the unfavourable conclusions that are frequently formed of the moral habits and principles of the present age, that essential changes have taken place. The writer no longer aims to instruct, but to amuse; he no longer endeavours to communicate profound knowledge, or conduct the reader into the deep recesses of truth, and along the unfrequented path of patient and useful investigation, but to gratify the love of novelty, the taste for entertainment, and the general propensity to acquire only that superficial information, which is adapted to elevate the individual to temporary distinction and premature fame. The proof of this allegation appears, the moment we are pointed to the general cast of the most successful, and therefore most numerous publications of the age. How can we better ascertain the taste of the reader, than by adverting to the character of the writer? Whatever might be the propensity of the gay, the giddy, and the superficial, to *write*, their vigour would soon be paralyzed, their fingers stiffen, and their pens drop from their hands, if the multitude were not disposed to *read*: and it seems, therefore, no unfair criterion of the state of mental and moral cultivation in a community, to ascertain the most current publications of the period to which the particular investigation refers: and if so, must we not believe, that there is a sad degeneracy in the present age? For now the Athenian fever seems at its height, and the public pulse exhibits symptoms of great excitation. The reading population is continually asking for something new; and while the good old systems of divinity are exploded, suffered to slumber in libraries little frequented, or are only welcomed in the reduced form of octavos and duode-

cimos, cart loads and ship loads (from Scotland to wit) of novels, romances, and tales, meet with a speedy sale, and universal circulation. Even the graver and more important subjects of discussion, are, as we have intimated, brought to a successful market, solely upon condition that they shall be sufficiently compressed in their form, and superficial or novel in their character. We were well assured, some time ago, by a bookseller of our acquaintance, that the least valuable publication in his whole warehouse had by far the most extensive sale; and that while excellent biography, historical research, and biblical disquisition, stood side by side in unbroken rank and file, for months together; flimsy fiction, poetic juvenility, and travels and voyages performed by the hasty scribbler in a garret, and round the world in a month or two, appeared and disappeared in rapid succession.

Such things *are*; but in abatement of this severity of criticism on public taste, and in extenuation of what appears to be the literary *error* of the moment, we must put in a claim to be heard in a few particulars. It is not a correct mode of estimating the general state of intellectual cultivation, and the moral habits of the times, to bring into comparison either the number, magnitude, or nature of the most popular publications, those of a different description in the present day, or those of a past, and more puritanic period. Far more requisite is it to consider the general state of society, the systems of education, the current notions of refinement, and the moral and religious condition of the world. It is more than questionable, whether the vast and ponderous accumulation of materials in the folios of another age, was at all advantageous to the impartation of knowledge and the promotion of improvement; and whether this mode of instruction was not in fact calculated to cherish a vitiated taste, and to impede the advancement of the mind in real wisdom. The predominant fault of the compositions of that age was prolixity, and it would unquestionably have been beneficial, had the habits of authorship been those of rapid and judicious combination, selection, and conciseness. By pursuing the elaborate, excursive, and diffusive style, the force of argument was often diminished, and the power of attraction wholly lost; and even with reference to many of the most valuable writings of past and present times, it may be truly said, the authors would have written better, had they written less. By consequence, some of the recently published abridgments of the works of

former times, are not only more *readable*, but more valuable than their originals, and have, in truth, done much to bring divinity into vogue. It has become in some instances no longer a thorny wilderness, or a vast and weary plain, here and there only relieved by spots of beautiful vegetation and refreshing luxuriance; but a garden of varied and rich productions. Generally speaking, therefore, we are decidedly of opinion, that the mode of communicating theological truths is upon the whole considerably improved: and while a taste for the old divinity is rapidly reviving, we congratulate ourselves upon the new and briefer methods of imparting scriptural instruction and expository elucidation, in which we see the chaos of thought reduced to greater order, and illuminated by the brilliant emanations of a vivid but sanctified imagination.

With regard to the *number* of publications in our day, of a frivolous or merely of an imaginative and entertaining, or of a cursory and sentimental description, compared with those of the days of yore, we believe too that there is considerable misapprehension; and that the proportion of these works to those of the graver and more important kind, is not so much greater at present, as it has been supposed: and other essential considerations must also be admitted into the computation. It seems to be forgotten, that the number of *readers* is incalculably increased; a circumstance which has arisen from causes easily traceable. If we were to ascertain the number of copies printed and distributed, of the most recent publications, of a devotional class, it would probably be found to amount to a very respectable aggregate sum, bearing perhaps an unexpected proportion to those of a different nature and tendency, and evincing a very great superiority, in point of number, over the theological writings of past times. There exists moreover a reason highly honourable to the religious community of the present day, for the apparent, and perhaps in some degree real, disproportion in question, a reason why publications of a strictly theological class should be fewer, smaller, and less circulated, in comparison with those of former days. This is to be found in that active and benevolent occupation of time, which is characteristic of our favoured age and country. Societies, in almost incalculable variety, have sprung up, whose holy zeal and comprehensive purposes are such as to demand, not only the pecuniary resources, but the co-operative energy and leisure, of almost every individual of the Christian community. Committees and sub-

committees, private and public associations and services, have so rapidly multiplied, as to preclude those opportunities for domestic reading and self-instruction, which, however desirable, cannot be accomplished as in former days. Most men whose intellectual capacities, moral habits, and benevolent character, qualify them for doing good to others, are now become, and must necessarily be, public men. An ample field of pious exertion is before them, and the labourers are even yet so comparatively few, that they feel themselves compelled to sacrifice their private inclinations to the claims of philanthropy and religion. Amidst universal activity, they cannot and ought not to stand still; nor will their principles allow them to incur the infamy of doing nothing, while others are doing so much; of shrinking from the toils of honourable and holy labour, while their neighbours and friends are cultivating the wide field of the world. Less than ever, we are happy to think, is it now possible for any man to live to himself. Benevolence has poured forth her vial upon the nineteenth century, and private interest, even domestic and social intercourse, must be in a great degree sacrificed to an honourable publicity.

In another point of view, the very causes which have precluded so extensive and general an encouragement to the larger works of theology, as might have been anticipated, have operated to produce an increased circulation for those of a particular species. We are glad to observe the progress of Biblical criticism, and the success of works devoted expressly or chiefly to the elucidation of Scripture; and it is not difficult to account for the fact. In proportion as individuals have become solicitous of sending the Bible to idolatrous and superstitious countries, in order that the reign of sin and Satan may be superseded by the triumph of christianity, they have been induced to reflect on their importance, and consult their pages for their own benefit; justly impressed with the consideration, that what is important for others, is useful for themselves. Hence the scriptures are more consulted in our own country, than they have hitherto been; and the desire to understand, corresponding with the opportunity and general excitement, has produced a greater disposition to seek books written expressly to explain different parts of the scriptures, or calculated to shew their importance, and elucidate their evidences. It is a good symptom of public taste, that such a compilation as Mr. Horne's has already been circulated to

a considerable extent: we are pleased with the fact, proclaimed, as it is, by a second edition: but while we readily give his work our warmest recommendation, as adapted to answer many important purposes, and as an invaluable repository of biblical literature, to which the student in the holy writings may often recur, we shall not hesitate to remark with freedom upon its contents, and suggest whatever occurs to us as worthy of further inquiry.

It appears from the author's statement in the Preface, that the work originated in his own sense of the necessity of some guide to the scriptures, which would both serve as a general introduction to the inspired volume, and enable him to solve apparent contradictions. Having no friend to assist his researches, he was at length resolved to procure such of the most eminent critical compositions, as his limited means would permit; and after satisfying his own mind, he resolved, if no other work should supersede its necessity, to lay the result of his inquiries before the public. It appears, from his own statement, that *ultimate publication* was a purpose coeval in his mind with the study of the inspired volume, and its critical and expository illustrations. We confess that we should have been more gratified, had the author commenced his studies, and for, at least a long period, have pursued them, without any kind of reference to, or anticipation of publishing his investigations. The mind should always be brought fresh and unbiassed to the great enterprise of scriptural research. Whatever might tend to originate any prejudice, to confirm our prepossession, to pervert any sentiment, should be scrupulously discarded; and although we do not mean to insinuate, that the intention so candidly avowed as blending itself with Mr. Horne's incipient studies of the scriptures, have materially, or in any sensible degree, disparaged his composition as a whole, yet we should have been peculiarly gratified had he resolutely dispensed, as far as possible, with every educational prepossession, every professional bias, and even what in ordinary cases might be deemed every honourable solicitude for future celebrity. We admit "*hic labor, hoc opus est*;"—but the previous discipline of the mind, by a process of deliberate and devotional scrutiny and self-examination, seems to us, in every case, an essential prerequisite to a successful elucidation of scripture, whether by professional exposition or private critical examination. We shall not be understood for a moment to question our author's genuine piety, or the seriousness and sincerity

of his procedure, during the long period of his researches—we have intended simply, to generalize a little the remark arising out of the intimation he has given; and to express a wish that he had avoided, for his own sake and that of others, every consideration which could in the slightest degree tend to cast a shadow of imputation upon the origin and end of his important labours.

Instead of giving our analysis, we shall, though at the hazard of rather a long extract, allow the author to furnish an account of his publication, in his own words; by which means, the reader will be best enabled, to form an estimate of its comprehensive plan.

“The four volumes, of which the work now consists, will be found to comprise the following topics:

VOLUME I. contains a *Critical Inquiry into the Genuineness, Authenticity, Uncorrupted Preservation, and Inspiration, of the Holy Scriptures*; including, among other subjects, a copious investigation of the testimonies from profane authors to the leading facts recorded in the Scriptures, particularly a *new branch of evidence for their credibility*, which is furnished by coins, medals, inscriptions, and ancient structures.—This is followed by a full view of the arguments afforded by miracles and prophecy, for the inspiration of the Scriptures, and by a discussion of the internal evidence for their inspiration, furnished by the sublimity and excellence of the doctrines, and by the purity of the moral precepts, revealed in the Bible;—the harmony subsisting between every part;—the preservation of the Scriptures to the present time;—and their tendency to promote the present and eternal happiness of mankind, as evinced by an historical review of the beneficial effects actually produced in every age and country by a cordial reception of the Bible; together with a refutation of the very numerous objections which have been urged against the Scriptures in recent deistical publications. An Appendix to this volume comprises a particular examination of the miracles supposed to have been wrought by the Egyptian magicians, and of the CONTRADICTIONS which are falsely alleged to exist in the Scriptures, whether historical or chronological;—contradictions between prophecies and their accomplishments;—contradictions in morality;—apparent contradictions between the sacred writers themselves, and between sacred and profane writers;—or seeming contradictions to philosophy and the nature of things. This discussion is followed by a table of the chief prophecies relative to the Messiah, both in the Old and New Testament, and by an examination of the pretensions of the apocryphal books of the Old and New Testament.”

“VOLUME II., in two parts, treats, first, on SACRED CRITICISM; including an Historical and Critical Account of the Original Languages of Scripture, and of the Cognate or Kindred Dialects;—an

account (with numerous fac-similes,) of the principal Manuscripts of the Old and New Testaments, together with a bibliographical and critical notice of the chief printed editions, and of the divisions into chapters and verses; a history of the antient and modern versions of the Scriptures, and their application to the criticism and interpretation of the sacred volume, illustrated with fac-simile specimens of the oriental versions executed at the Serampore press. In this part of the work, the history of the *authorized English Version of the Bible* is particularly considered, and the literary character of its venerable translators is satisfactorily vindicated against the cavils of some late writers. The benefit to be derived from Jewish and Rabbinical authors is next discussed, and the genuineness of the celebrated Jewish * historian's account of Jesus Christ is vindicated and established. These discussions are followed by dissertations,—On the VARIOUS READINGS occurring in the Scriptures, with a digest of the chief critical canons for weighing and applying them:—On the QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, with *New Tables of the Quotations at length*, in HEBREW, GREEK, and ENGLISH, from new types cast expressly for the purpose; shewing, *first*, their relative agreement with the Hebrew and with the Septuagint; and *secondly*, whether they are prophecies cited as literally fulfilled; prophecies typically or spiritually applied; prophecies accommodated; or simple allusions to the Old Testament:—ON THE POETRY OF THE HEBREWS; its construction, nature, and genius; different species of Hebrew poetry; with observations for better understanding the productions of the Hebrew poets:—and on HARMONIES OF THE SCRIPTURES, including remarks on the principles on which they should be constructed. The Second Part of the Second Volume is appropriated to the INTERPRETATION OF THE SCRIPTURES; comprehending an investigation of the different senses of Scripture, literal, spiritual, and typical, with criteria for ascertaining and determining them;—the *signification of words and phrases*, with general rules for investigating them; *emphatic words*,—rules for the investigation of emphases, and particularly of the Greek article;—the SUBSIDIARY MEANS for ascertaining the SENSE OF SCRIPTURE, viz. the *analogy of languages*; *analogy of Scripture*, or *parallel passages*, with rules for ascertaining and applying them; *scholia* and *glossaries*; the *subject-matter*, *context*, *scope*, *historical circumstances*, and *Christian Writers*, both fathers and commentators. These discussions are followed by the application of the preceding principles, for ascertaining the sense of Scripture, to the HISTORICAL INTERPRETATION of Sacred Writings;—the interpretation of the FIGURATIVE LANGUAGE of SCRIPTURE, comprehending the principles of interpretation of tropes and figures; together with an examination of the metonymies, metaphors, allegories, parables, proverbs, and other figurative modes of speech occurring in the Bible;—the SPIRITUAL or mystical INTERPRETATION of the Scriptures;—the INTERPRETATION of

* Josephus.

PROPHECY, including general rules for ascertaining the sense of the prophetic writings, observations on the accomplishment of prophecy in general, and especially of the *predictions relative to the Messiah*;—the INTERPRETATION of TYPES, of the DOCTRINAL and MORAL parts of Scripture, of the PROMISES and THREATENINGS therein contained;—and the INFERENTIAL and PRACTICAL READING of the Sacred Writings. A copious Appendix to this volume comprises (among other articles) bibliographical and critical notices of the principal grammars and lexicons of the Hebrew, Greek, and Cognate Languages, of the most remarkable editions of the Septuagint Greek Version of the Old Testament, of the principal writers on the criticism and interpretation of the Scriptures, and a select list of the chief commentators and expositors of the Bible. The utmost brevity, consistent with perspicuity, has been studied in this portion of the work; and therefore but few texts of Scripture, comparatively, have been illustrated at great length. But especial care has been taken, by repeated collations, that the very numerous references which are introduced should be both pertinent and correct; so that those readers, who may be disposed to try them by the rules laid down, may be enabled to apply them with facility.

In VOLUME III. will be found a SKETCH OF SUMMARY OF BIBLICAL GEOGRAPHY AND ANTIQUITIES, in four parts: PART I. includes an outline of the Historical and Physical Geography of the Holy Land. PART II. treats on the POLITICAL and MILITARY AFFAIRS of the Jews, and other nations incidentally mentioned in the Scriptures. PART III. discusses the RELIGIOUS or SACRED AFFAIRS of the Jews, arranged under the heads of *Sacred Places*, *Sacred Persons*, *Sacred Times and Seasons*, and the *Corruptions of Religion* among the Jews, their idolatry and various sects, together with a description of their moral and religious state in the time of Jesus Christ. PART IV. discusses the PRIVATE LIFE, MANNERS, CUSTOMS, AMUSEMENTS, &c. of the Jews and other nations, incidentally mentioned or alluded to in the Holy Scriptures.

“AN APPENDIX to this third volume contains (besides chronological and other tables of weights and measures) a Geographical Index of the *principal places* mentioned in the Bible, especially in the New Testament; including an abstract of profane oriental history, from the time of Solomon to the captivity, illustrative of the history of the Hebrews as referred to in the prophetic writings, and presenting historical notices of the Assyrian, Chaldee, Median, and Persian empires. In this volume the Author has attempted only a *sketch* of biblical geography and antiquities. To have written a complete treatise on this interesting subject,—as he conceives such a treatise should be written,—would have required a work nearly equal in extent to the present: but though he has been designedly brief in this part of his undertaking, he indulges the hope that few *really essential* points, connected with sacred antiquities, will appear to have been omitted ”

"VOLUME IV. is appropriated to the ANALYSIS OF SCRIPTURE. It contains copious critical prefaces to the respective books, and synopses of their several contents. In drawing up these synopses, the utmost attention has been given, in order to present, as far as was practicable, at one glance, a comprehensive view of the subjects contained in each book of Scripture. How necessary such a view is to the critical study of the inspired records, it is perhaps unnecessary to remark. In executing this part of his work, the author has endeavoured to steer between the extreme prolixity of some analysts of the Bible, and the too great brevity of others: and he ventures to hope, that this portion of his labours will be found particularly useful in studying the doctrinal parts of the Scriptures."

"Throughout the work, references have been made to such approved writers as have best illustrated particular subjects; and critical notices of their works have been introduced, partly derived from the author's knowledge of them, partly from the recorded opinions of eminent biblical critics, and partly from the best critical journals and other sources:—the preference being invariably given to those, which are distinguished by the acknowledged talent and ability with which they are conducted. The late opening of the Continent, and the sales by auction of several valuable divinity libraries, have also enabled the author to procure many critical works that would otherwise have been inaccessible. Of the works cited in the notes to the following pages, care has been taken to specify the particular editions. They are all referred to, as authorities, for the statements contained in the text; many of them furnish details which the limits of the present volumes would not admit; and some few give accounts and representations which the author thought he had reason to reject. All these references, however, are introduced for the convenience of those readers who may have inclination and opportunity for prosecuting more minute inquiries."
[pp. vii—xvii.]

Although the author is sufficiently elaborate in his general treatment of the first portion of his work on the genuineness, authenticity, inspiration, &c. of the holy scriptures, yet there is one subject relating to the beneficial effects of Christianity, which he has overlooked, and left almost untouched—wholly so, indeed, excepting by an incidental allusion to it;—we refer to the influence which it has exerted on the female character. There were two occasions, when this interesting topic might have been advantageously introduced:—the one, when discoursing on the necessity of divine revelation, and the course of argument leads to the statement of the opinions and practices of the heathen world; the other, where it would have been more especially appropriate, in the fourth section of the fifth chapter, when

treating of the tendency of the scriptures to promote the present and eternal happiness of mankind. We the more regret this omission, because it has not been sufficiently adverted to in works of this description, and is in itself eminently calculated to impress the inquiring mind. We are acquainted with only one, and that a recent publication, where the argument has been traced, in a very masterly manner, in all its bearings, and to which we beg to direct Mr. Horne's attention.*

We have some doubt of the validity of our author's illustration of the argument on the necessity of a divine revelation, from the insufficiency of mere natural reason, evinced with regard to Mohammedans, p. 21. Their case does not seem to be that of reason in its natural and unenlightened state, or what is termed *mere* reason; but of reason enlightened, yet rebellious, perverse, and corrupted: consequently the argument derivable from them, and from the condition of nations similarly situated, would be, not so much that a divine revelation was necessary, as that a renovated state of mind is requisite, in order duly to appreciate its claims, and yield to its influence. There is surely an essential difference between the state of man as wholly destitute of the knowledge of God by any revelation, in which all the aberrations of mere uninstructed reason are indeed most deplorably apparent; and the situation of persons or nations, who, from the predominance of their evil passions, or the prevalence of deep-rooted aversion, or long delusion, that is, from wickedness of heart or perverseness of mind, *reject* the christian system, and thus, as the inspired volume expresses it, "reject the counsel of God against themselves."

The proof of inspiration, deduced from the doctrines and moral precepts of the Bible, might in that part of the statement which relates to the evidence of the divine source of the Mosaic code, have been advantageously expanded. With regard to the originality which characterizes the Mosaic institutions, Michaelis has endeavoured to shew that the statutes of the Mosaic code presuppose a more ancient law, the *Jus consuetudinarium*, formed on established usage. He contends, that several of the Jewish legislator's laws existed previously to his enactment of them; and that in the other cases, the very manner in which they are delivered is a sufficient demonstration that they are not new.

* "An Essay on what Christianity has done for Women," prefixed to the second volume of "Female Scripture Biography, by F. A. Cox, A. M."

The ancient traditionary law arose from the wandering life of the illustrious individuals who preceded in the same line the incorporated nation of Israel; and there are traces of a policy founded on the results of long experience, which the writer referred to, believes to be in a great measure Egyptian. But the admission of the facts of an ancient consuetudinary law, and of the adoption of particular regulations, or their adaptation from the enactments of other ages, or other nations, to the circumstances of the Jews, does not deteriorate the argument deducible from the laws themselves, as a system of superior and original legislation. The great object in view, the instruction of mankind universally, in the important doctrines of the unity and moral government of God—the inculcation of moral purity of principle and conduct, besides ceremonious worship, (a collateral argument which our author has illustrated by copious citations)—a peculiar system of worship, and of religious festivals—the absence of mysteries in divine service, so congenial to the taste of domineering priests and superstitious devotees, among other nations—the great day of annual expiation—the sabbath, sabbatical year, and jubilee—the institution of circumcision—a government founded upon fixed principles, reduced to writing—the figurative character of the dispensation—with many other circumstances, constituted such a peculiarity in the system of Moses, that no ingenuity can subvert the strong argument which is furnished in behalf of the originality and divine basis of the code, which he was the instrument of propagating. Whatever customs may have obtained, and whatever modes of religion may have been adopted in other countries, or in other ages, none ever possessed the extraordinary characteristics of the institution in question; and none were in fact even similar, or analogous, excepting in *after times*, when through traditionary instruction fragments of the Jewish economy were occasionally mixed, and incorporated with other and more imperfect legislative constructions.

We have not observed the proofs of the divine mission of Moses explained, and exhibited in that combined and convincing form which the didactic character of the work seemed to require. The argument of Warburton, from the omission of the doctrine of a future state, is hinted at, and the contrariety to his representation, arising out of the belief of Moses, is very justly adduced; but the elaborate discussion, and very interesting illustrations of Bryant in his work on the plagues of Egypt, are not, as they might have

been, produced in a condensed form ; at least, the principal idea which he introduces might have been noticed, namely, that there was the utmost improbability in the attempt of Moses to release the nation of Israel from their servitude in Egypt—an improbability which can be characterized by no other turn than adventurous folly, upon the supposition of his being undirected and unsupported by supernatural aid, and a divine commission ; and that all his subsequent proceedings were, in any other view of the fact, imprudent and insane.

In the eighth section of the appendix to the first volume, on the alleged contradictions to philosophy, and the nature of things, in Scripture, we must complain a little of our author's cursory, and in some respects incomplete, reply to the cavils of modern objectors to the Mosaic account of the creation. He does not seem to have consulted, or, if he has consulted, he does not appear to have remembered the statements of some of the best writers on the subject ; nor has he examined the question very attentively for himself. A point so much controverted, should not have been so readily dismissed ; especially without adverting to those sources of information within the reach of the biblical student. The mere *ipse dixit* of Professor Jameson was not enough ; nor the mere statement, that the phenomena of the heavenly bodies are not contradictory to the Mosaic history, with only one illustration relating to the use of the terms light and lights, greater and lesser. The account of the creation of man, it is said, has been ridiculed by all opposers of revelation ; " but can they furnish us with one more likely to be the true one ? " Now this question may be fairly enough proposed to the infidel caviller ; but lest he should not feel (which he is indeed not very likely to do, taking it apart,) its propriety and force, the subject should not have been left here ; for though, as it is a matter of pure revelation, we are bound to believe it, after ascertaining the truth of the volume in which it is contained, a christian divine need not fear taking upon himself the *onus probandi*, and shewing that the account is not in itself in the least chargeable with absurdity. To the objection, that God is represented as *resting* from his work on the seventh day, Mr. Horne merely answers, " no one who impartially considers the noble account there given of the creation, that God is represented as having only spoken, and it was done, can *reasonably* imagine, that the Almighty was tired with labour, as if he had moulded every thing with his

hands, and that on the seventh day he lay, or sat down, to rest." True, no one can *reasonably* suppose it; and this is what the objector himself says, and therefore he infers that the account being incompatible with the divine perfections, is incredible. Surely it ought to have been shewn, which would have been done with the utmost facility, and demonstrative evidence, that the whole objection is founded on a misapprehension of the term used in the original history, which does not, in reality, signify '*rested*,' but '*ceased*,' a sense in which it is employed in other passages of holy writ.

The general conviction we have of the great value and importance of this work, induces us to enter into these details, and is the apology we have to offer to our readers (if any be required) for the extent and prolixity of our review. Still we are so satisfied, that neither they nor we can be more beneficially employed than on subjects of this nature, that we resolve to persevere. It would be doing injustice, however, to this first volume (for we have at present advanced no further) were we not to turn back a moment, and select some specimen of its composition. The chapter on the uncorrupted preservation of the books of Scripture is judicious, and confirms the following interesting statement of the agreement of the manuscripts of the New Testament.

"The manuscripts of the New Testament, which are extant, are far more numerous than those of any *single* classic author whomsoever; upwards of three hundred and fifty were collected by Griesbach, for his celebrated critical edition. These manuscripts, it is true, are not all entire: most of them contain only the Gospels; others, the Gospels, Acts of the Apostles, and the Epistles; and a few contain the Apocalypse or Revelation of John. But they were all written in very different and distant parts of the world; several of them are upwards of twelve hundred years old, and give us the books of the New Testament, in all essential points, perfectly accordant with each other, as any person may readily ascertain by examining the critical editions published by Mill, Kuster, Bengel, Wetstein, and Griesbach. The *thirty thousand* various readings, which are said to be found in the manuscripts collated by Dr. Mill, and the *hundred and fifty thousand* which Griesbach's edition is said to contain, in no degree whatever affect the general credit and integrity of the text. In fact, the more copies are multiplied, and the more numerous the transcripts and translations from the original, the more likely is it, that the genuine text and the true original reading will be investigated and ascertained. The most correct and antient classics now extant are those, of which we

have the greatest number of manuscripts; and the most *depraved, mutilated, and inaccurate* editions of the old writers, are those of which we have the fewest manuscripts, and perhaps only a single manuscript, extant. Such are Athenæus, Clemens Romanus, Hesychius, and Photius. But of this formidable mass of various readings, which have been collected by the diligence of collators, not one tenth—nay, not one hundredth part, either makes or can make any perceptible, or at least any material, alteration in the sense in any modern version. They consist almost wholly of palpable errors in transcription, grammatical and verbal differences, such as the insertion or omission of an article, the substitution of a word for its equivalent, and the transposition of a word or two in a sentence. Even the few that do change the sense, affect it only in passages relating to unimportant, historical, and geographical circumstances, or other collateral matters; and the still smaller number that make any alteration in things of consequence, do not on that account place us in any absolute uncertainty. For, either the true reading may be discovered by collating the other manuscripts, versions, and quotations found in the works of the antients; or, should these fail to give us the requisite information, we are enabled to explain the doctrine in question from other *undisputed* passages of holy writ. This observation particularly applies to the doctrines of the deity of Jesus Christ and of the Trinity; which some persons of late years have attempted to expunge from the New Testament, because a few controverted passages have been cited in proof of them; but these doctrines are written, as with a sun-beam, in other parts of the New Testament. *The very worst manuscript extant would not pervert one article of our faith, or destroy one moral precept.* All the *omissions* of the antient manuscripts put together could not countenance the omission of one essential doctrine of the Gospel, relating either to faith or morals; and all the *additions*, countenanced by the whole mass of manuscripts already collated, do not introduce a single point essential either to faith or manners beyond what may be found in the Complutensian or Elzevir editions. And, though for the beauty, emphasis, and critical perfection of the *letter* of the New Testament, a new edition, formed on Griesbach's plan, is desirable; yet from such an one infidelity can expect no help, false doctrine no support, and even true religion no accession to its excellence,—as indeed it needs none. The general uniformity, therefore, of the manuscripts of the New Testament, which are dispersed through all the countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures have uniformly been held, and the singular care which was taken in transcribing them; and so far are the various readings contained in these manuscripts from being hostile to the uncorrupted preservation of the books of the New Testament (as some sceptics have boldly affirmed, and some timid Christians

have apprehended), that they afford us, on the contrary, an additional and most convincing proof that they exist at present, in all essential points, precisely the same as they were when they left the hands of their authors." [vol. I. pp. 128—130.]

At the commencement of the second volume, to the multifarious contents of which we cannot even allude by distinct specification, there is a brief account of the long controverted subject of the antiquity of the Hebrew vowel points, with which we cannot feel altogether satisfied. The author decides against their alleged antiquity; but so far as his statement goes, it appears to be from *ex parte* evidence. The reasons of the anti-punctualists (we presume it should be anti-punctists) are given with sufficient copiousness; but those of their antagonists do not seem to be produced with equal fairness; and some, perhaps, of their strongest reasons, at least such as they have adduced with considerable zeal, are wholly omitted. Eleven arguments are produced in proof of the modern date of the Hebrew points, and four on the opposite side; of which latter, two are essentially but one. Now, although the potency of arguments does not depend so much on their numbers, as on their efficiency; so that four, or three, or even one substantial reason, may outweigh, in any case, eleven, or eleven thousand, that are inconclusive;—still if any controverted point have eleven or more arguments commonly brought forward in its support, and not three or four only, it becomes the impartial inquirer, and even the candid opponent, to state them all, or all of them upon which any considerable stress has been laid; in which case, if he triumph, he will obtain a more honourable and a more decisive victory. We are not at present sufficiently under the influence of the *cacœthes scribendi*, to be induced to enter upon the controversy, but beg to refer the inquirer to the very luminous statements of Robertson, prefixed to his *Clavis Pentateuchi*, entitled "*Dissertatio de genuina Punctorum Vocabulum Hebraicorum Antiquitate*." On whatever side of the question we determine, the piety of his concluding paragraph is worthy of imitation by all parties—"Candide nunc Lector, ut argumenta hinc et inde æquo animo et serio expendas, sedulo oramus. Nos autem non victoriam, sed veritatem quærimus, et ut oracula divina, ex summâ misericordiâ Dei O. M. nobis concessa, sive dolo malo, sive errore et falsis opinionibus impugnata, pro viribus nostris defendamus. Si vero quis, in hisce rebus magis expertus, nos-

tram sententiam, non auctorum testimonio, sed documentis ex ratione et indole linguarum orientalium petitis, impugnaverit, nos, argumentis ejus candidè perpensis, vel sententiam nostram placidè strenuèque defensuros, vel veritatis lumine victos, ei palmam lubentissimè concessuros, ingenuè profitemur."

A full and accurate account is given of the Hebrew and Greek manuscripts, deduced from various authentic sources of information. Of the Greek manuscripts of the Old and New Testaments, the Alexandrian preserved in the British Museum and the Vatican, are particularly noticed on account both of their antiquity and intrinsic value. The Codex Alexandrinus was deposited in the British Museum in the year 1753, having been sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador to the Grand Signior in the year 1628. Cyrillus brought it with him from Alexandria, where it was probably written. The proprietor, before it came into the hands of Cyrillus, wrote an Arabic subscription, expressing that it was written by Thecla the martyr; and this is the tradition, in the annexed schedule, in which it is ascribed to Thecla, "a noble Egyptian lady," who is said to have written it "about thirteen hundred years ago, a little after the council of Nice." Its value has been differently estimated. Wetstein and Michaelis depreciate it, but Woide and Griesbach ably defend it from the charge of being corrupted from the Latin. Between this manuscript, and both the Coptic and Syriac versions, there is a remarkable coincidence. It is written in uncial or capital letters, without any accents or marks of aspiration, but with a few abbreviations. A fac-simile was published in folio by Dr. Woide, with types cast for the purpose, and our author has given a specimen, to which is subjoined, for the gratification of the English reader, an extract comprising the first seven verses of the gospel of John, "rendered rather more literally than the idiom of our language will admit, in order to convey an exact idea of the original Greek." As a curiosity, it is worth transcription.

IN THE BEGINNING WAS THE WORD AND THE WORD WAS
WITH GOD AND GOD WAS THE WORD.
HE WAS IN THE BEGINNING WITH GOD
ALL WERE MADE BY HIM AND WITH
OUT HIM WAS MADE NOT ONE THING

THATWASMADEINHIMLIFEWAS
ANDTHELIFEWASTHELIGHTOFM̄N
ANDTHELIGHTINDARKNESSSHIN
ETHANDTHEDARKNESSDIDNOTITCOMPRE
HEND· THEREWASAM̄NSE
NTFROMGODWHOSENAMEWAS
IOHN·THISPERSONCAME
ASAWITNESSTHATHEMIGHTTESTI
FYCONCERNINGTHELIGHTTHATA
LLMIGHTBELIEVETHROUGHHIM· [vol. II. p. 79.]

A similar specimen is given of the Codex Vaticanus, of which no fac-simile has ever been published. It is difficult to determine the comparative value of these two ancient manuscripts.

“With regard,” says our author, “to the Old Testament, if any Greek manuscript were now extant, containing an *exact* copy of the several books as they were originally translated, such manuscript would be perfect, and consequently the most valuable. The nearer any one copy comes to this perfection, the more valuable it must be, and *vice versa*. In its present state the Hebrew Text cannot determine fully the value of these MSS. in their relation to one another; and yet as that text receives great assistance from both, it proves that both deserve our highest regard. It is worthy of remark, that neither of them has the asterisks of Origen, though both of them were transcribed in the fifth century; which, Dr. Kennicott observes, is one proof that they were not taken either mediately or immediately from the Hexapla. The Vatican and Alexandrian manuscripts differ from each other in the Old Testament chiefly in this;—that, as they contain books, which have been corrected by different persons, upon different principles; and as they differ greatly in some places in their interpolations,—so they contain many words which were either derived from different Greek versions, or else were translated by one or both of the transcribers themselves from the Hebrew text, which was consulted by them at the time of transcribing. On the ground of its internal excellence, Michaelis preferred the Vatican manuscript (for the New Testament) to the Codex Alexandrinus. If however that manuscript be most respectable which comes the nearest to Origen’s Hexaplar copy of the Septuagint, the Alexandrian manuscript seems to claim that merit in preference to its rival: but if it be thought a matter of superior honour, to approach nearer the old Greek version, uncorrected by Origen, that merit seems to be due to the Vatican.” [vol. II p. 80.]

On the subject of the divisions, and marks of distinction, occurring in the Scriptures, it is very properly remarked,

that these divisions are of comparatively modern invention. They were unknown to the ancient Christians, whose Greek bibles, indeed, had *Τίτλοι* and *Κεφάλαια*, (*titles* and *heads*), but their design was to point out the *sum* or contents of the text, not to divide the various books. Many of them contain only a few verses, and some not more than one. Chapters were invented by Cardinal Hugo de Sancto Caro, about the middle of the thirteenth century. The chapters he subdivided into smaller portions, which he distinguished by the letters A, B, C, D, E, F, and G, placed in the margin. The introduction of verses may be ascribed to Athias, a Jew of Amsterdam, in 1661. He marked every verse of the Hebrew bible with the figures in common use. "As, however, these modern divisions and sub-divisions are not always made with the strictest regard to the connection of parts, it is greatly to be wished that all future editions of the Scriptures might be printed after the judicious manner adopted by Mr. Reeves in his equally beautiful and correct editions of the entire bible; in which the numbers of the verses and chapters are thrown into the margin; and the metrical parts of Scripture are distinguished from the rest by being printed in verses in the usual manner." With this expression of a desire for the superior arrangement of the text of Scripture, we most fully concur; at the same time we are apprehensive, that the popular prejudice is so strong against its adoption, that it would at present be rather a hazardous experiment. It is an undoubted fact, that Mr. Reeves's plan has not (to use a technical term) *taken* with the public; and an immense proportion of the copies in each size, (we believe he issued three editions at once) have failed of obtaining any circulation. If commentators and biblical critics would gradually adopt this arrangement, which is evidently advantageous to the English reader, it may be hoped that public opinion and influence would ultimately enlist authority upon its side, and procure a better distribution of the common translation.

In speaking of versions into the modern languages of Europe, Mr. Horne observes, that "the first complete and revised edition of the whole (German) bible was printed at Wittemberg in 1533-35, in folio: and in the revision of it, Luther is said to have had the assistance of Philip Melancthon." This statement is not only unjust to the memory of more than one eminent reformer, but betrays a want of information. The evidence is clear and definite, that Melancthon rendered his friend most important assistance, and

that he was at a very early period of the work deeply engaged in revising every part of it, and in corresponding with learned men, on various distinct topics of biblical criticism, in order to render the translation as correct as possible. Nay, more, to ensure the accuracy of the translation, a select party of learned men assembled with Luther every day at Wittemberg, to revise every sentence. Melancthon collated the Greek original, Cruciger the Chaldee, and other professors the Rabbinical writings. Justus, Jonas, Pomeranus, and Aurogallus, also contributed their aid. Mr. Horne is also wrong in his dates. The whole task was completed in 1530, and republished in a new edition in 1534, which was followed by others in 1541 and 1545. Nor is it, as our author intimates, correct, that "not one of his numerous enemies ever durst charge him with ignorance of the originals," but allowed his translation to be "uncommonly clear and accurate." Maimbourg indeed confesses it was elegant, but Emser, one of the counsellors of Duke George of Saxony, and Cochläus, attacked it in terms of bitter reproach. The former even published, what he called, a *correct* translation of the New Testament, in opposition to it, which was, however, substantially Luther's. Seckendorf completely vindicates the translation from these cavilling criticisms; but that they existed can admit of no question. Happily, they did not prevent the wide circulation, and beneficial influence, of this important work.*

With Mr. Horne's explanation of the destruction of Sodom and Gomorrah, we can by no means concur; and must confess, that we feel not a little surprised at his injudicious departure, in this instance, from all the just principles of biblical criticism and interpretation. The words, *The Lord rained brimstone and fire from the Lord out of heaven*, are words susceptible, he says, of a very different interpretation from the common one, which supposes a miraculous shower of fire and brimstone. (Vol. iii. p. 1. c. 2.) It is well known, that in Scripture every operation of nature is directly ascribed to God. All her diversified instruments (this is our author's statement) are his servants, and what is performed by them is said to be done by himself. Earthquakes, storms, inundations, &c. are represented as coming from the Ruler of the universe. When, therefore, the combustible matter in question is declared to proceed from Jehovah, we are to understand the sacred historian as

* For further information on this subject, we refer our readers to *Cox's Life of Philip Melancthon*, pp. 206--213. 2d edition.

referring the awful catastrophe immediately to God as the avenger of iniquity, though he might have availed himself of natural causes. From the geological notices in Scripture, Mr. Horne thinks it probable, that the plain in which the cities stood, was at some earlier period subjected to volcanic revolutions. Nothing further then was necessary, than to set on fire the bitumen, sulphur, &c. in the bowels of the earth, an earthquake ensued, and a torrent of melted matter being poured forth from the subterraneous elements, destroyed the neighbouring cities, villages, and fields. The quantities of sulphur, pumice, and ashes, poured by the volcano to an immense height in the air, and falling down, might be said to have been *rained from heaven*. In allusion to this, God is said to rain on the wicked, hot ashes, fire, and brimstone, (Ps. xi. 6.) Now we cannot help thinking, that this is "being wise above what is written," and that the traditionary information of a heathen historian is much more natural and correct than the theory of the Christian interpreter. Tacitus (Hist. lib. 5. cap. 7.) says "some large and famous cities, not far from Jordan, were struck with thunderbolts, and were fired (*igni caelesti*) with fire from heaven, and were consumed." The Hebrew original of the passage in question, is literally "Jehovah from Jehovah (i.e. Jehovah himself, the noun being put for the pronoun,) rained from the heavens sulphur and fire upon Sodom and Gomorrah." Sulphur and fire, Le Clerc conceives, signify a dreadful storm of lightning,—or burning sulphur; as lightning is frequently called the "fire of God:" so that this melancholy conflagration might have kindled over the whole surface of the plain, in consequence of a storm of thunder and lightning striking the bituminous pits that every where abounded. Mr. Horne's interpretation is calculated to annihilate the miracle, as well as to subvert the grammatical construction. To say that the expression, "the Lord rained brimstone and fire from heaven," simply means that God was the author of an earthquake or a volcanic eruption, is certainly doing violence to the sacred page. Nothing further, he says, was necessary than to set on fire the bitumen; and that *raining* from heaven may only signify, the descent of stones and ashes from a volcano. We are fully aware of the Horatian maxim, "*nec deus intersit, nisi dignus vindice nodus*;" and will admit its application in certain obvious cases of biblical criticism; but a needless departure from the plain sense of any historic passage, (and we call it needless, and worse than needless, when it is sustained only

by questionable verbal criticism, and has the effect of setting aside the principal miraculous circumstances recorded) is fraught with hazardous consequences, and excites a just apprehension. It would be easy to adduce numberless specimens of this method of interpretation, by which some of the most memorable facts of the inspired volume might be involved in obscurity, and reduced to the appearance of mere verbiage and figure; and by which they have been ridiculed or explained away, to subserve the interests of soi-disant philosophy, or refined scepticism under the specious name of rational christianity; and we feel it therefore our duty to protest against it, as a principle of interpretation, and in the present, as well as in many other instances, to resist its particular application. Is any thing *lost*, by understanding, (according to the most obvious sense of the passage) a miracle? Is any thing *gained* by denying—by seeming to deny—or by suggesting an explanation which might lead others, with some plausibility, to deny it?

Our author states the common notion of the Jewish Calendar in the usual way. The *two years*, he observes, which are the most known, are the *civil* and the *ecclesiastical* years. He cites, for the former, 1 Sam. xi. 1. "David sent Joab and his servants with him, and all Israel, to destroy the Ammonites, *at the return of the year*, (marginal reading) at the time when kings go forth to battle," that is, in September; and in support of the latter division, Zech. vii. 1. where the prophet says, "The word of the Lord came unto him in the fourth day of the ninth month, even in Chisleu," which corresponds with our November. Nisan is also noted in the Old Testament for the *overflowings of Jordan*, (Josh. iii. 15. 1 Chron. xii. 15.) which were common at that season, that is, about March and April. According to this computation, therefore, the civil year commenced in Tizri, which synchronizes with part of our September and October, and the ecclesiastical, or sacred year, with part of our March and April. This distribution is founded upon rabbinical authority, which has connected the origin of the ecclesiastical year with the divine command, to number the months of the year from that in which the Jews departed from Egypt, and the appropriating of it to all ecclesiastical affairs,—the year for civil purposes being left unaltered from the month Tizri. Mr. Allen, in his book on Modern Judaism, has very forcibly combated this opinion in the following arguments: A double computation, by two distinct series of months,

in use for different purposes at the same time, is nowhere mentioned in the sacred history; nor does Moses give the least intimation, that the new commencement of the year was to be restricted to religious solemnities. In support of the common notion, it is alleged, that "Moses expressly calls the feast of tabernacles, or the gathering in of the fruits of the earth, which was to be kept in this month (Tizri) the end of the year, (Exod. xxiii. 16. xxxiv. 22.) and where the year ends, it is evident another must certainly begin." If this were correct, the new year must be postponed till *after* the feast of tabernacles, and instead of beginning on the *first* of Tizri, could not commence before the *twenty-first* of that month. Besides which, the word rendered *end* in the first passage is *מר*—in the second *מפ*. The latter word means *revolution*; the former may be translated *return*. The feast of tabernacles was to be kept at the *return* or *revolution* of the year; that is, when the season for gathering in the fruits of the vineyards and olive-yards, should *return* or *come round*. The rabbinical writers are not altogether consistent with themselves; for they admit that the reigns of their kings were computed by years, beginning with the month Nisan, while they consider the feast of tabernacles as connected with the year commencing with the month Tizri. Hence it would appear, that Nisan should be reckoned the first month of the political, and Tizri of the ecclesiastical year. The names of the months used by modern Jews, were not used by their fathers before the Babylonish captivity. After that time several of them are mentioned in the inspired writings, all of which clearly fix the beginning of the year to the month Nisan, the same that Moses calls Abib. The only passage which seems to indicate any other enumeration of the months is in Joel ii. 23. "the latter rain in the first month," which some understand of Tizri. But the original text contains no term answering to the word *month*. The Septuagint translation is *καθὼς ἐμπροσθεν*, *as before*; with which the Syriac and Arabic correspond. The Vulgate rendering is *sicut in principio*, *as in the beginning*. The authors of the ancient versions seem to have considered the term as applicable to both the former and latter rain:—"he will cause to come down for you the rain, the former rain and the latter rain, *as before*, or *as at the first*, or *as in the beginning*." The only ancient version which explains the word as indicating a particular month, is the Targum of Jonathan, who renders it, *in the month of*

Nisan; and whatever objection may be raised against the season of what was called the *latter rain*, this explanation proves, that with Jonathan, *Nisan* was the *first* month of the year.

Having already extended our observations so far, we feel compelled to suppress any further consideration of other subjects referred to in these elaborate volumes; and we are the more disposed to do so, by observing that another of our fraternity has pointed out some instances of critical incorrectness which will undoubtedly pass under our author's eye. That Mr. Horne has bestowed great pains and much time on his work, and that his labour has been already repaid in a considerable degree by its accompanying pleasures, and will be more so by a wide circulation, we cannot for a moment doubt. It is precisely that book of general reference which the student of the sacred pages requires, and to which he will naturally resort for information, upon every principal subject of biblical enquiry; and although it contains some instances of misconception and mistake, some proofs of superficial knowledge, or restricted research in particular cases, and a few evidences of the imperfections incident to all human compositions, it is on the whole a most valuable compilation. In fact, we know not where else to find, in so concentrated a form, and under (generally speaking) so judicious an arrangement, so vast an accumulation of important materials and instructive discussion. Dr. Johnson has somewhere intimated, that the true critic is distinguishable rather by his ready detection, and clear elucidation of beauties, than of faults; and though we have taken leave to deviate a little from this course, to the disparagement, possibly, of our own merit and sagacity, in the examination of the present work, we have willingly done so; not, and for this we are certain the author will give us credit, to indulge a mere caprice, much less in any feeling of personal disinclination, where we entertain sentiments directly the reverse; but from a consideration of the importance of those particular topics at which we have hinted; an impression, that the candid author will give them a little more of his attention previously to the publication of another edition; and an assurance, that the building is in itself so substantially constructed, that the assaults even of a more violent criticism than we are inclined to employ, instead of shaking its foundation, impairing its beauty, or diminishing its permanent fame, would only tend to rub off its irregularities, and excite a beneficial notice of its minor blemishes.

Domestic Religion, or an Exposition of the Precepts of Christianity, regarding the Duties of Domestic Life. By William Innes, Minister of the Gospel, 12mo. Edinburgh, 1821. Waugh and Innes. pp. 206.

"We live in an age in which there is undoubtedly much more exhibition connected with religion than in that which preceded it. It will not, we trust, be for a moment suspected, that by making this remark we do not cordially rejoice in all the measures which have been adopted of late for the diffusion of the knowledge of divine truth both at home and abroad. To all who are engaged in these benevolent exertions, whether in the form of Bible, Missionary, Tract, or Sabbath School Societies, we heartily say God speed, and we consider it one of the most cheering symptoms of the times, when we hear of such institutions increasing either in number, or in the vigour and success of their operations. But it must, in candour, be admitted, that while there is something very captivating, especially to the young, in the bustle and display of a public society, especially with its appendages of President, Vice-Presidents, Treasurer, and Secretary, along with speeches delivered to listening at least, if not always admiring multitudes, there is some danger of overlooking the less noisy and shewy, though not the less important and effective way of promoting the interests of true religion around us, by the silent but powerful influence of consistency of character in domestic life." [pp. iv—v.]

We fully agree with Mr. Innes, in this statement of the case, as it regards the present posture, of what is called the religious world, and rejoice exceedingly at the appearance of his judicious, affectionate, and well-timed publication—*A word spoken in season*, though it be but a word, *how good it is*—and when the word of admonition is delivered with mildness, gentleness, and from an evident desire to promote the best interests of the parties to whom it is addressed, it is an excellent oil, that instead of irritating, insinuates and heals, and calls down blessings upon him that poured it forth. In this light, we regard the wholesome and important admonitions addressed by Mr. Innes to the religious professors of the present day; and while some may deem it an infringement on their *gospel liberty* to shackle themselves with the minutiae of Christian morals, as accurately pointed out and powerfully enforced in this little volume—and others may deem themselves too much engaged in the great and

mighty operations which they are carrying on for the conversion of the world, to divert their attention to the retired and unostentatious duties, to which they are here invited, there are many, we doubt not, who will peruse the treatise with advantage, for we consider it, under the blessing of God, calculated to do much good.

The following are the subjects of this little volume, and the order in which they are treated :—The duties of husbands and wives—of children—of parents—of servants, and of masters—to which the author has added, extracts from president Dwight's sermons, on the duty of educating children religiously, by way of appendix.

Under the first of these divisions, Mr. Innes clearly shews, that both the letter and spirit of the New Testament forbid a christian to intermarry with one who does not give satisfactory evidence of being so ; and points out, what he conceives to be the duty of an individual, who, having formed and avowed an attachment, and given and received pledges of fidelity, while both the parties were strangers to vital godliness, has been made to feel its power, previous to the marriage actually taking place.

“ It has been asked, What does a regard to Christian duty in this case require? We confess we cannot here recommend a line of conduct of which some have approved, that of at once violating any engagement previously made, on the ground of its having been made in ignorance. We could not quote the authority of Scripture for the breach of a direct engagement, where the happiness, or the supposed happiness, of another is involved. But we should think it most proper for a Christian, so situated, fairly to state the change in his sentiments that has taken place, and how little probability there was that an union in such circumstances would be conducive to mutual happiness. I knew one instance in which this measure was adopted with the happiest effect. After an engagement of some standing, the gentleman's attention was directed to the Gospel of Jesus Christ ; and while he felt the absolute necessity of an interest in its blessings to his own happiness, he was, of course, convinced that it was not less necessary to the happiness of others. But as the object of his affections was a stranger to similar sentiments, he candidly stated the change he had experienced. The lady, however, was so shocked at the idea of Methodism, that she voluntarily relinquished the match, and thus at once absolved him from any obligation. Such an explicit statement, in every case similar to that here alluded to, must appear to every one, not only altogether unobjectionable, but what candour and honour expressly require.” [pp. 18—19.]

Mr. Innes next meets the case of the individual, who is

called to the knowledge of the truth after marriage, the other party still remaining in an unconverted state, and ably illustrates and enforces the directions given by the Apostle Paul, on this subject, in 1 Corinthians vii. 12.—He then states the duties inculcated in Scripture, on those who are united in marriage, where each is under the influence of divine truth, and, in this part of his work, thus handles what some may consider a delicate point.

“ We have already had occasion to observe, that a wife is not called to submit to the authority of her husband, if he should require her to do what is contrary to the will of God. But a case, which may be considered at least somewhat allied to this part of our subject, deserves to be here stated. It sometimes happens, that where both parties are Christians, there may be, on some points, a difference of sentiment; and, where this occurs, the husband may expect, that where this difference relates to a subject of perhaps confessedly inferior moment, his wife should surrender her own opinion to his. It shews great ignorance, however, of the law of Christ, and of what is necessary to Christian obedience, if he make such a demand, or even intimate that he expects such a concession. Here it ought never to be forgotten, that religion is a personal concern with every individual; that every one at last must bear his own burden; that it is essential to Christian obedience that every one be persuaded in his own mind; and that if a wife change any religious observance, (we cannot in this case say she changes her sentiments,) not from conviction, but merely to comply with the wishes of her husband, she admits a human authority on a point where it is altogether illegitimate—where nothing whatever should be allowed to interfere with the authority of Jesus Christ. Though no other argument ought to be here necessary, in addition to that which we have already stated,—nay, though none other *will* be necessary to those who have any correct views of Christian principle, and of what is essential to Christian obedience, we may remark, that it argues very little knowledge of human nature to suppose that requiring a compliance in any thing connected with religion, beyond the point to which conviction goes, is the most likely way to attain it. The very urgency which is employed to obtain this compliance, often imparts in the minds of those from whom it is expected, an additional and perhaps imaginary importance to the difference in question. It is apt to make those whom we would wish to persuade, more decided in maintaining their sentiments, from the very apprehension of admitting a false influence on what ought to be a subject of personal conviction. It thus places the prospect of unity of sentiment at a far greater distance than if a spirit of complete forbearance on both sides were maintained. In short, as no profession of unity can be desirable to an enlightened mind, but that which is the result of conviction, it should never be forgotten, that

this can only be attained by a clear scriptural statement of divine truth, and a steady but temperate appeal to the authority of the word of God." [pp. 31—33.]

In treating of the duties of children to their parents, our author uses the word *children*, "not to denote those who are literally in a state of childhood, but merely to indicate the relation in which they stand, to those who gave them birth:" he observes, that it is not the duty of such, as have arrived at years of discretion, to obey their parents, in those things which are clearly contrary to the revealed will of God;—as for instance, to attend places of sinful amusement, or where the gospel is not faithfully preached.—"To act in these cases," he says, "in compliance with the wishes of a parent, though in opposition to the dictates of conscience, would very plainly incur the guilt of loving father or mother more than Him who claims the supreme homage of those who profess to be his followers." Mr. Innes treats this very important, though indeed painful subject, at considerable length, and in conclusion reminds those young persons who may be placed under the distressing necessity of opposing the wishes of a parent, from the imperative call to submit in matters of religion to a still higher authority, that such opposition should always be accompanied, if possible, with "a double respect to the commands of a parent, when they are not inconsistent with the will of God." In that honour and obedience which children owe to their parents, he includes the following particulars:—Children should treat their parents with every external mark of respect—should do them every act of service which lies in their power—should submit to their reproof—listen to their instruction—support them in old age—and be willing to consult them in any important step they may take in life. In the conclusion of this part of his treatise, he thus states, and illustrates the effect which Christianity ought to have on the mind and conduct of a child, who being himself brought to a saving acquaintance with the gospel, perceives that his parents are strangers to it.

"What then is the effect which Christianity ought to produce on the mind and conduct of a child in such circumstances? He ought, in the first place, never to forget the relation in which he stands to those who gave him birth. This change of sentiment on his part, does not infringe upon the parental authority. Nay, as a child in such a situation must feel the deepest concern about the spiritual interests and future happiness of his parents, he will most

studiously endeavour, by every mark of attention to their comfort, to gain their confidence, to win their affection, that by thus inspiring them with a favourable impression of the new principles he has embraced, he may be the instrument of leading them also to see their value, and thus be partakers of that salvation which is the joy and rejoicing of his own heart. The spiritual condition of his beloved parents will be the frequent subject of his fervent supplication at the throne of divine mercy; and though he will feel it a duty which requires the utmost delicacy, for a child to address any thing in the form of admonition to a parent, he will not omit it, but will watch those softer moments of parental tenderness, to suggest some useful hints respecting the necessity of a personal interest in the salvation of the gospel to our present comfort and our future hope.—Such attempts on the part of Christian children have not always been in vain; some have enjoyed the high satisfaction of being instrumental of leading their own parents to the knowledge of that truth which alone can make them happy for ever. I recollect hearing of a remarkable instance of this occurring several years ago in our neighbouring kingdom. A young clergyman, whose father also was of the same profession, some time after he entered the church, had his mind impressed with a sense of the importance of the things pertaining to his eternal peace. After he became convinced that there is no name given among men by which any one can be saved, but the name of Jesus, and no safety but by faith in his atonement, he could not avoid communicating his discovery to his venerable parent, who, through the means of his son's correspondence with him, was led to adopt the same views of divine truth. The good old man was so sensible of the benefit he had thus derived from the letters and conversation of this most valuable correspondent, and that it was through his instrumentality that he had been led to discern the way of acceptance before God, that he ever afterwards used to address him *as his beloved father in the gospel*. And is it possible to conceive a higher honour conferred on a human being, than that of being the instrument of communicating to those who gave him birth the knowledge of that truth by which, in the language of inspiration, men are said to be born again, and interested in those blessings which shall last through eternity. The possibility of attaining an object so transcendently interesting and glorious, must be, to Christian children placed in the circumstances we are now supposing, the most powerful incitement to fervent prayer, accompanied with persevering assiduity and unceasing watchfulness." [pp. 72—75.]

We regret that our limits will not allow us to follow the excellent author through all his important observations on that class of duties which belong to parents. We think him perfectly correct in calling the attention of *mothers*

especially to this momentous subject, for children are chiefly with *them* in the early part of life, when the basis of a religious and judicious course of instruction and discipline must be carefully laid; and we doubt not that many of our readers, as well as ourselves, have been struck with the circumstance, that in the accounts given in by young ministers at their ordination, of their religious experience, many have referred their earliest impressions of divine things to parental instruction, and chiefly to the tender and affectionate exhortations and counsels of pious mothers.—We may trace the piety of some of the most illustrious characters in scripture to the same source. Samuel, one of the greatest prophets Israel ever saw, was not a little indebted to the pious solicitude of his mother Hannah; and through the early instructions of his grand-mother Lois, and his mother Eunice, Timothy was from a child acquainted with the Holy Scriptures.

We are not disposed to insinuate that the best method of instruction possible, most diligently and conscientiously pursued, will secure the renewal and salvation of the child, or that the very worst, or even the neglect of education altogether, will prevent it. We are not prepared, with some, to ascribe to a religious education an efficacy that belongs alone to the grace of God, or to limit by any system, however excellent, the Holy One of Israel;—but we must place it very high in the scale of means, and lay much stress upon it, as frequently blessed to the formation of a character truly pious, and the ultimate salvation of the soul. We call that a religious education, of which the Bible is the basis—the text book—and the guide—in which its doctrines and its duties are made the principal, and deemed the most important branches of instruction; in which the acquisition of human knowledge and accomplishments is regarded as a secondary consideration; and the main object is, the formation, not of the elegant female, the accurate scholar—the successful tradesman, or the polished gentleman—but of the genuine Christian,—a character formed, not for the passing scenes and perishable interests of time merely, but for the enduring and unchangeable realities of eternity. And all that is necessary to train the individual for success, and usefulness, and even admiration, in the pursuits of life and circles of society, is perfectly compatible with this, and nothing need be taken or withheld from the polish of the gentleman, or the skill of the man of

business, to form the character, or feed the piety of the Christian.

But we confess we have been not a little grieved to observe an education of a very different character prevailing amongst persons professing to be truly religious—and we must be permitted to lift up our voices, however feeble they may prove, against what we conceive a growing evil of serious magnitude. The kind of education to which we refer, is that in which religion, if it be not excluded, yet comes in only as it were by accident—in which no pains are taken to shew its importance, or explain its meaning—while the attempt is never made, with earnest prayer for divine assistance, to awaken the conscience to its awful considerations, and impress its solemn truths upon the heart. If the child remain beneath the paternal roof, the defect may frequently be traced to the ignorance and the indolence of the parents—often to the want of a judicious distribution of time and arrangement of domestic duties, by the mother, in consequence of which she is too much occupied, or fancies that she is too much occupied, in household affairs, to give that attention to the spiritual interests of her children which they imperiously demand; or to the entire absorption of the father in the bustle of the world, or the concerns of the religious and benevolent institutions to which he is attached. We pity, while we censure, such a father, and would not feel his bitterness of soul another day, when, reflecting on what he has done for others, but has neglected to do for his own family, he shall exclaim—“they made me the keeper of vineyards, but my own vineyard have I not kept.” The neglected education which we deplore, must necessarily be the result, if, parents professing godliness, will send their children from under their own observation and tuition, to be instructed by persons who feel not themselves the paramount importance of eternal things above all the learning and accomplishments of time.

It will be seen from the following extract, that Mr. Innes's sentiments on this subject are in perfect unison with our own.

“In few things does the influence of genuine Christianity more strikingly appear, than in the way in which those who feel its power bring up the children whom God hath given them. Men whose portion avowedly is in this life, and who do not profess to look beyond it, act quite in character, while all their instructions to

their children exclusively relate to their worldly prosperity, and while all their views, regarding their future prospects, are bounded by the present passing scene. But Christians profess to have higher prospects. Their language is, "This is not our rest. Here we have no continuing city; but we seek one to come." All that we require then of Christian parents is simply, that they act consistently with this profession.—Let them shew then, in all their intercourse with their children, that while they are not indifferent to their present happiness, the salvation of their souls is that which lies nearest to their hearts; that they act under the full persuasion that no measure of earthly prosperity can make any man truly happy unless he is interested in the favour of Him in whose favour is eternal life. Let the whole tenor of their conversation in their families decidedly wear this aspect. Let it clearly indicate that their citizenship is in heaven, and that, as they profess to have their treasure there, their hearts are there also. Let their children never be led to imagine that a man's life (his happiness) consisteth in the abundance of the things that he possesseth." [pp. 125, 126.]

In connection with all their judicious and unwearied efforts to promote the best interests of their children, Mr. Innes presses upon pious parents the vast importance of a holy example, and of fervent prayer. And it is a consideration that should animate and encourage the prayer of faith, even though it seem to be in vain, that the answer may be given after they have entered into their rest, while the knowledge of it will contribute to heighten their enjoyment in another world. We remember to have met, somewhere, with an anecdote which strikingly illustrates this remark. A pious parent had three sons, who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood, in scepticism and profligacy. The father died—and, conceiving that it might, perhaps, produce a good impression upon the minds of his abandoned children, to let them see how a Christian dies—the friends of the family introduced them to the bed-side of their expiring parent. But, to their unspeakable grief, the good man died under a cloud, and destitute of those strong consolations which believers usually experience in the closing scene. It was naturally enough supposed, that the effects of this melancholy circumstance on the young men would be to confirm them in their prejudice against religion, and afford them in their opinion, a sufficient evidence that it is all a cunningly devised fable. It was not so, however—for a few days after the funeral, the younger brother entered the room in which were the other two, and

observing that he had been weeping, they asked the cause of his grief. "I have been thinking," said he, "of the death of our father." "Ah!" they said, "a dismal death it was; what truth or reality can there be in religion, when such a man as he died in such a state of mind?" "It has not affected me in this way," replied the younger brother; "we all know what a holy life our father led, and what a gloomy death he died: now I have been thinking, how dreadful our deaths must be who live such a wicked life!" The observation was like an arrow to their consciences—they began to be alarmed. They repaired to the ordinances of religion, which in their father's life-time they had despised, and ultimately became as eminent for piety as their exemplary parent had been.

The whole of the last two sections of this little work is truly valuable. They embrace the duties of servants and masters. We think, indeed, they would be very useful if published separately in the form of tracts—particularly that on the duties of servants, as it would bring the advice, addressed to that class of persons, more within their reach. As we are confident the author's great aim is usefulness, we need offer no apology to him, for throwing out this suggestion; and shall be truly happy to find that he has not neglected it. We cordially recommend his work to the perusal of our readers, and to the divine blessing.

AMERICAN LITERATURE AND INTELLIGENCE.

THE kindness of one of our most valuable American correspondents, has enabled us, in another part of our journal, to present our readers with the Farewell Sermon of Dr. Mason, of New York. His retirement from the important station in the church of God, which he occupied for so many years, with faithfulness, ability, and zeal rarely equalled, never perhaps excelled in modern times, has, however, created so strong a sensation on the other side of the Atlantic, that we cannot withhold from those who knew and duly estimated his worth and usefulness on this, some further communications upon the subject, with which we have been favoured, partly from the same, and in part from another

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quarter. Giving precedence to the latter, we publish as we have received it, a Letter from a Presbyterian Minister in New York, well known to many of our readers, during more than one visit to this country, in which we hope to have the pleasure, at no very distant period, of meeting with him again.

“It would not be easy for me to give you, a small part of my reflections—during the last sabbath—when I took my seat among an immense multitude, to listen to Dr. Mason’s last sermon. He has recently accepted of the office of President of Dickinson College, at Carlisle, in Pennsylvania, one of our oldest literary institutions—of which the celebrated Dr. Nesbit of Montrose was formerly principal; and has offered his farewell exhortations and wishes to his congregation in New York. His numerous friends yield with regret to the operation of causes, beyond their control; and since God, in his unsearchable wisdom, has been pleased to permit such illness to fall upon his servant, as has disabled him from the full discharge of his ministerial duties, their kindest prayers follow him to this new station for important labour.

“The subject, he selected for his concluding address and the delivering up of his ministry, among this people into the hands of the Chief Shepherd—was the history of St. Paul’s parting with the Ephesian Elders. In the introduction, he spoke of that great apostle with his accustomed animation, and dwelt in affecting terms upon his declaration, that he had been with the Ephesians in many tears—the tears of an apostle! tears excited not by Jewish malevolence or Roman injustice—but by the sight of one poor sinner, rejecting the mercy of God and perishing in eternal death, in spite of the virtue that is in the cross of Christ. Many beside myself could bear him testimony, when he said with a noble frankness, which did not need the veil of a pretended modesty—“You know, my brethren, how I have delighted to dilate on Paul’s character, who with all his mighty powers of reason, was well acquainted with the windings of the human heart and the secret place of tears: my understanding has expanded, and my imagination brightened, as if traversing fairy land, in recounting the arguments and deeds of this gallant apostle.” No one present could withhold their assent to his declaration, that with whatever feebleness he had laboured among his people—and however the perfection of the example of the Apostle Paul mocks our comparison—yet in one particular, upon this day, among the most awful of his life—he stood free from censure in their consciences and his own—for he had never “shunned to declare unto them the *whole* counsel of God.”

“This occasion of his farewell, gave little scope to any thing more than simple instruction and affectionate wishes. Neither Dr. Mason’s feelings, nor those of the people of his charge, would endure any thing more. Yet for the genuine apostolic effect of christian exercises, I have never listened to his voice with more

benefit. You, who have heard his eloquence in London, when he poured forth the rich stream of thought, and reasoning, and feeling, in the energetic language, and with the affecting ornaments of his mind, could not easily imagine the mellowed effect of this parting exercise: the evening colouring of a setting sun upon a varied landscape, is a fit emblem of a christian pastor's farewell to an affectionate people. I shall never forget the thrilling force of his powerful address, before the august assembly that met to celebrate the anniversary of the British and Foreign Bible Society, in 1817—there might have mingled with my emotion some feelings of national gratification, that the friends of the Bible on this side of the Atlantic, were so nobly represented:—Upon this last occasion in his church, there was less to excite the loftier feelings—but more to soothe the heart—for many experienced the assurance, that to be united to Him, who is the centre of union and the support of his people, is ground of consolation in every climate and under every separation. Should we not experience a new flow of joy at the thought, that one set of associations can bind the whole human race, as if one pulse beat in all those hearts—whose Head is in heaven.

“Like most men, who have occupied a conspicuous place in the world's view, and dared to enter into strong collision with men's prejudices—Dr. Mason has met with variety of censure:—and some have practised upon him that ill-omened archery, so frequent with those, who are not content to stand in the valley of humiliation, where nature has placed them, unless they can shoot some arrow of insinuation or falsehood, at those who hold an eminent station, and so leave a mark, where they could never mount. But in spite of all this, many live, who, by the means of his ministry, have had their souls “embathed in the fragrancy of heaven.” This scene of our life is often compared to a web;—and is indeed made up of so many snapt-off threads, that it may be said, we look at the wrong side of it—and that it is only to those who have ascended the mount of God, and who discern the fields below, from the heights of heaven, that the pictures on the tapestry are glowing and consistent. It is the consideration of eternity, which elevates into matter of profoundest interest, the most ordinary occurrences in the lives of responsible and immortal agents. Whatever belongs to the dispensation of God's grace in this world, is subject to the investigation of angelic intelligences:—and is never without power to excite christian men. But the clue of our study, into the results of the divine providence, so soon runs out—that we are forced to exclaim at the occurrence of each new incident—Thy way is in the sea—thy path in the deep waters—thy footsteps not to be traced. Yet as the thread runs on into an unseen, immutable world—with what feeling, do we regard the future—with what feeling, do we mourn over the end, here. But happily Dr. Mason's earthly end is not yet arrived; and while he goes beyond the reach

of their personal intercourse, it is the prayer of many, that God may send with him—"a gale of peace, from the wings of the cherubim that fan his mercy seat."

"Yours, &c.

M. B."

By another valued correspondent, we have been furnished with a copy of Dr. Mason's letter of resignation, and the resolutions of his church in consequence of it, which we give entire, as they have reached our hands from one of the committee, named in the proceedings.

' At a meeting of the male members of the third congregation of the Associate Reformed Church in the city of New-York, held at the church in Murray-street, on the 25th September, 1821, John Forsyth was chosen Chairman, and George Gallagher, Clerk. The following communication was received from the Rev. Dr. Mason, which was read.

"To the Members of the Congregation of the Third Associate Reformed Church in the City of New York."

"My Christian Friends,

"My thoughts have been turned, for a considerable time past, with deep solicitude toward your situation. I see and feel that your interests are suffering, and suffering through myself. The cause, indeed, is in my infirmity, not in my fault. The holy hand of God has lain, and still lies upon me; and through me, upon you. His dispensations are wise, and just, and good; nor is it for us to repine at them. But the use of proper means to mitigate or remove our afflictions, is not repining. So far as depends upon me, I cannot consent that your's should be any longer protracted. I know well your tolerance, your patience, your kindness. I have had many expressions of them all; and latterly, your sympathizing endurance of my mutilated services on the Lord's day; your willingness, and even eagerness, rather to shut up your sanctuary than run any hazard of oppressing me, comes home to my heart with an appeal which is sensibly felt, and will, I hope, be long gratefully remembered. But, my dear friends, this very forbearance of yours, while it draws closer all the cords of affection, stimulates me to attempt your relief. The fact is evident—my feeble and imperfect ministrations cannot but tend to your detriment. Time enough has been spent upon an experiment, to render any further expectations of benefit from its issue, either comfortable or reasonable. Under these circumstances, I think it my duty, in correspondence with the best medical opinion I have been able to consult, to retire from the pulpit. In thus retiring, I must retire also from the city and from the sea-coast. The mixed atmosphere of our climate affects me unfavourably. You are all witnesses of the manner in

which the easterly damps from the ocean control my utterance. A removal into the interior, I believe to be simply necessary to my future well-being. The calculation may be erroneous; the hope founded upon it may be disappointed; but still, it is the best calculation and hope which I am able to form, and must govern me accordingly. Your goodness to me would lead you to anticipate merely the *suspension* of my labours among you, my pastoral relation continuing the same. Such, however, it is but candid to say, is not my intention. I cannot submit to be a heavy burden upon you, when I no longer render the services for which your support of me was stipulated. The anxieties of such a state would defeat the effect of my retreat: as it is essential that my mind should be free from those distressing cares which for the last twelve months have not ceased to prey upon me, and have materially retarded my recovery. Besides, I cannot dissemble to myself, that I stand in the way of another, and, probably, a less expensive settlement.

“ My design, therefore, my dear friends, is to demit my charge into the hands of the Presbytery of New-York, at their meeting in the city of New-York, on Thursday the 25th day of October next, with a request that my pastoral relation may cease, from and after the first of December next. The measure is, indeed, like tearing the flesh from my bones; but it is all that is left for me to do. I am fully sensible of the secular consequences which this step may draw after it. My private resources, whatever wealth the world, when drafts were to be made upon my purse, was pleased to give me credit for possessing, are very scanty, and have been, hitherto, expended in the service of the churches. Yet such as they are, they will, I hope, with frugal management, furnish me with food and raiment, and therewith I desire to be content.

“ The present notice of an application to the Presbytery for permission to demit my charge, was prepared in the end of June last, but was laid by for mature consideration, that it might not bear any marks of precipitancy. Since that time, viz. about the 13th of August, without my seeking or knowledge, I received an invitation from the Trustees of Dickenson College, at Carlisle, in Pennsylvania, to take the superintendency of their institution, which they are about reviving. To this invitation I am favourably inclined. It will employ me usefully in work to which I feel myself adequate, but which will not oppress me. I have not committed myself on the question of acceptance, which various contingencies may prevent. And it is very possible, should I even make the experiment, I may be obliged, by the state of my health, to abandon it. The proposition was not, however, as you will perceive by the dates, an original reason of my demission; nor would it have been sufficient to draw me from the bosom of a people whom I tenderly love. I should not have mentioned the circumstance at all, had it not been pretty generally known, and the suppression of it might have led to a suspicion that I have not acted fairly and frankly toward you.

Indulge me in asking one favour; which is, that if you shall consent to my demission, you will be so good as to direct an official acknowledgment thereof to be given to me, for the satisfaction of the Presbytery: if otherwise, that you would be pleased officially to acknowledge the receipt of my reasons, a copy of which shall be laid before the Presbytery, and also would appoint commissioners to express your sense to that judicatory, at their next meeting, so as to save them the time, trouble, and expense, of an extra-meeting.

“With great respect and affection, I am, dear friends, your obliged friend and pastor,

“J. M. MASON.”

“Love-Lane, 22d Sept. 1821.”

‘On motion of S. Boyd, Esq. the above communication was referred to a committee of nine, to take the same into consideration, and report thereon, at a future meeting of the congregation. The chairman named Messrs. Boyd, Wilson, Radcliff, Eastburn, Cahoon, Johnston, and Barrow. On motion, the chairman and Mr. Nevins were added, to compose the committee. The meeting then adjourned, to meet on Tuesday evening, the 2d October, 1821, at 7 o’clock.

(Signed)

‘JOHN FORSYTH, Chairman.

(Attest)

‘GEORGE GALLAGHER, Clerk.’

‘At a meeting of the male members of the third congregation of the Associate Reformed Church in the city of New-York, held at the church in Murray-street, on the 2d October, 1821, John Forsyth was appointed Chairman of the meeting, and George Gallagher, Clerk.

‘The committee, appointed for that purpose, made the following report, which was adopted.

‘The committee, to whom was referred the communication of the Rev. Dr. Mason, addressed to the congregation of the third Associate Reformed Church in the city of New-York, under date of the 22d of September last, and laid before them at their meeting, on the 25th of that month,

‘Respectfully Report:

‘That they have given to that communication all the consideration which its importance demands, and which the interests involved in the measure it proposes, would necessarily induce. The separation of a pastor from the people of his charge, must, at all times, where there is mutual love and confidence, be attended with painful feelings; and it is, not unfrequently, productive of consequences which deeply affect the interests and comfort of both. In contemplating the separation of this congregation and their pastor, there are considerations peculiarly tender, interesting, and important; which is not necessary here to enumerate, but which will be

recollected and felt by all interested, and which must render the separation proportionably afflicting. These considerations have added much to the difficulty your committee have experienced, and to the sacrifice of feeling they have been compelled to make, in recommending to the congregation an acquiescence in the measure proposed by their pastor. To withhold their consent to a separation, contrary to his wish, so deliberately and decidedly expressed, and when that wish is founded upon the reasons contained in his communication, might well be considered as rather the result of the feelings of affection, than the deliberate act of the judgment, and a due regard to the respect which they bear him.

‘ Your committee, therefore, recommend the adoption of the following resolutions, viz.

“ A communication, addressed to the members of this congregation, by the Rev. Doctor John M. Mason, their pastor, under date of the 22d day of September, 1821, requesting, for the reasons therein stated, the consent of the congregation to the demission of his charge, having been laid before them, at a regular meeting duly notified and convened, and the same having been maturely and fully considered :—“ *Resolved*, That while this congregation desire to be deeply humbled, under the afflictive dispensation of Divine Providence, by which the health of their much loved and highly respected pastor has been so far impaired as to render it necessary, in his judgment, that he should retire from the pulpit, and remove into the interior of the country; they consider it their duty, painful as it is to their feelings, to acquiesce in his request; and they do accordingly, in pursuance of such request, hereby consent and agree, that he resign his charge into the hands of the Presbytery of New-York, at their next meeting; and that he be released from his pastoral relations to this congregation, from and after the first day of December next.

“ *Resolved*, That the chairman of this meeting be requested to furnish Doctor Mason with a copy, duly authenticated, of the preceding resolution; and, at the same time, tender him the warmest thanks of the congregation for his long-continued, able, and faithful ministrations among them; with the assurance, that so long as he shall live, and wheresoever the good providence of God may see fit to place him, their best sympathies and affections shall always accompany him, and their ardent prayers be offered, for his present and future happiness.”

‘ Your committee cannot close their report, without adverting to a circumstance which is noticed in the communication referred to them, although they do not feel themselves authorized to submit any distinct proposition to the congregation, in relation to it. It is the fact, that the relinquishment of the charge of this congregation, by our beloved pastor, may draw after it consequences which will materially abridge his temporal comfort. Consequences, which,

your committee are persuaded, the congregation would deplore; and, so far as Providence shall enable them, they will avert.

‘All which is respectfully submitted,

‘For and on behalf of the committee,

‘SAMUEL BOYD, Chairman.

‘New-York, 1st October, 1821.

(Signed)

‘JOHN FORSYTH, Chairman.’

(Attest)

‘GEORGE GALLAGHER, Clerk.’

Our last communication, dated New-York, January 24th, conveys to us the pleasing intelligence, that the health of this excellent man has been greatly recruited since his removal to Carlisle, and he has been enabled to comply with the wishes of the Legislature of the State in which he has become a resident, to open their new Capitol, by an appropriate speech, with which, evincing as it does the full vigour of his masculine eloquence, we close our present article.

“Gentlemen,—The solemnities of this day contemplate no vulgar nor uninteresting event. It does not, indeed, make so such noise, nor is it encompassed with that splendour which is commonly called glory. We have here no triumphs of the military hero; there are no slaughtered thousands at our doors; there are no arts of peace beneath our victorious car, no widows with streaming eyes and broken hearts, mingle their lamentations with this day’s exultation; no orphans swell the blood of the dead with the tears of the living, uplifting their helpless hands to heaven, imploring the infinite justice to avenge their wrongs. It is the triumph of peace, of the love of peace, of the children of peace; not a note of grief breaks on the joyous ear, not a single sigh disturbs this festive day. Yet there is something majestic beyond the pomps of martial grandeur; something which the imperfections of the soldier cannot tarnish; something which even political rivalships cannot embitter, and which will cause the transactions of this day to be held in grateful remembrance when we are gathered unto our fathers. It is this—The representatives of a great, populous, and wealthy state, assembling in their new mansion, in the name of the God of heaven and of earth, to make provision for the happiness of the generation which lives, and of generations which shall live hereafter.

“Fathers of the state! Legislators of Pennsylvania, allow me to mingle my congratulations with those of the ten thousands which will meet your ear! Citizens of Pennsylvania, let me join with you in your hearty acclaim of good will, and your fervent wish of all prosperity to the councils of the state, and let your voice, directed towards this hall of judgment, say, “Peace be within thy walls, and prosperity within thy palaces.” Amen! Permit me, venerable hearers, to remind you of what you are yourselves perfectly aware,

that the God, in whose name, and under whose eye, you meet, is the God of righteousness; and that to this God you must, all of you, one day, give in your account of your political stewardship. Nations, like individuals, are subject to his law. This is an authority paramount to all covenants, compacts, and constitutions among men, and therefore ought now, as it will ultimately, control all human operations, and rejudge all human judgments. The first great question with all earthly legislators should be, not what is *popular*, but what is *right*, making the point of popularity to be at all times subordinate to the point of integrity, having always a distinct reference to the presence and commandment of our infinite Judge. We are here upon ground where all is authority on one side, and all ought to be obedience on the other. The divine law admits of no compromise; and the legislation which does not proceed upon this principle, I must take leave to say, is substantially rotten; and, as it disregards the authority of God, can never subserve the happiness of men. Under the sanction of this great principle, allow me, sirs, to state that the legislature of this commonwealth cannot, without violating their own consciences, and the awfulness of their official oaths, degrade themselves into the legislature of a faction. The people of Pennsylvania are represented in this august assembly, and their rights and interests constitute the true subjects of legislative deliberation. Wo to the day, when there shall issue from these walls, not the voice of public weal, but the voice of mere party! when the real and known good of the community shall be merged in party ascendancy! when public righteousness, declared in the laws, shall be humbled to the purposes of private advancement! Far from us be such evil bodings. Let us rather look up to our political superiors, as to our "nursing fathers," from whom every thing that is great, magnanimous, and of universal interest, may justly be expected.

"Here, on what topic shall I dwell? How improve, in the best manner, the opportunity which I owe to your indulgence? Shall I press upon your notice the importance of agriculture? as if every thing which belongs to the plough, to the dairy, to the hive, to the breed of cattle, of horses, of sheep, had not long since occupied the public mind, and called forth in your agricultural societies the fullest expression of the public sense and the public zeal? Shall I solicit your attention to domestic manufactures? as if this matter were not familiar to every family in the state? Shall I point out the importance of roads and bridges? as if your statute books were not full of salutary provisions on these important subjects? To what then shall I turn? Let me throw myself upon your indulgence, while I represent, that in Pennsylvania, in common with all the other states of the union, the *public mind*, by which I mean the mind of your youth, has not received its proportion of public regard. I say the mind of your *youth*, for in a short time they must furnish your statesmen, your judges, your generals. Pardon me, my re-

spected auditors, if the convictions of my judgment, the habits of my life, the functions with which I have been recently honoured, the very flattering attention by which you yourselves have been pleased to distinguish me this day, convert my inclination into an imperative duty. Lend me then your attention, accompanied with your wonted candour, while I expatiate for a minute or two on the education of your youth, as a subject of legislative patronage. Methinks, on this general point, there can be but one opinion. The use of reason is that which emphatically puts an immeasurable distance between man and the beasts. And the difference between instructed and uninstructed reason, is almost as great as between a man and his horse. Who can stand under a reproach of ignorance in those things which he is expected to know? What farmer, what mechanic, could endure the opprobrium of being unacquainted with the process of ploughing, or the use of his tools? Of all men living, I will be bold to say, that farmers ought to be the most friendly to a thorough education; their whole business rests upon this basis. Do they not train their horses, their oxen, their trees, their very soil, to the purposes which they are respectively to answer? And shall their youth, who come into the world more helpless, but yet have powers infinitely greater than any of them, not have these powers evolved, and be qualified for usefulness according to the pre-eminence which God hath given them? Shall they conduct the legislative, the judicial, the military business of the country, without previous training? Will you commit your rights and property, your limbs and life, your religious and immortal interests, into the hands of men who are utterly unacquainted with law, with medicine, or with scriptural theology? This cannot be. We will not hear of so gross a libel upon the enlightened legislature of Pennsylvania. Now to what purpose can the bounty of this great and powerful state be so well applied, as to the instruction of her youth? From what will it yield to her so large a revenue of profit and of fame? Whatever she does judiciously in this matter is sure not to be lost; and let her keep in mind, that the concentration of her means is the best way to ensure happy results. Scattering the bounty of the state, is like scattering manure over the fields; your stock is wasted, and no good effects follow. I hail the period, when, under the fostering hand of the legislature, the pre-eminence of her citizens shall be so conspicuous, that it will be in other states and in other countries a sufficient passport to notice and honour to say of a young man, *he is a Pennsylvanian!*

“Yet, to whom shall the community look for so auspicious a result, if not to those who occupy this splendid edifice? They are the guardians of the public purse, and the public have a right to expect from them a liberal expenditure, when their most precious interests are in question. Let me say without invidiousness, that the people of Pennsylvania have erected this noble structure; that the people's money has thus magnificently accommodated their representatives. I laud the bounty, and its application. Among

all the sources of public expenditure, what could have been more proper, what more dignified, than that the people assembled here, in the persons of their representatives, should so largely participate in their own munificence? And I hope I do not misinterpret the general feeling, when I express my persuasion, that these representatives feel it to be their incumbent duty to render back to the people a suitable proportion of their own liberality in making abundant provision for the well-being of their youth.

“Friends and fathers, allow me to close this short address, by a very brief retrospect of the past and anticipation of the future. Sixty years have not elapsed since the sound of the first axe was heard in the woods of Harrisburg. The wild beasts and wilder men occupied the banks of the Susquehanna. Since that time, with that mildness which has characterized the policy of the descendants of William Penn, and that industry which has marked all the generations of Pennsylvania, the forests have been subdued, the wild beasts driven away to haunts more congenial to their nature, and the wilder men have withdrawn to regions where they can hunt the deer and entrap the fish according to the mode practised by their ancestors. In the room of all these, there has started up, in the course of a few years, a town respectable for the number of its inhabitants, for its progressive industry, for the seat of legislation in this powerful state. What remains unaccomplished of all our temporal wishes? What more have we to say? What more can be said, but, go on and prosper! Carry the spirit of your improvement through, till the sound of the hammer, the whip of the waggoner, the busy hum of men, the voice of innumerable children issuing from their places of instruction, till lofty spires of worship, till richly endowed colleges of education, till all those arts which embellish man, shall gladden the banks of the Susquehanna and the Delaware, and exact from admiring strangers that cheerful and grateful tribute, *This is the work of a Pennsylvania Legislature.*”

POETRY.*

TO THE AUTHOR OF “DON JUAN,”

“CAIN, A MYSTERY,” &c.

Thou compound of tenderness, passion, and vice,
Thou hater, and scourge of thy species, depart.

* We had intended to have continued the Death of Mungo Park in this Number, but the connecting leaf has unhappily been mislaid; by the appearance of our next, we hope, however, to have recovered or replaced it.

Thou terror of virtue;—Oh, take my advice,
 And hide thee, awhile in some desolate part:
 No longer attempt by thy noxious effusions,
 The promising buds of young virtue to blight,
 But pour to the winds thy poetic pollutions,
 Thou demon, transformed to an angel of light!
 Thy hateful productions each moralist fears,
 Lest the youth of our land thy dark spirit should bind.
 Oh! then weep, if thou can'st, thy heart's blood in tears,
 O'er the mischief thy genius has wrought to mankind!
 For thousands undone, e'en *if thou art forgiven*,
 Will upbraid thee in *hell*—when thou art in *heaven*!

θ.

THE BELIEVER'S ODE.

O Pleasure!—thy aspect is bright,
 And sweet is the sound of thy voice—
 I saw thee, I heard thee, with fatal delight,
 And made thee my earliest choice!
 Youth urg'd me with ardour along—
 Health freshen'd the air with his breath—
 Prosperity gladden'd my ears with her song—
 Mirth braided my hair with his wreath—
 Joy's river flow'd smooth—on its margin there stood
 Young Rapture inviting—I plung'd in the flood!

How grateful the waves were at first,
 As I wantonly lav'd in the stream!
 But lo!—a wild hurricane over me burst,
 And I woke from my perilous dream!
 What horrors had gather'd around!
 What anguish broke in on my soul!
 The train that ensnar'd me no longer was found—
 Heav'n's smile was exchange'd for a scowl!
 The scenes of delight I had view'd were no more—
 The music was drown'd mid the tempest's dread roar!

Some guardian, invisible hand
 Bore me up on the treacherous tide —
 Deserted I lay on the desolate strand,
 With Misery crouch'd at my side:—
 Rude, rude was her hated embrace—
 I struggled in vain to get free;—
 Save Danger and Ruin, no form could I trace,—
 Flames only,—red flames,—could I see,
 Ascending, approaching—their prey to devour—
 I shrunk, but my limbs were divested of power!

Deep, deep was the darkness without,—
 Keen, keen was the torture within;—
 By the torments of hell I was compass'd about—
 I felt them already begin;—
 Despair was advancing, to gnaw
 The spring of my spirit away—
 Each flash to my sight gave the curse of the law,
 And my sins in their dreadful array—
 Fear shook me,—astonishment sat on my eye—
 Remorse from my bosom extorted a sigh!

When, lo!—in that moment of fear,
 Broke mildly Hope's tremulous ray,
 The accents of Mercy fell soft on my ear,
 And thus seem'd the seraph to say—
 "Look, look to thy merciful Lord!—
 See where he lays bleeding for thee!—
 Hark!—"Come I will *save* thee!"—Believe on his word,
 Flee, flee to the refuge,—O flee!"—
 I heard, I obey'd—for his love drew me on—
 I clung to his cross,—and the terrors were gone!

O sweet was the peace he bestow'd—
 O pure was the raptures I knew!—
 My blood-ransom'd spirit with gratitude glow'd—
 To serve, to obey him, I flew—
 All, all I had long'd so to gain,
 Was now but accounted as dross—
 Earth's riches, and honors, and pleasures,—how vain!—
 I gloried alone in his cross!—
 For Jesus alone it was pleasure to live—
 For Jesus my life I was ready to give!

That life I at length shall resign,
 And a better receive at his hand—
 He will raise me at length, in his image divine,
 With him in his glory to stand!
 Already it has been withdrawn;
 Already has misery fled—
 Already the day is beginning to dawn,
 And the crown is approaching my head;—
 I shall see him, and dwell with him—ever shall see,
 And ever shall dwell, dearest Saviour, with thee!

Religion,—I make thee my choice—
 Thy aspect to me is more bright,—
 Far sweeter to me is the sound of thy voice,
 Than ever was earthly delight!—

Repentance may stand at thy side—
 Affliction may walk in thy train,—
 But Faith at thy bidding, my footsteps shall guide,
 And Hope, my tir'd spirit sustain—
 And Charity—love which for ever shall glow,—
 Shall fill me with rapture earth cannot bestow.

ON RECEIVING AN AUTOGRAPH POEM BY HENRY
 KIRKE WHITE FROM HIS SISTER.

1.

The years which o'er the relics pass
 Of one for ever fled,
 But deeper in reflection's glass
 The expressive lights they shed;
 Of dear departed days they tell,
 Still whisper they a fond farewell
 When all beside is dead;
 Ev'n from the dead they rise, they speak
 What to pourtray, all words are weak.

2.

But Fancy images the tale,
 And chronicles in light
 Those features, which destruction's veil
 Has long removed from sight;
 And thus, where Henry's hand has been,
 Some spirit tears away the screen,
 Which wraps thy form in night;
 And Thou, in thought, awak'st to gaze
 Upon the rites a stranger pays.

3

As once I bent above thy tomb,
 And thought upon the brow
 Which sickness wrapt in early gloom,
 So bend I to thee now:
 Beside the dim communion-rail
 I knelt, amid the twilight pale,
 In secret to avow—
 By fond Affection's silent tear,
 And sigh, that thou indeed wert dear.

4.

If then my footstep echoed not
 Upon the sullen ground,
 If then the arches of the spot
 Gave back no sorrowing sound,
 It was not coldness—was not wrong—

To jealous grief there does belong
 A stillness so profound,
 No uttered tones it will employ,
 They are too much allied to Joy.

5.

I could but with a holy awe
 Thy stone in sorrow steep,
 And view, without a wish to draw,
 The curtains of thy sleep;
 I would not wish thee to return
 To new existence from thy urn,
 Though we should cease to weep:
 So gloriously thy being ran,
 The angel triumph'd o'er the man.

6.

It seemed whilst o'er thy life I bent,
 That then I knew thee well,
 And since so newly shrined a Saint,
 For love I sought thy cell;
 That whilst I saw thee rise to bliss,
 The mantle of thy pensiveness
 Upon my spirit fell;—
 Oh then, young lover of the lyre!
 Oh, for thy steeds and car of fire!

7.

But though far vanished into heaven,
 Enough remains behind
 Of thy sweet influences, to leaven
 Our gloominess of mind.
 The vigils which thy heart has kept,
 The holy harp which thou hast swept
 Till music filled the wind,
 And thousand happy souls adored
 The stir of each Elysian chord,—

8.

These to the many;—and to me
 One melancholy leaf,
 Traced by thy viewless hand, shall be
 My comforter in grief.
 If thou, who mov'st in glory now,
 To Marah's bitter wave could'st bow,
 My woes may be as brief,
 And boughs rent by thy sister's arm
 May turn the wormwood into balm!

J. H. W.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Natural History—Discoveries in Egypt.—Accounts have been lately received from Mr. Waddington of Trinity-college, and Mr. Hanbury of Jesus-college, Cambridge; who, availing themselves of the opportunity of attending the Pacha of Egypt in a military expedition against some tribes of Arabs, have had the good fortune to see a part of the Nile's course, which had not before been safe for any European traveller to visit. They have discovered one or two interesting islands, with about thirty entire pyramids of different sizes, and extensive ruins of temples, of unequal construction, but some of them exhibiting considerable skill, and others apparently of the highest antiquity.

Progress of the Land Arctic Expedition, under Lieut. John Franklin, R. N.—Soon after the expedition under lieut. Franklin had arrived on the coast of Hudson's Bay, they proceeded from York Factory, the grand dépôt of the Hudson's Bay company, towards their wintering ground at Cumberland, the central post of the interior, a distance of about 900 miles from the coast. Lieut. Franklin, Dr. Richardson, Mr. Back, and Mr. Hood, attended by the hardy Orkney men, who had been engaged to man the boats in the rivers of the interior, had worked in the company's service several years, and understood the language of many of the Indian tribes, left the factory on the 7th of September, 1819, with a fair wind, under a salute from the dépôt, and amidst the acclamations of the officers and men of the company. Of the immense quantity and variety of provisions supplied by government for the use of the expedition, the greater part was left at the factory; those who knew the country, and the difficulty of travelling through it, having represented the impossibility of conveying European food, which at the Bay receives the name of luxuries, to any considerable distance. On the third day after their departure from the factory, the boats of the company, which were proceeding to the various trading posts in the interior, came up with the expedition in the Steel River, distant about sixty miles from the place at which they set out. Most of the rivers in that part of America abound with rapids and falls. The rapids are generally more navigable near the banks, but they frequently extend across the stream, and then the labour of the boat's crew becomes excessive, every man being obliged to turn into the water and assist in carrying the boat sometimes to the distance of half a mile before they gain the head of one of those terrible impediments. The company's men, upon turning one of the points of the river, observed the officers of the expedition making desperate efforts to get through the mud along the banks; some of them were up to their knees, others up to their waist, while the men were hauling the boats over a most violent rapid, which, though but half a foot deep, rendered it necessary that those who stood in the water should hold fast by the boat, the impetuosity of the stream being so extraordinary as not unfrequently to overturn a man in an instant, and dash him to pieces against the rocks and huge stones which lie scattered along the bed of the river. Indeed, before the company's boats had reached those of lieutenant Franklin, it was suspected that the expedition had already met with more hardships than they had any notion of encountering at so early a period. Several of the tin cases which had contained the preserved meats were seen at the different up-putting places (the spots of

ground on the banks chosen for passing the nights upon,) and those miserable abodes were drenched with rain, and presented an appearance the most appalling. Two black bears were seen prowling about, and devouring some of the luxuries which the travellers had ascertained it was impossible to convey in any considerable quantities further up the river; and along the banks were strong symptoms of the inexperience of those who had gone forward. The traders with the North American Indians, in travelling to their posts, kindle fires of immense magnitude upon landing to put up for the night. Every man carries his fire-bag, containing all the necessary apparatus. They proceed to hew down the trees, an office which they perform with wonderful dexterity. The fires are lighted, the tents for the officers pitched, and the only regular meal taken during the twenty-four hours, served up in as comfortable a manner as possible under the circumstances. As the travellers advanced, the mild season not having yet begun to disappear, vast herds of grey deer were observed passing the river towards the Esquimaux lands, and the Indians who were accompanying the expedition gave extraordinary proofs of their activity, by rushing upon the animals in the water, and striking long knives into their hearts. Lieut. Franklin, on entering the Hill River, so called from a neighbouring eminence, the only one that presented itself between York Factory and Cumberland, had reason to express surprise that trading goods could be transported to the interior, in spite of such frightful obstructions. His men were fatigued in the extreme, and he found it indispensably necessary to request that the officers of the Hudson's Bay company would lighten his boat of the greater part of the luxuries and instruments. This accommodation was readily given, and, after the most laborious efforts, the expedition reached the Rock depôt, one of the company's posts, having devoted seven days to the exhausting toil of working up thirty miles of their journey. Upon arriving at the depôt, the officers and men of the expedition were treated with great hospitality by Mr. Bunn, the officer in charge, who entertained them with the tittumeg, a fish which they admitted was the most delicious they had ever tasted, and which was caught in God's Lake, an immense piece of water, so named from the abundance and excellence of its inhabitants. Mr. Hood, one of the draftsmen of the expedition, took a sketch of the Rock-fall and the post, which presented one of the most beautiful objects in these desolate regions, and introduced a distant view of a wigwam (an Indian tent) with its inmates. Five days after the expedition left the Rock depôt they reached another post, having encountered numberless difficulties similar to those which have been described. There was, however, some relief to the painful sameness of the journey in several beautiful lakes through which they had to pass. At Oxford-house post, which was reached four days subsequently, they were provided with *pimmikin*, the celebrated winter food of the country, made of dried deer or buffalo flesh, pounded and mixed with a large quantity of the fat of the animal. The officers of the expedition were not a little surprised at the difficulty of cutting their meat, but they soon reconciled themselves to the long established practice of chopping it with a hatchet. The next post at which they arrived was Norway-house, upon leaving which they entered upon Lake Winnipic, at whose further side they had to encounter the grand rapid, extending nearly three miles, and abounding in obstructions quite insurmountable. Here they were obliged to drag their boats on shore, and carry them over the land, or, to use the technical language, "launch them over the portage." The woods along the banks were all in a blaze, it being the custom of the natives, as well as of the traders, to set fire to the trees around the up-putting places, for the double purpose of keeping off the cold and the wolves, whose howl-

ing is increased in proportion to the extent of the conflagration. The expedition passed several other rapids and falls along a flat, woody, and swampy country, across five miles of which no eye could see. At length they reached the White Fall, where an accident took place, which had nearly deprived them of their commander. While the men were employed in carrying the goods and boats across the portage of the fall, Lieut. Franklin walked down alone to view the rapid, the roaring of which could be heard at the distance of several miles. He had the boldness to venture along the bank with English shoes upon his feet, a most dangerous experiment, where the banks are flint-stones and as smooth as glass. He was approaching the spot from which he could have taken the most accurate observation, when he slipped from the bank into the water. Providentially the water into which he was precipitated was still water. Had he lost his footing ten yards lower down, he would have been hurried into a current which ran with amazing impetuosity over a precipice, presenting one of the most terrific objects his eyes had yet fixed upon amidst all the horrors of the journey. Lieut. Franklin is an excellent swimmer, but he had on him a sailor's heavy Flushing jacket and trowsers, heavy English shoes, and a large neck handkerchief, the weather having begun to set in very cold. He swam about for some time, and made vigorous efforts to get upon the bank, but had to contend against a smooth precipitous rock, and was just exhausted when two of the company's officers, who were at a short distance from the fall, looked up and saw him struggling in the water. With the assistance of their poles, they raised him out of his perilous situation, in which he had been nearly a quarter of an hour. The moment he reached land he fell to the ground, and remained without motion for some time. His powerful constitution, however, soon buffeted the effects of the accident, and he had happily only to regret the injury his chronometer, for which he had given 100 guineas, received in the water. After a tedious journey of forty-six days, the dangers and distresses of which rather increased than diminished as they advanced, the expedition arrived at Cumberland, a post situate on the banks of a beautiful lake, and stockaded against the incursions of savages, the attacks of wolves and bears, and the more ferocious assaults of rival traders. A letter has since been received, at Montreal, from a person belonging to the expedition, on the borders of the barren ground, only fifteen miles from Hearn's River, in about 64 N. lat. and 110 W. long. from Greenwich. All the members of the company were in good health and spirits, and had passed an agreeable winter, living on the flesh of rein deer, which animal abounds in those regions, and passed the encampment of the party in great droves. The encampment was made in September last, when further progress became impracticable. The party consisted of Captain Franklin, and two or three naval officers, one seaman, nineteen Canadian *voyageurs*, and seventeen Indians, making in all forty persons. Mr. Williams, the principal agent of the Hudson's Bay Company, and dignified with the title of Governor, being resolved to prepare his visitors for some of the scenes which were to become part of their future occupation, proposed to Mr. Franklin and Mr. Richardson a wolf-hunt, in the beginning of January. Those gentlemen having practised the necessary accomplishment of running with snow-shoes, were qualified to join in the hunt, and the wolf, against whom the attack was meditated, had already roused the anger of the inhabitants of the fort, by killing several of their dogs. Indeed, upon one occasion the ferocious animal had attacked two of the company's servants as they were crossing Cumberland Lake with a quantity of fish, and obliged them, after having torn one of them in a desperate manner, to leave the provi-

sion behind. At the time the hunt was proposed there was a great fall of snow upon the ground, and the track of the formidable white wolf, which had so long persecuted the fort, was observed on the outside of the stockade. The thermometer at the time was 39 below Zero, and the wolf had just abandoned the lake in despair of getting hold of any living creature with which to satisfy his ravenous appetite. The hunters set out with three dogs, and were well armed. Having followed the track of the wolf through the woods about two miles, they started him as he was devouring the bark of a tree. After a most toilsome and disastrous exertion for upwards of two hours, three of the half-breeds succeeded in destroying the wolf, which had been completely harassed by hunger and fatigue. The officers of the expedition and of the Company, who had not been in the habit of scouring the woods in snow shoes, presented the most miserable spectacle. In their efforts to get through the thickets their faces had been frightfully scratched, and their duffle coats and chin cloths—the latter being put on to keep their chins and cheeks from being frozen—were torn to pieces. Under these circumstances, it was found necessary to kindle a fire with all possible despatch, and even before that could be accomplished it was feared that the intense cold would more woefully disfigure some of the poor adventurers. The warmth of the blaze from the brambles and trees soon removed this gloomy apprehension, and the wolf was immediately skinned and drawn for the purpose of being roasted. The animal, however, was so old and weather-beaten, that not one of his hungry pursuers could put a tooth in the most delicate part of him. A report had for some years prevailed within a circuit of some thousands of miles, both amongst the natives and the British settlers, and the servants of the two companies, that an Indian conjuror, named Ka-ka-wa-rente, who resided far away amongst the most distant northern tribes, was revered as one of their deities by the surrounding people, and was actually capable of performing the greatest wonders, in consequence of his awful intercourse with supernatural agents. Mr. Williams, who had learned that this extraordinary person was within 500 miles of the fort, and that he had very recently foretold some remarkable calamities that soon occurred amongst the tribes, sent a messenger to him, requesting that he would as soon as possible appear at the fort. The conjuror gladly accepted the invitation, and reached the post at the latter end of January, accompanied by two mortal agents, named Wappisthaw and Tappotum. Upon his arrival, the half-breeds paid homage to him, and even several officers of the company placed implicit reliance in his power, so high was his character throughout the land, for an intercourse with the world of spirits. Wagers were laid upon the effect of his magic, and the officers of the expedition were surprised at the readiness with which their ridicule was answered, by the proposal of considerable bets. In reply to a question put to Ka-ka-wa-rente, as to what he was able to do, he said "Every thing. He could bring back a wife to a husband, or separate man and wife for ever. He could, in fact, reconcile things the most contradictory in their nature. It was in vain that attempts were made to weaken his power with his agents above or below, and as absurd to try to imprison his body as his mind." Mr. Williams said he should be content with an experiment upon Ka-ka-wa-rente's body, and the next evening was fixed for the trial. Ka-ka-wa-rente, not thinking it respectful to the invisible powers with which he communicated to

request their assistance within the walls of those who doubted their infallibility, pitched his leathern tent in the woods, within half a mile of the fort, and called upon the Governor to put him to the test. Wappisthaw and Tappotum stood at the door of the tent, the former blowing a whistle, the latter beating a drum, when the principal inhabitants of the fort sallied out with lighted torches in their hands. The conjuror was rather struck with the preparations at first, but he soon laughed away the fears of some of his admirers, who had observed that he was not insensible to the cold. The Governor then produced a quantity of stout new ropes, and having served in the navy for several years, and placing some reliance in his own strength, undertook to imprison the conjuror in the tent. With this view, having stripped Ka-ka-wa-rente naked, he tied his arms and legs together, and put so many seamen's knots upon the ropes, that the efforts to get out of such thralldom could not but be attended with excessive pain to any one not under the immediate care of the gods. The conjuror was then placed on his back within the tent, at the top of which was a small hole for the admission of the particular genius who was to release him. In a few moments a great bustle was heard within the tent: the whistle and drum played up, as it were, with the very spirit of inspiration; still the Governor and the officers of the expedition had such reliance upon the seaman's twist, that while others looked to the top of the tent in the expectation of seeing the ropes fly out of it, they kept their eyes upon Wappisthaw and Tappotum, in order that the magician might be under no obligation to human agency. A quarter of an hour was occupied in this manner, when a loud cry was heard from the tent, and immediately after Ka-ka-wa-rente was pulled out in a state of insensibility, pinioned as before, and frozen almost to death, notwithstanding his laborious efforts to anticipate the work of his invisible friend. The publication of this circumstance had the effect of removing from the minds of the thousands of Indians who had placed such confidence in the power of the conjuror, all respect for his former exertions. He slunk back to his own people, but was no longer received as a superior. A few months afterwards, he was seen hunting with his companions, whose hardships he was compelled to share from the moment he was proved to be a liar. It was a wish expressed with a great deal of fervency by Mr. Franklin, upon observing the exceeding docility of the Indians, and their contempt of all attempts at imposture, that the religious societies of England would send out amongst them some of those excellent men who are so easily procured to visit other countries, for the purpose of giving religious instruction, where it would be most gratefully received; a wish in which we most cordially join. The hardy adventurers were to commence during June their passage down Hearn's River: and we are happy to learn that accounts have reached the Admiralty of their safe return to the coast where they disembarked, and that Capt. Franklin, with Dr. Richardson and the two midshipmen that accompanied the party, were in perfect health. The discoveries which they have made are, we understand, highly gratifying and important.

North-West Expedition.—The following letter has lately been received by a gentleman of Liverpool from his brother, an officer engaged on the voyage of discovery to the Arctic Regions. The intelligence which it conveys is the first that has been received from the expedition since the vessels entered the ice.—“*Hudson's Straits, 16th July, 1821.*—The day after the transport left us we entered these Straits, which we found choked

with ice; we entered them nevertheless, and at first made considerable progress, but, as we expected, were at length beset, or, in other words the floes of ice having coalesced on all sides, we found ourselves firmly impacted in the midst of it. Ever since, we have been moving to and fro with it, at the rate of five miles an hour, according to the flux or reflux of the tide. Sometimes the ice dividing, would allow us to push on a few miles, and again uniting, incarcerate us for days. By this mode of progressing, we have contrived to advance about seventy miles in the Straits. When I wrote by the transport, I think I expressed an opinion, that we had left England much too early. This has been verified, not only by the difficulties we have met with, but also by the circumstance of the Hudson's Bay traders having overtaken us. These vessels did not leave the Thames until the end of May. They go on to the company's settlements, and return immediately. Although the conveyance is not very direct, I cannot help availing myself of the chance, to let you know that all is well, and that we are now on the point of making a more rapid progress. The ice, by dint of rain, attended with a tolerably warm sun, has been dissolving daily, and we have this day bored through upwards of ten miles of it. We expect, daily, to have some Esquimaux visitors. I regret that these vessels have joined us so soon, for I should have been glad to have had something novel to communicate. I expect this letter will find its way to you about November; and when you see it, you will at once conclude, that the expedition has returned. However glad I might be to see you again, I cannot help wishing that it may be, at least, two winters before I can have that gratification."

The New Antarctic Land.—Respecting this country, the discovery of which we announced some time ago, the *Edinburgh Philosophical Journal* has obtained some further interesting accounts. They occur in a notice of a second voyage, under E. Barnfield, master of the *Andromache*, who was despatched in the brig which originally visited New Shetland, (the *William*) in order to ascertain the truth of the statements brought by Mr. Smith and his crew. The writer says, "We sailed from Valparaiso on the 30th of December 1819, but did not arrive on cruising ground till the 16th of January 1820, having been almost constantly harassed with baffling winds and calms till we arrived in a high southern latitude. On that day, however, we had the good fortune to discover the land to the south-eastward, extending on both bows as far as the eye could reach. At a distance, its limits could scarcely be distinguished from the light white clouds which floated on the tops of the mountains. Upon a nearer approach, however, every object became distinct. The whole line of coast appeared high, bold, and rugged; rising abruptly from the sea in perpendicular snowy cliffs, except here and there where the naked face of a barren black rock showed itself amongst them. In the interior, the land, or rather the snow, sloped gradually and gently upwards into high hills, which appeared to be situated some miles from the sea. No attempt was made to land here, as the weather became rather threatening, and a dense fog came on, which soon shut every thing from our view at more than a hundred yards distance. A boat had been sent away in the mean time to try for anchorage; but they found the coast completely surrounded by dangerous sunken rocks, and the bottom so foul, and the water so deep, that it was not thought prudent to go nearer the shore in the brig, especially as it was exposed to almost every wind.—The boat brought off some seals and penguins, which had been shot among the rocks; but the crew reported them to be the only animated objects they had discovered. The latitude of this part of the coast was found to be $62^{\circ} 26'$ S. and its longitude to be $60^{\circ} 54'$ W.* Three days after this,

* Within a few minutes of the first discovery.—Ed.

we discovered and anchored in an extensive bay, about two degrees farther to the eastward, where we were enabled to land, and examine the country. Words can scarcely be found to describe its barrenness and sterility. Only one small spot of land was discovered on which a landing could be effected upon the main, every other part of the bay being bounded by the same inaccessible cliffs which we had met with before. We landed on a shingle beach, on which there was a heavy surf beating, and from which a small stream of fresh water ran into the sea. Nothing was to be seen but the rugged surface of barren rocks, upon which myriads of sea-fowls had laid their eggs, which they were then hatching. These birds were so little accustomed to the sight of any other animal, that, so far from being intimidated by our approach, they even disputed our landing, and we were obliged forcibly to open a passage for ourselves through them. They consisted principally of four species of the penguin; with albatrosses, gulls, pintadoes, shags, sea-swallows, and a bird about the size and shape of the common pigeon, and of a milk-white plumage, the only species we met with that was not web-footed. We also fell in with a number of the animals described in Lord Anson's voyage as the sea-lion, and said by him to be so plentiful at Juan Fernandez, many of which we killed. Seals were also pretty numerous; but though we walked some distance into the country, we could observe no trace either of inhabitants, or of any terrestrial animal. It would be impossible, indeed, for any but beasts of prey to subsist here, as we met with no sort of vegetation, except here and there small patches of stunted grass growing upon the surface of the thick coat of dung which the sea-fowls left, in the crevices of the rocks, and a species of moss, which occasionally we met with adhering to the rocks themselves. In short, we traced the land nine or ten degrees east and west, and about three degrees north and south, and found its general appearance always the same, high, mountainous, barren, and universally covered with snow, except where the rugged summits of a black rock appeared through it, resembling a small island in the midst of the ocean; but from the lateness of the season, and the almost constant fogs in which we were enveloped, we could not ascertain whether it formed part of a continent, or was only a group of islands. If it is insular, there must be some of an immense extent, as we found a gulf nearly 150 miles in depth, out of which we had some difficulty in finding our way back again. The discovery of this land must be of great interest in a geographical point of view, and its importance to the commercial interests of our country, must be evident from the very great numbers of whales with which we were daily surrounded; and the multitudes of the finest fur-seals and sea-lions which we met both at sea and on every point of the coast, or adjacent rocky islands, on which we were able to land. The fur of the former is the finest and longest I have ever seen; and from their having now become scarce in every other part of these seas, and the great demand for them both in Europe and India, they will, I have no doubt, become, as soon as the discovery is made public, a favourite speculation amongst our merchants.—The oil procured from the sea-lion, is, I am told, nearly equal in value to that of the sperm-ceti whale; and the great number of whales we saw every where near the land must also be an important thing to our merchants, as they have lately been said to be very scarce to the northward. We left the coast on the 21st of March, and arrived at this place on the 14th of April, having touched at Juan Fernandez for refreshment."—It is a singular coincidence, that the biography of Capt. Cook closes (by way of summary) with the declaration, that the illustrious navigator had decided two great problems—namely, that there was no antarctic land, and no passage into the arctic polar sea. These unlucky assertions are, by a strange chance, both negatived in the same year.

New Expedition to Africa.—His Majesty expressed his desire, a short time since, that an expedition should be formed to explore certain parts of Africa, which border upon Egypt. The idea was suggested in consequence of the successful researches of M. Belzoni in the latter country; but the object of the present expedition is of a different character from the pursuits of that gentleman, inasmuch as it is the discovery, not of the ponderous monuments of Egyptian labour, but of the remains of Greek and Roman edifices, which it is conjectured are scattered in different parts of Libya—a country which those celebrated nations visited, and in which they established colonies at several different periods, but which it is supposed no Europeans have since explored. The gentleman, who has been chosen by government, with the approbation of his Majesty, to superintend this expedition, is Mr. Beechey, many years secretary to Mr. Salt, the English consul to Egypt, and the constant companion of M. Belzoni, in his late indefatigable researches. The lords of the Admiralty have also afforded every assistance in their power to advance the object of this expedition, by fitting out a small vessel with a complement of men, and entrusting the command to one of the lieutenants who were engaged under captain Parry in the last northern expedition, and the same officer, from whose drawings were executed the engravings that embellish the account of that voyage of which the public are in possession. The vessel is intended to sail round the coast, and to wait upon the expedition, which will only proceed so far in the interior as will be consistent with its safety, or allow an easy return to the coast. The expedition will start from Tripoli, to the Bey of which a communication has been despatched from this government to request assistance, which will, no doubt, be afforded, as it has formerly been by that power upon similar occasions. Libya, the country about to be explored by our adventurous countrymen, is that which in ancient times contained the two countries of Cyrenaica and Marmaraca. The former was called Pentapolis, from the five great cities which it contained; one of which was Berenice, or Hesperis, now Bernice, the spot where the celebrated gardens of the Hesperides are generally supposed to have existed. Not far distant was Barca or Baca, and Ptolemais, now Tolomata. To the east of the extreme northern point of the coast, called Thyces Promontorium, now Cape Rasat, was Apollonia, now Marza Sosa, or Sosush, formerly the port of Cyrene, that city being situated a little inland; it was founded by Battus, who led thither a Lacedæmonian colony from Thera, one of the Cyclades; and the kingdom was afterwards bequeathed to the Romans by the last of the Ptolemies, surnamed Apion, and was formed by that nation into a province with Crete. The expedition will explore the vestiges of it, which are supposed still to remain under the name of Curin: to the east of this stood the fifth city of ancient Cyrenaica, called Darnis, now Derne. South of Marmarica, which our countrymen will visit, and in the midst of the sands of the Libyan Desert, was a small and beautiful spot, refreshed by streams, and luxuriant with verdure, in which stood the temple, so celebrated in antiquity, of Jupiter Hammon, said to have been founded by Bacchus, in gratitude to his father Jupiter, who appeared to him, when perishing with thirst, in the form of a ram, and showed him a fountain. Here was the Fons Solis, whose waters were cold at noon and hot at night. Here also stood the celebrated ancient oracle, so difficult of access through the Libyan Deserts, and which was consulted by Alexander the Great, after a memorable and a dangerous journey, the token of which, transmitted to posterity, is the ram's horn upon the head of that conqueror on numerous medals. The expedition will, in all probability, be engaged three or four years.—Dr. Woodney, Lieut. Clapperton, of the Royal Navy, and Lieut. Denman, of the army, also

left England in September, to proceed into the interior of Africa, to determine the course and termination of the river Niger, under the protection and authority of Lord Bathurst. They proceed from Tripoli to Mourouk, under the immediate auspices of the Bey of Tripoli, and thence will endeavour to reach Tombuctoo, or Bornou. These gentlemen intend going much further eastward than most of the other expeditions which have attempted to penetrate into Africa, and are full of ardour and high hopes that their enterprize will be successful. —We understand that the narrative of an English traveller who penetrated to Tombuctoo, and resided for some time in that city, but was prevented from proceeding further in the course of the Niger by a war then existing between the nations on its banks, will be shortly published.

Mode of Working under Water.—By means of an invention of Mr. W. Hookey, master shipwright's assistant at Woolwich Dock-yard, a man is enabled to work under water, and the dangerous practice of heeling ships hitherto in use is rendered unnecessary. The water pipe and cock (a considerable distance under water), of his Majesty's ship *Leven*, fitting at Woolwich was by this contrivance lately shifted.

New mode of Ship-building.—An ingenious nautical mechanic has completed the model of an eighty-gun ship of war; the keel, floor-timbers, lower futtock, and bottom planks, are made of copper. A patent, it is said, is taking out for this curious method of ship-building; of which, it is added, some naval men, well qualified to judge of its merits, entertain a very favourable opinion.

Carriage to Move by Sails.—A new carriage was lately exhibited in the garden Marboeuf, at Paris; the model having been previously submitted to the inspection of the King, by Mesdames Dering and Letterly. It appears that this carriage is of English construction; the object of the inventor is to substitute sails for horses. The mechanism is simple and ingenious. A helm fixed at the hind part of the carriage, serves to guide it; and by the aid of sails fastened on masts, it receives the force necessary for impelling it forward. It is said, that in favourable weather a carriage constructed on this plan, is capable of travelling thirty miles an hour. The original idea of this machine is by no means new. About the year 1774, the Count de Gribauval, an officer of artillery in the French service, exhibited the model of a mechanical carriage, which was set in motion without the help of horses. In Russia and Sweden, when a boat is surprised by frost in a river or lake, it is placed on skates, and continues to advance by means of its sails. Such is probably the origin of the new invention.

Newly-invented Boat.—Some trials of a boat, on a new construction, have lately been made at Paris. In the second trial, the inventor placed himself, with his apparatus, below the platform of the *Pont Neuf*. He set out from this point, at ten minutes before ten, having on board M. Dacheux, an experienced mariner, who took charge of the helm. Messrs. Mailet and Thibault, inspectors of the navigation, followed in another boat, to observe the operation. In twenty minutes at the utmost, he proceeded beyond the *Pont Royal*, after having passed and repassed under the arches, and landed opposite the *Quay d'Orsay*, where he made his land apparatus act, and rolled the boat to the *School of Notation*, which was the end of his expedition. The author of this ingenious discovery wished to prove, that by the

aid of his machine, we may with equal ease, roll on land, and navigate on water, without the aid of wind, or even of ordinary oars; and that the motions on both elements, are neither intercepted, nor the velocity impeded. The whole secret lies in the moving power which makes it act, and remains constantly the same, except that the hinder wheel becomes the rudder when the boat is in the water. You may go with the wind favourable or against you, tack, ascend, or descend a river at pleasure. The author asserts, that with a small decked vessel of this kind, it would be possible in calm weather to cross the channel rapidly, without fear of being overtaken by any boat. We wish, however, that he would try an experiment, on which we at least should be afraid to venture.

Steam Coach.—It is said, that an ingenious individual of Dublin has succeeded in completing a model of a steam-coach, which will travel at the rate of six or eight miles an hour; and, by a self-acting apparatus, it can be conducted through the most intricate roads.

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Sunday School Union.—At the Annual Meeting of this Institution, on Wednesday, May 9th, the Report being read, stated that the Committee, alarmed at the consequences of Mr. Brougham's Bill, had appointed a Sub-committee to watch its progress—that they called a general Meeting of Sunday School Teachers, who all agreed in deprecating the measure, as calculated to injure the Sunday Schools.

Many of the Unions also held separate Meetings, and adopted resolutions against this bill, and instituted investigations which (says the Report) satisfactorily shew the great inaccuracy of the Parliamentary Reports, the data on which Mr. Brougham has founded his proposed legislative enactments. The following is a brief summary of the returns received from the different Unions and Reporting Societies:—

	Schools.	Teachers.	Scholars.
Four London Auxiliaries	324	4,438	48,802
Fifty-eight Country Unions and Societies	2,456	29,217	270,894
Unions in Wales	160	310	14,683
Schools in the Isle of Man	46	344	2,861
Sabbath School Union for Scotland	676	1,918	44,683
Sunday School Society for Ireland	1,353	...	135,600
Grand Total	5,015	36,227	517,563
Increase reported since last year	789	3,890	90,030

Of which 388 are new Schools opened during the past year.

Blackburn Independent Academy.—The fifth Annual Meeting of the friends of this Institution was held at Blackburn on the 27th and 28th of June. On the 27th, Mr. Coombs, of Salford, delivered an appropriate discourse from Jer. xxxiii. 22. Next morning, at an early hour, the examination of the students commenced at the Academy House in the presence of the Committee and other friends of the Institution, Dr. Clunie, of Leaf Square Academy, in the Chair, and continued till two in the afternoon; after which, the Committee proceeded to the ordinary business of the Institution. The course of examination was conducted in the same order with that which was adopted last year, and was highly creditable to the diligence and talents of the students. In the evening, two of the senior students, delivered discourses at Mr. Fletcher's chapel: Mr. Birch, "On the commission given by Christ to his Apostles;" and Mr. Wild, "On the character of the Apostle Paul, as illustrative of that commission." In the course of the last year, four students have completed their Academic terms, and are now settled as follows:—Mr. Carnson, at Preston; Mr. Burdekin, at Stone; Mr. Robinson, at Cratfield; and Mr. Stowell, at North Shields. Since their removal, three students have been finally received on the foundation, and two have been admitted on probation.

Cheshunt College.—On Thursday August 23, was celebrated the 29th Anniversary of the opening of Cheshunt College. Two of the senior Students delivered orations: viz. Mr. Lacy, on Christ as the Rock of Ages; and Mr. Wood, on the Spirit as represented by living waters. The Rev. Dr. Waugh preached a most impressive sermon from Phil. i. 18. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." A large party dined together; after dinner, several Ministers addressed the company; and Dr. Waugh was unanimously solicited to favour the public with his discourse. The buildings recently erected for the accommodation of twenty Students are now completed. To the benevolence of the religious public the Trustees of the Institution appeal, to enable them to defray the increasing expense which must necessarily be incurred by the proposed increase of Students. The *Annual Meeting of Ministers* of the Countess of Huntingdon's connexion was held on the preceding day at Spa Fields Chapel. The

Rev. T. Young, of Margate, preached a most appropriate sermon on Eph. iv. 3. "Endeavouring to keep the unity of the Spirit in the bond of peace," which all his brethren present have requested him to publish.

Naval and Military Bible Society.—We earnestly call the attention of the religious public, to this excellent and peculiarly national Institution. We think, however, too highly at once, of the patriotism and the Christianity of our readers to suppose that any arguments can be necessary to excite an interest in its behalf, and to secure such a continuance of support, never better merited, as may enable the Committee to keep pace with the increased demands, which continue to be received for supplying Sailors and Soldiers in his Majesty's Service, with the Holy Scriptures, beyond the simple statement of facts, with which we have been furnished.—Such, we regret then to learn from its officers, is the present state of the Society's Funds, that although the debt reported at the last General Meeting has been considerably reduced, there is reason to apprehend that there will be no balance in the Treasurer's hands prior to the Anniversary, unless some timely resources in Providence are afforded, towards providing for the future supplies of the Sacred Volume, in answer to the numerous urgent applications from several home and foreign stations, which hitherto, for want of the necessary means, have not been complied with.—It is worthy of remark, that during the last year, 10,142 Copies of the Word of God have been supplied, chiefly to individual Sailors and Soldiers in his Majesty's Service; which, with the exception of the years 1816 and 1817, when the British Army in France was so amply furnished with the Holy Scriptures, exceeds the issue of any former year since the formation of the Society in 1780.

Calutta School Society.—On the 25th January 1820, the annual examination of the head pupils of this Institution took place. The examination consisted of two parts: First, of the Hindoo boys educated in the indigenous schools, that is, the schools under native masters, in which the boys pay for their own instruction; and secondly, those whose education is defrayed by the School Society. Of the former class there are 86 schools in different parts of Calcutta; the total number of boys exceeds 2,800. They were divided into four sections: the first was examined in reading; the second in general geography, &c.; the third in spelling; the fourth in arithmetic. Specimens of their writings were also exhibited. The elder pupils, educated at the Hindoo College, were next examined in English;—and the first class in miscellaneous questions in geography, astronomy, and natural philosophy; when the readiness and accuracy of their answers surprised and gratified every one present. The three lower classes were examined in reading, arithmetic, &c. in all which they afforded much satisfaction. The Meeting was closed by an examination of a number of Bengalee girls, belonging to a school instituted by the Juvenile Society for the establishment and support of Female Bengalee Schools. The knowledge of the difficulties which existed in getting Bengalee girls under instruction, with the presence of so many (upwards of 20,) and the encouraging progress of those who were examined, added much to the interest of the Meeting. The expenditure of the Society far exceeds its income.

Society for the Relief of Aged and Infirm Dissenting Ministers.—The Annual Meeting of this Society was held on May 29, at the King's

Head, in the Poultry, J. Gibson, Esq. in the chair. From the Report we learn that *seventeen* ministers have been relieved during the past year, the sums granted by the Committee have been "from £10. to £30. each, in such proportions as each case with all the circumstances seemed to require."—The Treasurer reported that the present funds of the Society consist in £5000. *Reduced 3 per Cents.*; £1000. *Navy 5 Do.*; £495. 18s. *Cash.*

African and Asiatic Society.—Friday, June 29th, the Annual Meeting of the African and Asiatic Society, was held at Freemason's Hall, W. Wilberforce, Esq. M. P. President, in the Chair. The Report stated that within the last year cases of distress among the people of colour in this country had been so numerous, and the funds of the Society so reduced, that only the most distressed cases (chiefly those with families) had been relieved, and even those only partially. Of the benefit of religious instruction communicated through this Society, the Report contained the most unequivocal evidence. Not only had the attendance upon public worship increased, but some had proved the advantage they had derived from it in happy and triumphant deaths; particularly poor old Joseph Sutton, who had attained the full age of man, and who was one of the first objects relieved by the Society. James Boco, a lad taken from the streets of the Metropolis, made such a progress in the work of education, by assistance of the British and Foreign School, that he has been sent to Port-au-Prince, and well received there as teacher and superintendant of the native schools. An excellent letter sent by him to the Society, was here read, and elicited much applause. The Report remarked upon the difficulty found by these children of misfortune in procuring parochial aid in their distress, and mentioned the case of Eliza Cooper, from Nova Scotia, for whom, with her husband and 7 children, a passage had been procured to Sierra Leone, where, 8 months after, he died, and she returned to England with her children; but some time after, by means of the Society and other friends, she was passed to Philadelphia, where she has since safely arrived. One female pensioner of the Society was mentioned, who boasted being of the same age as our late venerated Sovereign. In stating the pecuniary affairs of the Society, it was mentioned that £100. had been given by an anonymous benefactor, present at the last Annual Meeting, also a legacy of £30.; notwithstanding which, all the funds of the Society had been spent, and it had become indebted to the Treasurers full £200.

National Schools.—On Wednesday September 6, the General Committee of the National Society for the Education of the Poor, &c. held their Meeting in St. Martin's Vestry Room, London; the Lord Bishop of London in the Chair. Ten fresh Schools were united to the Society, and several grants of money were made towards erecting, enlarging, and fitting up school-rooms; particularly £200 towards a school for girls in the populous town of Sunderland.

Guardian Society.—On Thursday October 30, the Fifth Annual Meeting of the Guardian Society for the preservation of the Public Morals was held at the Egyptian-hall, Mansion-house; the Right Hon. the Lord Mayor in the Chair. The Report stated that the Society was instituted in 1812, for two objects; of which one was, to discover the best means of diminishing the number of those wretched females who frequent the public streets of the metropolis; and the other, to afford with promptitude refuge and relief to such of them as were

entirely destitute, and appeared to need only a temporary asylum to promote their reformation. After stating the assistance which the Society had received from the Lord Mayor, Magistracy, and Corporation of London, and also the measures which it had taken to give efficacy to that assistance, the Report added, that the Society, finding itself unable to put down the evil which it sought to eradicate, applied to the legislature for relief; and that in consequence of such application, the Committee appointed by the House of Commons to inquire into the state of the Police, instituted an examination into the nature of the evil complained of. The result of that examination was to establish the following facts:—That the evil exists to a most distressing and alarming extent; that houses of the worst possible description are established in various parts of the metropolis, daring and defying all attempts to put them down; that their agents and instruments are incessantly at work, disguised in various ways, labouring with the utmost ingenuity of wickedness to ensnare the ignorant and unwary; that the streets of the metropolis are thronged day and night with females who are in intimate union with thieves of all sorts, and are associated with depraved characters of every description; that of these unhappy creatures the average age is from 18 to 22; and that the period during which their life of wretchedness and sin continues (owing to irregular hours, exposure to the weather, and frequent intoxication), is generally not more than from two to three years. Lastly, it was established, that the law, as it at present stands, is wholly unequal to the punishment of the guilty, or the protection of the innocent; to remove the evil, or to check its growth. It then added, that where, from the strength of natural corruption, and the inadequacy of human law, little could be comparatively effected in the way of prevention, it was the duty of both sexes to do every thing in their power to heal the wounds which sin had opened. To encourage the members of the Association to continue in the course which they had already begun to pursue, the report stated that there had been under the care of the Society last year, one hundred and twenty-seven females; of whom forty-six were in the house when the last Report was made: since which period 81 had been admitted to the asylum: of these 12 had been provided for in service; 20 had been restored to their friends; two had been sent to the parishes to which they belonged; one had died; 40 had been discharged or had withdrawn; and 52 remained under the care of the Society—making a total of females received into the asylum since the formation of the Society, of 653, of whom 165 had been placed in service; 168 had been restored to their friends; 34 had been sent to their respective parishes; eight had died; 236 had been discharged or had withdrawn. The Report then acknowledged the kind assistance of the Mercers' Company in the donation of £50. and of the Cloth-worker' Company in the donation of £30.; and stated the income of the Society during the past year to have been £1,053. 16s. 7d. and the disbursements £1,360. 0s. 1½d. The Report concluded with a paragraph to the following effect:—"It is painful to be obliged thus to make known, that there has been an excess in the Society's expenditure beyond its income in the past year; and had it not been for the persevering kindness and liberality of their Treasurer, the asylum could not have been continued on its present scale."

Scot's Corporation.—Friday, October 31, being St. Andrew's day, the Anniversary of this laudable Society was celebrated by a dinner

at the London Tavern,—Lord Melville in the chair. This Institution, employs the funds placed at its disposal in two ways—first, in relieving those poor Scotch persons at their own houses who cannot leave the metropolis; or, secondly, in furnishing the means of returning home to those who wish to revisit their native country, to resume their former occupations, or to rely on their former friends. The number of poor who derived assistance from the Society in the last year amounted to 3,000, and the number sent to Scotland to as many hundreds. The subscriptions amounted to about £250. when the Chairman retired, about 10 o'clock—a small sum compared with that collected at some former Anniversary Meetings.

Heriot's Hospital.—On Wednesday December 19, at a meeting of the Governors of George Heriot's Hospital, Edinburgh, it was moved that they should rescind their resolution respecting the erection and endowment of a church on the east side of the Calton-hill, as a speculation not only uncertain in its results, but altogether inconsistent with their obligation as trustees on that charitable foundation, being in direct violation of the statutes, and subjecting the Hospital to the clause of irritancy in George Heriot's will, by which the funds, in case of misapplication, are to be transferred to the University of St. Andrew's. Another motion was made that they should adhere to their resolution, with this modification—that the time at which the erection of the church shall take place may become the subject future regulation. On the vote being taken, the second motion was carried by a majority of 17 to 7. Several dissents were entered, and an intimation given, that in all probability it will be made the subject of complaint before the civil court.

Marine Society. The last report of this Society contains the following statements.

Account of Receipts and Disbursements from the 30th of September to the 31st of December, 1821:

Balance 30th of September.....	£	168	18	2
Annual Subscriptions, Donations, Dividends, &c.		2,092	14	4
Sale of an Exchequer Bill		1,020	0	0

Disbursements on	£3,290	12	6
31 Boys sent into the King's Ships; 58 ditto sent into the Hon. East India Company's service; 12 ditto sent into the Merchants' service; and Maintenance of the Officers and Boys on board the Society's Ship; Salaries and other Expenses, cost	£1,818	10	7
Girl's Apprentice Fees.....	115	10	0
Annuities to the Sufferers in the Engagement under Lord Duncan, from a Fund transferred to this Society.....	473	0	0
	—2,407	0	7

Balance in the Banker's hands, Dec. 31. - - £883 11 7

One hundred and one boys have been sent to sea, and sixty-eight admitted in the last quarter; being in the greatest distress imaginable, for the want of the necessaries of life, at such an age, they are liable to become very dangerous; converting them into useful members of society must therefore evidently tend to secure the peace and comfort of the affluent. The Committee feel confident that they cannot appeal in vain to the feelings of a generous public, in behalf of an Institution which is productive of such important benefits. The

Marine Society have sent 33,087 boys to sea, and clothed nearly 40,000 men for the Royal Navy. One hundred and sixty boys are kept on board the Society's ship; and although that establishment is attended with great expense, the good effects of it are very extensive, and the greatest satisfaction is derived from the general conduct of the boys, and the gratitude they manifest to their benefactors.

Refuge for the Destitute.—Thursday, Feb. 1, a General Court of the Governors of this extensive and useful Institution, was holden at the City of London Tavern, Edward Forster, Esq., the Treasurer, in the chair. The Committee reported, that from Jan. 1, 1821, to Jan. 1, 1822, 489 persons, of both sexes, had partaken of the assistance which the provisions of the Institution enabled the Committee to extend to them; that 115 females, and as many males, had, during that period, been placed in their asylums of reform; and that 67 females, and 56 males, had been discharged, having been taught to earn their bread by domestic servitude, or by useful trades. In addition to the original institution, a temporary refuge is attached to each establishment, to which any Member of the Committee can grant immediate admission, upon becoming responsible for the payment of a certain weekly sum; and to which also, the Societies “for the Improvement of Prison Discipline,” and “for the Prevention of Mendicity,” have the like privilege of sending objects, who become candidates for admission into the parent establishment. These branches are under the same discipline and government as the Refuge itself; and all the individuals placed in them, have the same opportunities of instruction. Besides this intermediate relief, the efforts of the Institution continue to be exerted in rescuing females, under circumstances of pressing distress, and at a distance from home, from the peril of their exposed condition. This is done without taking them into the Refuge, either by sending them to their relatives, or providing them with suitable situations. To many of the other sex also, and particularly to those who have been discharged from prison or the hulks, material assistance has been extended. They have been snatched from the verge of ruin, and enabled to procure, by honest pursuits, their own subsistence. A statement of the Treasurer's accounts was also produced, by which it appeared that a considerable reduction had been made during the year, in the balance against the Institution. The Governors present, who were most respectable, and more numerous than usual, considered the Report as being very favourable. We hope that the Institution, eligibly begun, and propitiously continued, will not fail to be effectually upheld. Its operations of good take an extensive range; and commensurate funds are indispensable for their accomplishment. The demonstration of good effected amply justifies the Managers of “The Refuge” in pleading for a supply of their resources. Such an evidence will maintain their plea in the just consideration of every one who would obviate the mischief of vice, and who blends the will with the power, to rescue its immediate and probable victims from the perdition of its grasp.

Seaman's Floating Hospital.—The Hospital is established on board the *Grampus*, (a 60-gun ship,) which is moored off Greenwich, and is fitted up for the reception of one hundred and twenty patients and eighty convalescents; at the present moment there are eighty-five on board, which number the Committee are sorry to say is daily increasing. The funds already subscribed being only sufficient for the sup-

port of the Establishment for a few months longer, the Committee confidently hope that an institution, which, even in its present early stage, has been productive of so much benefit, will not be deserted by the public, now that its great utility has been so satisfactorily proved.

London Orphan Asylum.—We are very sorry to learn that so useful an Institution is compelled to a very limited exercise of its charitable purposes, for want of funds. It has long been the intention of the Committee who manage the charity, to erect a plain building as the only effectual mode of realizing the benefits contemplated by the original subscribers. For this purpose they invited an additional subscription, and to the honour of our fellow-citizens be it recorded, a sum of six thousand pounds was raised. The entire expenses, however, of the proposed establishment are estimated at £15,000: and there is little doubt that, considerable as the sum is, the benevolence of Englishmen will be equal to the occasion.—This Institution was founded in July 1813, having for its object, to afford maintenance, instruction, and clothing, to destitute orphans of both sexes, and to see them placed out in situations where they may have the prospect of an honest livelihood. *Children whose parents have been in RESPECTABLE CIRCUMSTANCES, and children whose parents have lost their lives in the ARMY, NAVY, or MARINE and MANUFACTURING services in general, and whose parish settlement cannot be ascertained, will always be esteemed the first claimants on this charity.* This being the plan of the charity, it does not appear liable to be assailed even by objections, which have been directed against some other excellent institutions. It purposes most cautiously to avoid exciting any prejudices against the poor and dependent classes of society; or creating any distaste to the humblest employments of honest industry. While it redeems the objects interested in its exertions from the immoralities of the poor, it teaches them to respect their virtues. While it imparts a portion of instruction, which may form their religious character, and which will certainly make them more serviceable to their future employers, it designs, that the whole course of their education shall convince them, that the lowest departments of labour may be rendered honourable by industry and uprightness, and that the highest stations in life would be debased by vice and crime. One hundred and twenty-four children were on the Establishment previous to the last election, when out of 91 candidates, 14 only could be admitted. We hope, that by the beginning of next year, public liberality will enable this most useful Institution, at least, to double their admissions.

Refuge for the Houseless.—The Gentlemen forming the Committee belonging to this laudable Institution have, since the commencement of the late wet and inclement weather, had several meetings, to take into their consideration the propriety of again opening receptacles for the admission of wretched and houseless individuals. The London Workhouse, in Bishopsgate-street, (the late Refuge) not being obtainable this season, premises on a very extensive scale have been engaged, in Honduras-street, Old-street, formerly occupied by a distiller, and will be opened as soon as they can be fitted up.

Slave Trade.—Accounts have been received at Copenhagen, from Christianburgh, the principal of the Danish settlements on the coast of Guinea, from which it appears that Major Staffens, the military commandant of that station, has lately had occasion to put in force,

in a very marked manner, the rigorous orders he has received from his Government, to prevent every sort or traffic in slaves. A Portuguese slave-vessel, supported by another vessel of the same class, but well armed, made its appearance before Themma, a town under the Danish sovereignty, with the intention of making some purchases there of slaves. Major Staffens immediately occupied the place with 1000 men, and made the Portuguese Captain and a part of his crew prisoners. The Major has sent them to Sierra Leone for trial. We are sorry to add, that two Englishmen were seized at the same time, for participating in the diabolical traffic; they have been delivered to the Commander of the English Fort of St. James, and will, it is said, be sent to London to be tried. The chief of the town is supposed to have had a secret understanding with the Slave Merchants. The vessel which accompanied the Portuguese trader, and which is said to have been Dutch, effected its escape. A commercial letter from St. Jago de Cuba, received at Kingston, contains the following passage on the continuance of the Slave Trade by Spain, and its effects on the prosperity of Cuba:—"After all the money England has paid, and all the fine speeches of Lord Castlereagh and Mr. Wilberforce, the Slave Trade is still continued here with unabated zeal and success, stimulated no doubt by the present high price of coffee. A French brig arrived last week with a cargo of slaves, and several vessels are now fitting out for Africa. This horrid trade, notwithstanding the great exertions of our cruisers, is carried on with great activity on the Coast of Africa. A small Spanish schooner, lately captured, contained 82 slaves, 35 of whom were young girls. On board a French schooner, two females of eleven years of age were found nailed up in two casks, without any aperture through which air might be admitted. This inhuman traffic wears the same atrocious features as when it was first exposed by the enlightened philanthropists of this country. By France it is carried on to an alarming extent: a private letter from Bourdeaux to a gentleman at Liverpool, written some time since, says, "Since I last wrote to you, the information which has reached me on the Slave Trade, continues to be extremely discouraging. By a letter from the Havannah, I learn that this trade is carried on as actively as ever, and of late I am truly mortified to find chiefly under the flag of France, that being, it seems, the only flag which can now protect this infamous traffic from British seizure. The difficulties in the way of the abolition of this trade have always been very formidable, even with you; but with us they are greatly increased, I fear, by our not being able to reckon on the sincere and active co-operation of all the members of our Government. Indeed, some well-informed people of this place scruple not to assert, that the Minister of Marine himself (M. Portal) still has considerable property engaged in the old commercial house which himself formerly conducted in this city, and which his nephew continues to conduct under the firm of Portal and Co., a house which, from its colonial connections, must be closely linked with the Slave Trade, if it does not partake directly of its gains. Here also they speak, without reserve, of the particular interest which two persons, filling very high offices in the department of the Marine and Colonies, have in obstructing the execution of our laws for abolishing the Slave Trade; their names are M. Manduit and M. Forestier. If all this be true, and it is very confidently asserted, it will at once explain why the wishes of my countrymen in general, as well as of most of the present ministers, on this point, should have been eluded. I leave

you to judge how painful it must be to me to give you this information. I wish I saw any thing in the state of our political affairs which afforded a better prospect for the future; but circumstances lead me to fear that the warmest partisans of the Slave Trade are about to come into power. Our last elections have greatly increased the number of Ultra Royalist Deputies. They have already had meetings at Paris, at the house of one of their chiefs, the Count de Vaublanc, who was Minister of the Interior in 1815; and they flatter themselves that they shall be able to force the Ministers to act agreeably to their views and principles. This M. de Vaublanc, one of the colonists, and the Count de Bruges, Aide-de-Camp of Monsieur, are stated to be the two most active partisans of slavery and the Slave Trade."

London Peace Society.—This Society has printed, in the last year, 54,000 copies of their six tracts, one of which, No. 2, "War inconsistent with the Doctrine and Example of Jesus Christ," is translated into the Dutch language; making a total of 207,000 that have been printed since the formation of the Society. The sales and distributions during the year are about 30,000. The amount of the donations and subscriptions received this year is £413. 8s. 1d., which the Committee lament to say, falls considerably below the receipts of the previous year; and, as a very extended field of labour is now open to them, the Committee earnestly solicit the attention of their friends to the collection of additional subscriptions, without which they will be unable to meet the demands on them, particularly for the translation of tracts and documents into foreign languages. New Auxiliaries have been established at Bath, Bristol, Southampton, Plymouth, and Stockton. By the extracts from the fourth Annual Report of the Massachusetts's Peace Society, which is appended to the Report, it appears, that the Society commenced with 22 members of different religious denominations, which, before the end of the year, had increased to 173; that there are at present 12 Auxiliaries, six of which were formed during the past year, and that the number of subscribers to the original Society is 647, and to the Auxiliaries, 335, making a total of 882. This Society has distributed 32,647 tracts: 12,045 were copies of the *Friend of Peace*, a periodical pamphlet, published quarterly in America, which, with other publications, must widely diffuse the principles of peace, (in conjunction with the efforts of the fifteen Peace Societies established in America, and the New England Tract Society, which has published 18,000 copies of a sermon on War,) throughout that continent. This report also states, that letters, which have been received from Ceylon, evince that the objects of the Peace Society have able and ardent advocates in India.

State of Education in England.—By returns made up to the 1st of May 1820, it appears that there were then in England and Wales 37,382 schools of all descriptions, in which are educated 1,571,372 children of both sexes, or about 42 to a school. It is specified, that 18,276 of these schools are initiatory, and that 14,192 are English or commercial schools, of which 8,375 are for females. It also appears, that the church catechism is taught in 22,581 schools; that the systems of Bell and Lancaster have been more or less adopted in 1,411; that Phillips's interrogative system of questions without answers, has been introduced into 3,682; and Pestalozzi's system of oral analysis into 1; and that the French Language is taught in 7,520; and the dead languages in 3,377. The number of persons employed in education, as masters, governesses, assistants, and private tutors, is estimated at 56,330.

OBITUARY.

GREGORY THE GREEK PATRIARCH.—The pious and venerable Patriarch of Constantinople, who, on Easter-day last, fell a victim to the infatuation and revenge of the populace, in the 80th year of his age, was a native of Peloponnesus. He was first consecrated to the Archiepiscopal See of Smyrna, where he left honourable testimonials of his piety and Christian virtues. Translated to the Patriarchal throne of Constantinople, he occupied it at three distinct periods, for under the Mussulman despotism was introduced and perpetuated the anticanonical custom of frequently changing the head of the Greek clergy. During his first Patriarchate he had the happiness to save the Greek Christians from the fury of the Divan, who had it in contemplation to make that people responsible for the French expedition into Egypt. He succeeded in preserving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition;—the Turkish Government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia: and on the appearance of an English fleet off Constantinople, was exiled anew to Mount Athos, and once more ascended the throne, on which he terminated his career. This prelate invariably manifested the most rigid observance of his sacred duties; and in private life was plain, affable, virtuous, and of an exemplary life. To him the merit is ascribed of establishing a patriarchate press. He has left a numerous collection of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father among his diocesans, and the sort of death he died adds greatly to their sorrow and veneration for his memory. This Prelate had not taken the least share in the insurrection of the Greeks; he had even pronounced an anathema against the authors of the rebellion; an anathema dictated, indeed, by the Mussulmen's sabres, but granted, to prevent the effusion of blood, and the massacre of the Greek Christians. When the Rev. Mr. Connor, agent of the Church Missionary Society, was at Constantinople in 1819, he was introduced to this venerable Patriarch as an English Clergyman. "He received me (says Mr. C.) very kindly; and after conversing some time on literary topics, particularly on the affinity of various languages, about which he was very inquisitive, I made him acquainted with the existence and state of the Bible Society. He approved of it. On my mentioning that I had in Para, copies of the Scriptures in 12 languages, he seemed surprised, and intimated a wish to see some of them. The same day I sent him copies of some of the translations which I possessed. He was highly gratified, and expressed his thanks in writing. I was glad to hear the other day, that he had already sent the copies which I gave him, to some of his distant friends, of high rank in the church, as a valuable present." His subsequent exertions for the diffusion of the Scriptures amongst the churches of which he was the head, must be well known to every friend of the Bible Society, and Missionary exertions. "Lamented Gregory"—wrote Mr. Connor on learning his melancholy fate, whilst in quarantine at Ancona, in his way homeward from Turkey—"my heart ached as I listened to the account of his death. He was indeed a true friend of the Bible Society. I had frequently the privilege of visiting him; and the first question which he gene-

“ rally asked me was, ‘ What news from the Bible Society ? How does it go on ? ’ I sat some time with him, the day before my departure from Constantinople ; and as I bade him farewell, he expressed his hope to see me again ere long.” They cannot, however, meet again on earth ; may they hereafter meet in heaven !

MARQUIS OF LONDONDERRY.—In justice to so patriotic and benevolent a character, removed from an extended sphere of usefulness, when Ireland stands, alas, but in too much need of such friends, amongst the rich and noble of her neglected and deserted land, we cannot but add the following pleasing particulars of the late Marquis of Londonderry, to the brief notice of some of the excellencies of his character inserted in a former number of our work.—During the last years of the life of this excellent man, his contribution to the poor every Sunday was £3., while that of the other different members of his family amounted to nearly as much ; and those sums were not merely contributed when they attended their place of worship, but, was any member of the family prevented, by indisposition or the severity of the weather, from attending divine service (and nothing but serious indisposition, or the very worst of weather, ever prevented this), the poor were not thereby losers,—their contribution was regularly sent to the Minister or Churchwardens, with a note explaining the cause of their absence ; in addition to which, his Lordship paid an annual subscription of 30 guineas to the committee for managing the funds of the poor of the parish of Newtownards, and similar subscriptions to each of the other parishes in which he had estates.—He frequently desired the Clergyman of the former to apply to him at any time when the funds might not be sufficient to relieve the actual necessities of the poor, and that he would make up the deficiencies ; and by those subscriptions the Committee were enabled to relieve the wants of the poor in a manner quite unprecedented in Ireland. And if to this we add the relief afforded at the mansion of this noble family, and also by private donations from the different members of it to the neighbouring poor, we may form a slight estimate how much the loss will be felt by those unfortunate members of society. The last act of this Nobleman is of a nature which particularly deserves to be recorded : it will be recollected, that his Lordship was privately interred in the family vault, none but his domestics attending : the reason he gave for this direction was, that the money which would be expended on a public funeral would be much better laid out on the poor ; and he accordingly desired that the sum of £100, which he conceived his funeral might cost, should be distributed among the poor of the parish of Newtownards, where his principal estate lay ; which sum was accordingly so appropriated, together with an additional sum of £100. to the poor of the other parishes (in the county) in which he had estates, in proportion to their extent ; the latter sum being given by the present Marquis, that the poor on the whole of his father’s estate might be put on the same footing. It was the usual practice of his Lordship to settle all the disputes and differences of his numerous tenantry, thereby preventing their having recourse to law, and often ruining both parties ; with this view he always encouraged any tenant, who considered himself aggrieved by another, to apply in the first instance to him, and having called the other before him, he heard their stories, and then endeavoured to reconcile them. If, however, he failed in this, he then summoned the witnesses on both sides, examined all

parties with the most persevering patience, careless whether it required one, two, three, or more days, and having summed up the whole, he then pronounced his decision, giving at the same time such powerful and substantial reasons for it, as, though they might fail of satisfying the person against whom the decision was made, yet generally carried conviction, even to him, that it was founded in equity; and it seldom happened that any appeal was made from this decision to a Court of Law; and wherever it did so happen, his Lordship's decision was always confirmed. And to this alone we must attribute a singular fact,—that for upwards of half a century not a single attorney found it his interest to settle on his Lordship's extensive estate in the county of Down; comprising a large district of country, (together with the populous towns of Newtownards, containing between three and four thousand inhabitants, and Comber, containing from one to two thousand) and a most numerous, wealthy, and respectable yeomanry, such as in other districts have often given bread to half a dozen. Lord Londonderry was born Sept. 27, 1739—He was twice married, first to Lady S. F. Seymour (daughter of the Marquis of Hertford, by whom he had Robert Viscount Castlereagh, now Marquis of Londonderry,) and in 1775 to Lady Frances Pratt, (eldest daughter of the Earl of Camden,) by whom he had no less than 11 children.

FATHER PLOWDEN.—The Rev. Chas. Plowden, D. D., was a descendant from the celebrated lawyer of that name, in the time of Queen Elizabeth. Dr. Plowden was born at Plowden Hall, in Shropshire, and educated at the school of St. Ignatius at St. Omers, where he completed his studies, took his degrees, and entered into orders in the Catholic Church. He was afterwards tutor, and eventually principal of the Jesuits' College at Stonyhurst, in Lancashire; and it was on his return from a journey to Rome, on the business of that institution, that he was suddenly taken ill and died, at Jagers, on the frontiers of France. He was a most active man in propagating the tenets of his faith, and promoting the interests of his order. On his return from college, he was taken as tutor into the distinguished Catholic family of the Welds, of Lulworth Castle, in Dorsetshire, and promoted his views with such success as to induce three sons, and as many daughters, of the family, to retire from the world, and embrace the monastic life. A great part of their wealth was devoted to the use of the Jesuit brotherhood at Stonyhurst. Dr. Plowden was a bigoted Catholic, as well as a subtle Jesuit, and opposed with all his might the taking of the oath denying the temporal authority of the Pope, introduced into one of the emancipating bills of 1790; and now taken by most of Roman Catholics: on this occasion, he published "Letters to Charles Butler, Esq., W. Cruise, H. Clifford, and W. Throckmorton," 8vo., 1796. He also procured a synod to be held, in which the deviations of Dr. Geddes, Dr. Berrington, and some others of the Catholic clergy, from what was considered the faith of the church, was severely censured. In connection with these proceedings, he printed "Remarks on the Writings of Joseph Berrington, addressed to the Catholic Clergy," and was also the author of "Considerations on the Modern Opinions of the Fallibility of the Pope," of whose pretensions he was a most staunch supporter, and of some Letters in the Bristol Journal, and other Newspapers, on the Catholic question, and the suppression and revival of his order.

The writer of this brief notice conversed with him a year or two before his death, when he was particularly anxious to induce him to make a favourable representation to certain members of the Legislature inimical to them, of the views and conduct of the Jesuits.

REAR-ADMIRAL BURNEY.—*November 17.* Suddenly, in a fit of apoplexy, at his house in James-street, Buckingham Gate, in the 72d year of his age, Rear-Admiral Burney, F. R. S., eldest son of the celebrated historian of music, and brother to the late Dr. Charles Burney, one of the first scholars of his age, and to Madame D'Arblay, better known as Miss Burney, still as a novelist in high repute. Admiral Burney entered the navy at a very early age, and accompanied Captain Cook in his two last voyages of circumnavigation; in the first as a midshipman, in the second as a lieutenant. As an officer he was remarkable, even in times when severity of discipline was more in vogue in the navy, than it now is, for his great humanity and kindness to those under his command. The same disposition uniformly characterized him in private life, in which he was also distinguished for the simplicity and kindness of his manners—the cheerfulness of his disposition—genuine humour in conversation, and a hospitality, real in its nature, though antiquated in the mode of its exhibition. How highly he was esteemed for his social qualities and moral virtue by Dr. Johnson, is evident from the following extract of a letter to Mrs. Thrale, on Captain Burney's promotion to the rank of Post-Captain, and appointment to the command of the *Bristol*, a ship of 50 guns, in 1781:—"I am willing to hear that there is happiness in the world, and delight to think on the pleasure diffused among the Burneys. I question if any ship upon the ocean goes out attended with more good wishes, than that which carries the fate of Burney. I love all that breed whom I can be said to know; and one or two whom I hardly know, I love upon credit, and love them because they love each other." Such affectionate esteem this gallant officer continued to enjoy to the last day of his life, from a wide circle of friends, by whom his virtues will long be remembered, and his death be sincerely deplored. Nor has the public sustained a trifling loss in his removal. He was one of the best and most scientific geographers which England has yet produced, as was fully proved by his laborious, accurate, and voluminous history of *Voyages of Discovery*, his account of the Eastern Navigations, of the Russians, and other works.

THOMAS BATEMAN, M. D.—The following particulars of this eminent physician were originally inserted in the *Christian Observer*, and have since, by permission of the conductors of that excellent work, been reprinted for general circulation, by Mr. Butterworth. By that gentleman, a copy of the memoir has been handed to us, and we gladly give a place in our journal to a narrative which cannot be too widely known, especially amongst those who are apt to value learning to the detriment of that wisdom which is from above. To the brief notice of his death, inserted in the Fifth Number of our work, we only add, by way of introduction, that, besides the works of which he was there stated to have been the author, he conducted the medical department of Dr. Rees's *Encyclopedia*, and was joint editor of the *Edinburgh Medical Journal*. His zeal and ability in superintending a Public Dispensary, and the House of Recovery or Fever Hospital,

in London, were highly beneficial to those institutions, and to the public.

The late Dr. Bateman settled in London soon after his graduation at Edinburgh in the year 1801; and his professional merits being very considerable, he was speedily elected physician to two public institutions—a large Dispensary, and the House of Recovery for Fever. He continued to distinguish himself, as he had done in Edinburgh, by his zeal and industry in the pursuit of science and literature; though he contrived to mix with his severer studies a large portion of the dissipations of gay society, and carried with him, into both these opposite pursuits, an energy of mind and of feeling which rendered him more than ordinarily susceptible of the enjoyments which either of them can afford. He always retained a high “sense of honour,” as it is called, and was strictly careful to avoid, in all his conduct, every thing that the world esteems discreditable. He lived, however, to see and to feel, what at that time he had no conception of, how meagre a system of morality is that which the world is satisfied with, compared with the comprehensive morality of the Gospel—that Christian holiness, without which “no man shall see the Lord.” His habits of life thus concurring with the natural corruption of the human heart, and estranging him more and more from God, he soon became confirmed in his leaning to the wretched doctrine of materialism, which he had been already tempted to adopt during the pursuit of his anatomical and physiological studies at Edinburgh. This lamentable tendency was strongly increased by the society, which he now fell into, of some men of considerable talent, who had already espoused all the principles of that unphilosophical, as well as unchristian system; and, though never able *fully* to embrace those opinions himself, he was yet sufficiently influenced by them to become sceptical respecting the truth of Divine Revelation, and was therefore of course a stranger to the hopes, as well as negligent of the duties, of Christianity.

In the summer of 1815, his health began to decline, and in the following year a complaint in his eyes came on, which threatened loss of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this memoir became his constant companion and attendant; and for four years had the misery of witnessing his total estrangement from God and religion. His health continuing to decline, he left London in July 1819, with an intention of trying the effect of a sulphurous water at Middleton, in the county of Durham, on his debilitated constitution. He was taken ill on the road, and with difficulty reached a village near Beverley, in Yorkshire; where he was obliged to remain during the following winter; and finding, at length, that his health required the sacrifice, he finally determined not to attempt returning to London. He had for some time been subject to attacks of the most alarming nervous languor, during which he was thought by all around him, as well as by himself, to be dying; and these now returned upon him continually, especially after using the least bodily exertion. During the winter he was considerably better; but on the return of warm weather, early in the spring of 1820, he had a severe attack of languor after a short ride. His dread of these attacks was so great, and they were brought on so frequently by the smallest fatigue, that he gradually relinquished all exertion, so he even believed that the exhaustion which would be produced by

the effort of walking across a room, might prove fatal. It was on Sunday, the 9th of April, that he first spoke to me on the subject of religion. He had passed the whole of the day in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe, farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion. Religion was a subject which, for many reasons, had never been discussed between us. Though the tenour of his life had made me but too well acquainted with the state of his mind, he had always avoided any declaration of his opinions, knowing the pain it would give me to hear them. He was habitually fond of argument, and skilled in it; and I knew that I was quite incompetent to argue with him. I considered too that the habit of disputing in favour of any opinion, only serves, in general, to rivet it more firmly in the mind; men commonly finding their own arguments more convincing than those of their adversaries. And, above all, I knew that this was a case in which mere argument must always be insufficient,—for “it is with the heart that man believeth unto righteousness:” and in most, if not all, cases of scepticism, the will and the affections need to be set right even more than the understanding; and upon these, argument can have no influence. On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added: “But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion.” This led to a conversation, in the course of which he observed, that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God*; because, if a firm conviction of that were once established, the authority of the Scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject, when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott’s “Essays on the most important Subjects in Religion,” which treats of “The Divine Inspiration of the Scriptures.” He listened with intense earnestness; and when it was concluded, exclaimed: “This is demonstration! complete demonstration!” He then asked me to read him the account given in the New Testament of the resurrection of our Saviour; which I did from all the four Evangelists. I read also many other passages of Scripture, with some of which he was extremely struck; especially with that declaration, that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. ii. 14.) For two or three days he shewed increasing interest in the subject of religion; and I read to him continually the Scriptures, and other books which seemed to me best calculated to give

him the information he thirsted for. When I went into his room, a few mornings after, he said: "It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." He often expressed, in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him "with whom they have to do." The self-abasing views which he entertained of himself, necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him: and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy; and in this happy state he continued for several days.

He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bed-side of her son. Dr. Bateman told her, that I had been reading to him various detached portions of Scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever.* This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. On my arrival, he had become a little more composed, but was still in great agitation; and was praying in agony to be saved, and not to be given up to this dreadful state of unbelief. To comfort his mind, we said what we could from Scripture, and from the experience of other Christians: and he was a little relieved by hearing some passages from an Essay in the volume, before mentioned, "On the Warfare and Experience of Believers;" finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted with its symptoms, and augured favourably of them, as often accompanying the progress of religion in the soul. Still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend, that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at the proposal, and I wrote immediately to the clergyman in question; but he was from home, and

* It needs scarcely to be pointed out, how much more properly this might be called *temptation* to unbelief, than *unbelief* itself. While the difficulty of believing was felt, the awful consequences of not believing were fully admitted; that is, were firmly *believed*.

was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr. Bateman told me, he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think any thing could have convinced him so fully of *the efficacy of prayer*, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that these doubts were the suggestions of the great adversary of souls, and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took on his imagination, or to banish them, for the time, from his thoughts. These paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject to for about a fortnight: but they gradually became less long and violent, and he experienced increasingly great relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

About this time he received an unexpected visit from a medical friend, whose piety and truly Christian character distinguish him still more than his eminent abilities and professional skill. This gentleman, with great difficulty, succeeded in persuading him that he was by no means in that state of danger and debility which he had apprehended, and that he had the power of taking exercise if he could but exert sufficient resolution to attempt it. Experiment convinced him that this opinion was correct: he was prevailed upon to leave his bed, and in a very few days was able to be some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose. He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his natural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it *did* interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the service—his enlarged and active benevolence—the change which had taken place in his tastes, inclinations, and pursuits—all testified that he was indeed “brought out of darkness into marvellous light:” “old things had passed away, and all things had become new.”

In the course of the summer his health and strength were considerably recruited: but towards the close of it, a little over-exertion in walking brought on an accession of fever, and a great aggravation of all the symptoms of his disorder; but still he continued able to take a little exercise. While he remained in the country he had

much leisure, which was devoted entirely to religious reading; for every other subject had now become insipid and uninteresting to him; and never did the pursuits of science and literature afford him such vivid enjoyment as he now received from these hallowed studies. In November he removed to Whitby for the winter: and his health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased; his charity enlarged: yet he was naturally so extremely reserved in the expression of his feelings, that he rarely spoke of them, till within the last month of his life, when he rejoiced "with a joy unspeakable and full of glory," which bore down all opposition; for he experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison, even that "peace of God," which "passeth all understanding," and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects. What a striking example did our dying friend now exhibit to us! From his early youth he had devoted himself with delight and industry to the acquisition of knowledge and the pursuits of literature and science; and he had "*had his reward*" in the honour and reputation which his success procured for him, a reward which he keenly enjoyed and very highly prized. Those who have known only the pleasures which arise from worldly gratifications, surely ought to recollect, that, being confessedly ignorant of those spiritual enjoyments which they despise, they cannot be competent to decide upon their reality or their value: it belongs only to those who have experienced *both*, to appreciate either. And how did Dr. Bateman appreciate them? In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and *called* happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared with that "joy and peace in believing," which now filled his soul: and "one particle of which," he sometimes said, "ten thousand worlds would not tempt him to part with." And it should be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already, as before observed, "*had his reward*" in this world—he had experienced the utmost success in the path which he had chosen—he had been keenly susceptible of intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a common portion; but when the only object that can satisfy the affections and fill the capacities of a rational and immortal being was revealed to him—when he viewed by the eye of faith that life and immortality which are brought to light by the Gospel—earthly fame, and honour, and pleasure, sunk into the dust; and, in reflecting upon his past life, the only thing that gave him any satisfaction was, the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that "the blessing of his conversion was never out of his mind day or night; that it was a theme of perpetual thanksgiving; and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it." He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental

in bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to "depart and to be with Christ;" but always added, that he was cheerfully willing to wait the Lord's pleasure, certain that if he was continued in this world it was only for his own good, and to make him more "meet to be a partaker of the inheritance of the saints in light." He bore his bodily afflictions with the most exemplary patience, and even cheerfulness, and continually expressed his thankfulness that they were not greater; sometimes saying, "What a blessing it is to be allowed to slip gently and gradually out of life, as I am doing!" He would not allow any one to speak of his *sufferings*, always saying, "they did not deserve a stronger name than *inconveniences*." He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, "Oh that cough! how troublesome it is!" he replied, "Have a little patience, nurse: I shall soon be in a better world; and what a glorious change that will be!" Indeed, the joy of his mind seemed to have absorbed all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he answered, "For some months past *never*, and never the smallest rising of any thing like impatience or complaint." His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life: and was never once clouded or debilitated, even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life, especially, the strength and clearness of his intellect and of his spiritual perceptions, were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, "They do, exactly in an inverse ratio: I have been very sensible of it."

He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven and the glorious change he was soon to experience; often exclaiming, "What a happy hour will the hour of death be!" He dwelt much on the description of the new Jerusalem in the Revelation of St. John, and listened with great delight to several passages from Baxter's "Saint's Rest," and to some of Watts's hymns on the same subject. Once in the night he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!" Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking was the uniformity of faith and of feeling expressed by believers at every distance of time and place, and spoke of it as an indisputable evidence that these graces are wrought by "one and the self-same Spirit," and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had, during

his whole illness, been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs as usual (he had been carried up and down for several days,) and said "it could not require more than a very few weeks now to wear him out;" not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling." Soon after, he said suddenly, "I surely must be going now, my strength sinks so fast;" and on my making some observation on the glorious prospect before him, he added, "Oh, yes! I am GLAD to go, if it be the Lord's will." He shut his eyes and lay quite composed, and by and by said, "What glory! the angels are waiting for me!"—then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewel!" These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever blessed Gospel!

What a contrast did his actual departure form with what I had reason to apprehend, when I watched over his couch in London, expecting that every moment would be his last; and when, with a hard indifference and insensibility, he talked only of going to his "last sleep!" And how can I worthily acknowledge the goodness of Almighty God, who effected such a change in his state! It appears that he preceded his revered, though unknown, instructor, Mr. Scott, exactly one week. He never ceased to remember, with the deepest gratitude, his obligations to that excellent man. It was only the evening before his death that he was recommending with great fervency, to a young friend, whose mother, under affliction, was first beginning to inquire after religious truth, to engage her to read "Scott's Essays;" acknowledging, with fervent gratitude, the benefit he had himself received from that work, and concluding an animated eulogium, by saying, "How have I prayed for that man!" What a blessed meeting may we not suppose they have had in the world of glory!

The medical friend, before alluded to, has most justly remarked, that "the entire simplicity and sincerity of Dr. Bateman's natural character give additional value to all that fell from him. He never used a language that was *at all* at variance with his real feelings, and was in no degree given to vain imaginations." This testimony is very true, and this remarkable simplicity and sobriety of his natural character remained unaltered in the great revolution which took place in his principles and dispositions: he went into no exaggerations of feelings or excesses of enthusiasm. And surely the merciful Providence, which preserved his sound understanding, in all its integrity, to the last moment of his life, must silence the gainsayer and "the disputer of this world," who might strive to attribute the sacred influence of religion on his mind to the errors of an intellect impaired by long disease and suffering.

ANECDOTES.

ALONZO IV. OF PORTUGAL.

ALONZO IV. surnamed, the Brave, ascended the throne of Portugal in the vigour of his age. The pleasures of the chase engrossed all his attention. His confidants and favourites encouraged and allured him to it. His time was spent in the forest of Cintra, while the affairs of government were neglected, or executed by those, whose interest it was to keep their sovereign in ignorance. His presence, at last, being necessary at Lisbon, he entered the council with all the impetuosity of a young sportsman, and with great familiarity and gaiety, entertained his nobles with the history of a whole month, spent in hunting, fishing, and shooting. When he had finished his narrative, a nobleman of the first rank rose up: "Courts and camps," said he "were allotted to kings, not woods and deserts. Even the affairs of private men suffer, when recreation is preferred to business. But when the whims of pleasure engross the thoughts of a king, a whole nation is consigned to ruin. We came here for other purposes than to hear the exploits of the chase; exploits which are intelligible only to grooms and falconers. If your Majesty will attend to the wants, and remove the grievances of your people, you will find them obedient subjects; if not"—The King starting with rage, interrupted, "If not, what then?" "If not," resumed the nobleman in a firm tone of voice, "they will look for another and a better king." Alonzo, in the highest transport of passion, hastened out of the room. In a little while, however, he returned calm and reconciled; and, turning to the nobleman, who had so dauntlessly admonished him, with a magnanimity not often to be met with, especially in absolute monarchs, exclaimed: "I perceive the truth of what you say. He that will not execute the duties of a king, cannot long have good subjects. Remember, from this day, you have nothing more to do with Alonzo the Sportsman, but with Alonzo the King of Portugal."

PRINCIPAL BAILLIE.

ROBERT BAILLIE, D.D. Principal of the University of Glasgow, was sent to London in 1640, by the Covenanting Lords of Scotland, to draw up the accusation against Archbishop Laud, for the innovations he had obtruded upon the Church of Scotland. He was Professor of Divinity for Scotland, and died in 1662. Just before his death, he was visited by the newly-made Archbishop of Glasgow; to whom he said: "I will not call you My Lord, Mr. Andrew. King Charles would have made me one of these Lords, but I do not find in the New Testament, that Christ has any Lords in his house."

LORD CLARENDON.

It is said, that when this celebrated statesman first engaged in the study of the law, his father exhorted him with great earnestness, to shun the practice, too common in that profession, of straining every point in favour of prerogative, and perverting so useful a

science to the oppression of liberty: and that in the midst of these rational and virtuous counsels, which he reiterated with earnestness, he was suddenly seized with an apoplexy, and expired in his son's presence. This circumstance gave additional weight to the principles which he inculcated.

FRANCIS I. OF FRANCE.

FRANCIS I. was a Prince who encouraged letters, and the fine arts, from the real love which he had for them. When Benevento Bellini told him how happy he was to have the patronage of so great a Prince; Francis most nobly replied, "Sir, I am happy to have so great an artist as yourself to patronize."

GEORGE I.

WHEN some one reminded this Monarch, how happy he was to be King of England and Elector of Hanover, at the same time; he very nobly replied, "I am prouder of being able to say, that I have two such subjects as Newton and Leibnitz in my dominions, than to say I reign over the countries that contain them."

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—*May* 18, 1821. At Loodeanah, in the East Indies, at the early age of 30, Captain George Rodney Blane, of the Bengal Engineers, second son of Sir Gilbert Blane, Bart., Physician to his Majesty. This active and enterprising officer, and able engineer, completed the restoration of the canals of irrigation in Delhi, which had been choked up for a century, in half the time and at considerably less than the expenses allowed him, and at the period of his death was engaged in restoring the canal of Ferozoe. The advantages of these labours are incalculable. As the waters flowed through the city of Delhi, the delighted inhabitants, throwing flowers and sweetmeats into the stream in token of their gratitude, exclaimed, that the iron age was past, and the golden age returned, calling down blessings on the British Government, and praying for its perpetuity. Since the use of wholesome water has been restored to the place, of which it had been deprived for a century, Delhi has greatly improved in salubrity, and several families, who had left it on account of its unhealthiness, were returning to reside there.—*30.* Rev. S. Newell, one of the American Missionaries at Bombay, and joint author with Mr. Hall of that interesting pamphlet—"The Conversion of the World."—*Sept.* 24, at Morant Bay, Rev. James Underhill, one of the Wesleyan Methodist Missionaries in Jamaica.—*Oct.* At Leipsic, Dr. Kees, Counsellor of the Supreme Tribunal. He was the richest individual in that commercial city, his property being valued at 3 millions of Saxon crowns.—*6.* At Newport, Rhode Island, Cato Overing, a respectable black, supposed to be upwards of 110.—At Morant Bay, Jamaica, Rev. George Johnstone, for 18 years an indefatigable Missionary in the West Indies, in the Wesleyan Methodist connection.—*24.* At his seat, at Burlington, New Jersey, in the 82d year of his age, Hon. Elias Boudinot, LL. D., the venerable founder of the American Bible Society. We hope, on some future occasion, to present our

readers with some particulars of this most valuable man.—*Nov. 1*, at Demerara, the Rev. George Bellamy; and on the day following, the Rev. Wm. Ames, Wesleyan Missionaries. They were both seized on the 27th of October, with a fatal distemper, nearly allied to the yellow fever, and in defiance of medical aid fell victims to its ravages.—3. At Golden Grove, Tobago, John Robley, Esq., President of the Council in that Island.—23. In Russell-Square, in his 88th year, Sir James Mansfield, Knt., formerly Chief Justice of the Court of Common Pleas.—*Dec.* At Paris, Count Rapp, one of the Generals of Buonaparte. He commanded the French auxiliary troops in Switzerland in 1801, and was afterwards one of Napoleon's aides-du-camp. After the disastrous Russian campaign he commanded in Dantzic, and defended that city during many months, until by a pestilence raging within its walls, the garrison was reduced, according to the French representation, from 30,000 to 5000 men.—At Paris, after a few days' illness, the celebrated sporting character Colonel Thornton, late of Thornville Royal, in the county of York.—6. Rev. Caleb Evans, third son of the Rev. Dr. Evans, of Islington.—12. At his house, Queen Anne-street West, Sir Martin Browne Folkes, Bart. F.R.S., of Hillington Hall, in the county of Norfolk, and M.P. for King's Lynn.—26. At Assembly Row, Mile-End, Rev. W. Wood, of Langford, Essex, aged 75.—28. In George-street, Portman-Square, Rev. Gilbert Mathias.—*Jan. 6*, 1822. At Paris, M. Dubois, Bishop of Dijon, aged 67.—9. At the house of Mr. Gurney, in Essex-street, whilst on a visit there, Rev. Morris Philips, of Harpenden, Herts, formerly tutor of the Dissenting Grammar School at Mill-hill.—10. Her Royal Highness the Duchess of Bourbon, Princess of Condé, who, attending morning service in the church of St. Geneviève, was seized with sudden indisposition, and fainted. She was conveyed to the Law College, where she received the best medical aid, but the attack was at once sudden and fatal. The Princess breathed her last about four o'clock in the afternoon. This Princess was of the Orléans family, and the aunt of the present Duke: she was born in the year 1750, and was married to the Duke of Bourbon Condé in 1770. She has been for some years separated from her husband. The only issue of this marriage was the unfortunate Duc d'Enghein, assassinated at Vincennes in 1804. Her funeral took place without pomp, as directed in her will.—13. Rev. William Parker, B.D., Fellow of Emmanuel College, Cambridge, and Curate of St. Peter-le-Poor, Broad-street.—19. In Blandford-street, Pall Mall, Mr. Charles Knyvett, well known as a public singer.—*March.* At his chambers in the Temple, James Boswell, Esq., Barrister at Law, and Commissioner of Bankrupts, son of Dr. Johnson's biographer.

Ecclesiastical Preferment.—Rev. F. W. Blomberg, a Canon Residentiary of St. Paul's.—Rev. G. Holcombe, D.D., a Prebendary of Westminster.

New Chapels.—*Oct. 17.* A new Chapel attached to the Baptist Academy at Stepney, was opened for public worship, when an address was delivered by Rev. Joseph Ivimey.—*Nov. 6.* The Cambrian Union Society's Chapel for Seamen, in Fair-street, Tooley-street, was opened for public worship. Preachers in Welsh, Rev. Messrs. Ridge, of Pen-y-Groes, Montgomeryshire; in English, Rev. Drs. Waugh and Collyer, and Mr. Williams, of Gate-street.

Ordinations.—*May 23.* At the Meeting-house, in Eagle-street, Rev. W. House, over the Baptist Church in Ship-Place, Temple Bar.—

Nov. 27. At the Meeting-house in Oxford-street, Rev. Mr. Dovey, over the Baptist Church in Short's Gardens.—**Dec. 11.** Rev. John Peacock, late Pastor of the Baptist Church, Rushden, Northamptonshire, over the Baptist Church in Spencer-Place, Goswell-street-Road.

BEDFORDSHIRE.

Death.—**Feb. 25.** At Odell Castle, in his 85th year, the Earl of Egmont, who is succeeded in his titles, and his English and Irish estates, by his only son, John Viscount Perceval, now Earl of Egmont.

Ecclesiastical Preferment.—Rev. H. H. Bonney, Archdeacon of Bedford.

BERKSHIRE.

Deaths.—**Nov. 21.** At Reading, Edward Scott Waring, Esq., late one of the Board of Commissioners at Fenny Stratford.—**Jan. 4.** At his seat, Bascot Park, near Farringdon, Edward Loveden Loveden, L.L.D., F.R.S., F.A.S., formerly M. P. for Abingdon and Shaftesbury.—**16.** At Wallingford, Rev. Edward Barry, D.D., M.D., R. of St. Mary's and St. Leonard's in that town, and formerly curate of St. Mary-le-Bone, and one of the most popular preachers in London. He was an active opponent of the Calvinistic ministers of the Church of England, both from the pulpit and the press. From the latter he issued many works, the principal of which are: "Twelve Sermons on particular occasions," 1783; "Theological, Philosophical, and Moral Essays," 8vo, 1791; "Familiar Letters on a variety of Subjects," 1793; "The Friendly Call of Truth and Reason to a new Species of Dissenters," 1799; "A few Observations on the Expedience of Parliamentary Interposition, duly to interpret the Toleration Act," 1799; "The Esculapian Monitor; a Guide to the History of the Human Species, and the most important Branches of Natural Philosophy," 1811. Some of his writings were more of a philanthropic than a controversial nature; such as, "A Sermon Preached to the Convicts under Sentence of Death in Newgate, April 20, 1788;" "A Letter on the Practice of Boxing, addressed to the King, Lords, and Commons," 1789. Without, as we should apprehend at least, the excuse of poverty, he seems, however, to have lent himself to the dishonourable practice of selling his name to the booksellers for works which he did not write; "The present Practice of a Justice of Peace, and a complete Library of Parish Law," which made its appearance in 1791, in four volumes, 8vo, with his name on the title-page as its author, not having been written, it is said, by him. His "Works" were printed in 1806, in three volumes 8vo.—**March.** At Shaw-place, Newbury, Sir J. Andrews, Bart.

New Chapel.—**Oct. 15.** A new Independent place of worship, at Bracknell, in Windsor Forest, was opened for public service. Preachers, Rev. Messrs. Douglas, Shearman, and Harrison.

BUCKINGHAMSHIRE.

Deaths.—**Nov. 21.** At his seat Thornton-hall, Sir Thomas Sheppard, Bart. 75.—**Feb. 5.** At Aylesbury, Mr. Thomas Fenner, for many years a local preacher amongst the Wesleyan Methodists.

Ecclesiastical Preferments.—Rev. G. F. L. Nicolay, M. A. Domestic Chaplain to the Duke of York, to hold by dispensation Little Martin, V. with St. Michael and St. Martin, Vintry, London, R.—Rev. S. King, Lattimers, P. C.

CAMBRIDGESHIRE.

Deaths.—*Nov. 21.* At Cambridge, Rev. Bauprè Philip Bell, M. A. Fellow of Christ's College, 24.—*Jan. 2.* At Cambridge, Rev. T. Douglas, D. D. Master of Corpus Christi College, and V. of Godney, Lincolnshire.

University Intelligence.—Rev. Thomas Turton, B. D. Fellow of Catherine Hall, Cambridge, has been unanimously elected Lucasian Professor of Mathematics in that University.—R. Woodhouse, Esq., M. A., F. R. S., Fellow of Caius College, and Lucasian Professor of Mathematics, has been unanimously elected Plumian Professor of Experimental Philosophy, in the room of the late Archdeacon Vince.—Rev. J. Lonsdale, M. A., Tutor of King's College, is elected Christian Advocate, in the room of Rev. T. Rennell.—Rev. C. Benson, M. A., Fellow of Magdalen College, is continued Hulsean Lecturer for the present year.—The Hulsean prize for the year 1821, is adjudged to W. Trollope, B. A., of Pembroke hall: Subject, "The Expedients to which the Gentile Philosophers resorted in opposing the progress of the Gospel, described, and applied in illustration of the Truth of the Christian Religion." The subject of the Hulsean Prize Dissertation for the present year is, "The argument for the Genuineness of the Sacred Volume, as generally received by Christians."

CHESHIRE.

Deaths.—*Jan. 4.* At Lyme, Mrs. Mary Grimsby. Her remains were attended to the church by Thomas Legh, Esq. M. P. and his brothers, as a token of respect to the memory of an old servant, who had been in the service of the Legh family for 60 years.—*Feb.* At Malpas, Rev. R. Bridge.

CORNWALL.

Ecclesiastical Preferment.—Rev. John Strode Foot, Liskeard, V. Rev. H. Comyn, Monallion, otherwise Monacan, V.

Ordination.—*Jan. 3.* Rev. E. Muscutt, late of Hackney Academy, over the Independent Church at Falmouth.

CUMBERLAND.

Deaths.—*Oct. 25.* At his lodgings in Scotch Street, Whitehaven, at the advanced age of 91. Mr. Matthew Piper, a member of the Society of Friends, who by a system of parsimonious economy had amassed a considerable fortune, though he indulged in the enjoyment of a very trifling portion of it, scarcely allowing himself, even in his last illness, the bare necessities of life. Whilst abridging his own comforts, he was willing, however, to promote the interests of others, but in such a way, that he could retain possession of his riches until they could no longer be of use to him; for his charities, which were extensive, were not to be called into action during his life. He endowed three National Schools, one in Whitehaven, another at Kendal, and a third at Lancaster, with the interest of £2000 at 5 per cent. Navy Annuities, to commence after his death; and bestowed £1000 on the support of a soup-kitchen in Whitehaven. But whilst he had thus the gratification of seeing and hearing his ostentatious beneficence blazoned abroad, he was seldom if ever induced to afford the slightest relief to indigence, and it is said, that his whole annual expenses never amounted to £40.—*Feb.* Accidentally drowned at Carlisle, Rev. J. Brown.—At Park Rigg Stapleton, Mr. J. Graham, 100.

Philanthropic Intelligence.—At a General Meeting of the Trustees of the Penrith Savings Bank, held on the 23d of August, it appeared that the sums deposited since its establishment in August 1818, amounted to £3073. 16s. 10d. of which £1063. 6s. 6d. had been withdrawn, leaving a balance, including interest, of £2604. 10s. 3d.—A New Gaol is about to be commenced at Carlisle.

DERBYSHIRE.

Ecclesiastical Preferment.—Rev. Joseph Ashbridge, Heath, V.

DEVONSHIRE.

Deaths.—Dec. 3. At Sidmouth, whither he had gone for the recovery of his health, Rev. Charles Hardy, LL. B. youngest son of the late John Hardy, Esq. of Low Moor, near Bradford, and brother to the present Recorder of Leeds.—Jan. Rev. J. Syms, of Midsummer Norton.—9. In Bedford-crescent, Exeter, George Daniel, M. D. Senior Physician of the Devon and Exeter Hospital, &c.—Feb. Rev. C. Hill of Trentishoe and Justoe.—2. At Plymouth, Captain Sir Thomas Lavie, K. C. B. commanding his Majesty's ship Spencer, of 74 guns.—17. Rev. T. W. Shore, V. of Otterton, Devon, and brother to Lord Teignmouth.

Ecclesiastical Preferments.—Rev. J. Moore, Archdeacon of Exeter, a Prebend in Exeter Cathedral.—Rev. R. Skinner, A. B. Sampford, Peverell, R.—Rev. J. Spurway, A. M. Pitt Portion of Tiverton, R.—Rev. W. J. Birdwood, M. A. Holme, V.—Rev. M. Vicars, A. M. Allhallows, Exeter, R.—Rev. C. Boyle, Tamerton Folliot, V.—Rev. T. Livingstone, Bigbury, R.—Rev. J. Jacob, St. Aubyn, Plymouth Dock, P. C.—Rev. W. W. Bagnell, Clyst Honiton, P. C.

New Chapel.—Dec. 4. A new Independent Chapel was opened at Milverton; Preachers, Rev. Messrs. Gardner, of Barnstaple; Saltren, of Bridport; and Leeke, of Taunton.

Ordination.—Oct. 10. Rev. G. Gribble, formerly a student at Axminster, afterwards under Rev. S. Newton of Witham, over the Independent Church at Braunton.

Philanthropic Intelligence.—A gentleman has offered to contribute £6000 towards the erection of an agricultural and manufacturing village in Devonshire, on the plan of Mr. Owen of Lanark, and to become himself a resident in the institution.

DORSETSHIRE.

Ecclesiastical Preferment.—Rev. H. Boucher, Holton, alias Hilton, V.

DURHAM.

Deaths.—Dec. At Darlington, Mr. S. Lister, 40 years a Local preacher among the Wesleyan Methodists, aged 69.—23. At Gateshead, aged 64, Mrs. Francis Elizabeth King, third daughter of the late Sir Francis Barnard, Bart. and relict of the late Rev. Richard King, A. M. Rector of Waltham, Salop, and of Steeple Merden, Cambridgeshire. She was the author of several useful and popular works; particularly "The Beneficial effects of the Christian Temper on Domestic Happiness;" "Female Scripture Characters;" and "The Rector's Memorandum Book." Mrs. King, like her friend Mrs. Hannah More, was as remarkable for her benevolence as for her talent, having established and supported, wherever she resided, Sunday schools, and other institutions, for the benefit of her poorer neighbours.

Ecclesiastical Preferments.—Rev. J. Miller, a minor canon in Durham Cathedral.—Rev. L. J. Barker, M. A. spiritual Chancellor of the Diocese of Durham, St. Mary the Less, R. Durham.—Rev. P. George, Aycliffe, V.

New Chapel.—*Dec. 23.* An elegant and commodious chapel for the use of Protestant Dissenters, was opened at Hinchcliffe; Preachers, Rev. C. Craven, of Batterby, and Brown and Mattheson, of Durham.

ESSEX.

Deaths.—*Dec.* At Elmstead, Rev. J. Brooke, M.A., V.—4. At his house, at Stratford, in his 70th year, John Lord Henniker, LL.D., F.R.S., F.A.S., &c. He is succeeded in his title and estates by his nephew, John Minet Henniker, Esq., of Lincoln's Inn.—8. An Inquest was held at the house of Mr. Robert Lanchester, at Foxearth, by Orbell Hustler, Gent., Coroner of the Liberties of his Majesty's Duchy of Lancaster, within the county of Essex, on the body of William Clark, aged 75. It appeared that the deceased was a pauper of the parish of Glemsford, adjoining Foxearth, and that about seven in the evening of the 5th inst., he left his house in good health, with the intention of stealing wood. Not returning home during the night, search was made for him the next morning, and in a field in the parish of Foxearth he was discovered lying upon a bank, quite dead. No marks of violence appearing upon his person, the Jury returned their verdict, "Died by the visitation of God." A circumstance of a singular and awful nature was disclosed on the examination of one of the witnesses, who stated that the deceased had been in the habit, during the greater part of his life, of trespassing upon the property of the farmers in the neighbourhood, and cropping their trees, cutting up their hedges, and stealing their wood; but being remonstrated with by the witness, only a few days before his death, upon the impropriety of such conduct, he apparently became sensible of the heinousness of his offence, and declared that if he ever went out again in the night for the purpose of stealing wood, "he hoped he might not return home alive!" It appeared, however, that he soon forsook this good resolution, and again left his house for the same purpose; but it was decreed by an all-wise Providence that it should be his last attempt to rob his neighbours, he being found the next morning as above stated, a lifeless corpse, with the wood he had stolen lying by his side.—25. At Roding Lodge, Barking, Rev. Alfred Baker, aged 33.—28. At Witham, the Very Rev. J. Jefferson, Archdeacon of Colchester, R. of Weeley and V. of Witham, in Essex.—*Jan.* Rev. J. J. Filewood, A.M., R. of Sible, Hedingham, and Stefford.—21. Very suddenly, having been well and dead within five minutes, in the 75th year of his age, Rev. Robert Stevenson, for nearly 48 years pastor of the Independent church at Castle Hedingham. This faithful and laborious minister seemed to have a presentiment of his death; for towards the close of the last year, he gave notice to his congregation of his design, if permitted to complete it, to call their attention in the afternoon of four succeeding sabbaths to the subjects of Death, Judgment, Hell, and Heaven. The last of these subjects was attended to on the 23d of December, and on the 30th he closed the public services of the year, and of his life, with an address to the aged, from Psalm xcii. 14. "They shall bring forth fruit in old age." He had prepared a sermon on the intervening Monday, which he had intended to deliver to the young people of his congregation on the morning of the New Year, on which he so suddenly entered on his rest. His usefulness was very extensive, especially in the county in which he had so long laboured, and where he had for some time been the senior Dissenting Minister. Mr. Stevenson was the author of

four volumes of interesting Discourses, intitled, "Scripture Portraits," and of some single sermons.—21. Sir Buckworth Buckworth Herne Soame, Bart., of Heydon. He is succeeded in his title and estates by his eldest son Colonel Peter Buckworth Herne Soame.—*March*. Mrs. Godsolve, of High Ongar-lane, after passing into her 106th year, and enjoying all her faculties, except being a little deaf, to nearly the end of her days.

Ecclesiastical Preferment.—Rev. J. C. Blomfield, D. D., R. of St. Botolph's, Bishopsgate, and of Chesterford, Essex, Archdeacon of Colchester.

New Church.—To the new Church at Harwich, said to be superior in beauty to any in the county, J. Hopkins, Esq., has presented three stained-glass windows, tastefully executed by Mr. Brookes, of London, and surrounded by borders and arches of curious design; and T. Cobbold, Esq., a service of communion plate.

Ordination.—Oct. 31. Rev. Joseph Redford, late a student at Hoxton, over the Independent Church at Stanstead.

Philanthropic Intelligence.—Jan. 1. A quarterly meeting of the trustees and managers of the Rumford Savings Bank was held, when the treasurer reported the amount received since the commencement of the establishment from 1060 depositors, to have been £30,540. 10s. 5d.; of this amount £20,564. 4s. 10d. have been invested in receipts, of which £19,545. 4s. 10d. remain in hand. The total amount of interest paid to depositors has been £1,864. 14s. 8d. The treasurer farther reported, that £1903. 15s. 7d. had been paid into the bank during the last quarter.

GLOUCESTERSHIRE.

Death.—Nov. 8. Rev. Thomas Webber, D. D., V. of Prestbury and Badgeworth, and P. C. of Shurdington.

Ecclesiastical Preferment.—Rev. T. Marwood, M. A., English Bicknor, R.

Ordination.—Oct. 25. Rev. G. Jeyne over the Baptist Church at Campden.

HAMPSHIRE.

Deaths.—Dec. 19. At Portsea, at his father's house, in the 26th year of his age, the Rev. John Griffin, junr., pastor of the Independent Church, at Exeter. His loss is most justly felt, and deeply deplored, by a large circle of afflicted relatives and friends.—Jan. At Lake, Isle of Wight, Widow Peach, aged 101.—6. Rev. W. Howell, R. of Felsham, Sussex, and Minister of St. John's, Portsea.

Ecclesiastical Preferment.—Rev. F. Ellis, A. M., Lassam, R. Patron, G. P. Jervois, Esq., of Harvard House.

New Churches, &c.—Wither Bramston, Esq., of Oakley-hall, has, at his sole expense, rebuilt Dean Church, at the estimated cost of £7000 or £8000. The edifice is splendid and beautiful. All the windows are of coloured glass; and the eastern one, which represents the crucifixion, (by Backler, after Le Brun,) is a fine specimen of the art; it alone cost 300 guineas. Added to this, Mr. Bramston has presented the parish with a set of new bells. It is not long since that the neighbouring parish of Oakley was indebted for a new set of bells to the bounty of the same gentleman.—Nov. 28. A new Baptist Church was formed at Newport, Isle of Wight.—Dec. 23. A new Baptist Chapel was opened at Ansmore, in the Forest of Bere. Preachers, Rev. Messrs. Miall of Portsmouth, and Tilly of Portsea.

Ordinations.—Nov. 13. Rev. James Wills, late a student at Gosport, over the Baptist Church at Basingstoke.—29. Rev. Mr. Franks over the newly-formed Baptist Church in Newport, Isle of Wight.

Philanthropic Intelligence.—A Lending Library, for the use of Poor Persons, has been formed at Southampton, under the sanction of the Society for promoting Christian Knowledge.

HEREFORDSHIRE.

Deaths.—Jan. At Hampton Bishop, Rev. Dr. Hannington, a Prebendary of Hereford Cathedral, and many years R. of that parish.—8. At Allensmore, near Hereford, Mr. Thomas Gilbert, in the 120th year of his age.

Ecclesiastical Preferments.—Very Rev. the Dean of Hereford to a prebendal stall in that Cathedral.—Rev. W. Evans, A. M., to a valuable R. Kingsland, on the presentation of his trustee, E. Lloyd, Esq.—Rev. Henry Huntingford, LL.B., late Fellow of Winchester College, Hampton Bishop, R.—Rev. David Williams, LL.B., second Master of Winchester College, Wigmore, V.—Rev. George Coke Aylton, R.

Literary Intelligence.—At the Annual Meeting of the Subscribers to the Permanent Library, Hereford, it was proposed to destroy "Burdon's Materials for Thinking," and "Hone's Apocrypha of the New Testament," on the ground of their immoral and irreligious tendency; and the motion was carried unanimously. A proposition was then made to destroy the works of Gibbon and Bayle, and Hume's Essays, which was carried by a majority of 8; 42, out of 153 subscribers to the Library, being present. The execution of this sweeping sentence was, however, postponed *sine die*, on a motion of the Librarian to that effect.

HERTFORDSHIRE.

Deaths.—Jan. Rev. R. S. Weston, D. D., R. of Therfield, and a Prebendary of St. Paul's Cathedral.—13. At his seat at Gilston Park, aged 86, Wm. Plumer, Esq., Representative in the present Parliament for the borough of Higham Ferrers, and formerly one of the Representatives of the county of Hertford, in eight successive Parliaments.—Feb. At Amwell, near Hoddesdon, Elizabeth Field, at the advanced age of 103 years. She lived 45 years a widow, and was followed to the grave by her eldest daughter, now in her 73d year.

Ordination.—Oct. 24. Rev. T. A. Waldron over the Baptist Church at Bishop Stortford.

HUNTINGDON.

Deaths.—Jan. 16. At the Fountain Inn, Huntingdon, Rev. Mr. Sharpe, of Stamford, B. of Roughton, aged 66.—At Alconbury, Rev. Mr. Williams, aged 62.—Feb. Rev. T. Kipling, D. D., Dean of Peterborough.—At Great Staughton, Rev. J. Pope, B. D.

KENT.

Deaths.—Sept. 23. At Margate, Mr. John Chapman, upwards of 40 years a Local preacher amongst the Wesleyan Methodists, aged 76.—Dec. At Canterbury, Rev. D. Martin, of Eastchurch.—At Ramsgate, Rev. Samuel Vince, M. A., F. R. S., Archdeacon of Bedford, R. of Kirby Beadon and South Creak, Norfolk, and Plumear Pro-

essor of Astronomy in the University of Cambridge. Evincing an early inclination for mathematical pursuits, though born of humble parents, he was sent by friends, whom his talents had raised him, to Cambridge, where he was senior wrangler, Smith's prize-man, and rose to the highest mathematical honours of the University. He was author of "Elements of the Conic Sections," 8vo. 1781; "A Treatise on Practical Astronomy," 4to. 1790; "Plan of a Course of Lectures on the Principles of Natural Philosophy," 8vo. 1793; "The Principles of Fluxions," 2 vols. 8vo. 1795; "The Principles of Hydrostatics," 8vo. 1796, 2d edition 1809; "A Complete System of Astronomy," 2 vols. 4to. 1797, 1799, new edition, with additions, 3 vols. 4to. 1814; "The Credibility of Christianity vindicated, in Answer to two Objections of Mr. Hume; two Discourses preached before the University of Cambridge," 8vo. 1798, 2d edition 1809; "The Principles of Astronomy," 8vo. 1799; "A Treatise on Plane and Spherical Trigonometry, with an Introduction explaining the Nature and Use of Logarithms," 8vo. 1800; "A Confutation of Atheism, from the Laws of the Heavenly Bodies, in four Discourses, preached before the University of Cambridge," 8vo. 1806; "Observations on the Hypotheses which have been assumed to account for Gravitation on Mechanical Principles," 8vo. 1806; "On the Divisions among Christians;" a Charge delivered at his first Visitation of the Archdeaconry of Bedford, 8vo. 1811.—30. At Dover, Rev. Jonathan Roberts, one of the supernumerary preachers in the Wesleyan Methodist connection, aged 35.—Jan. At Maidstone, aged 76, R. Matthews, who for a trifling debt had been incarcerated in the county gaol for upwards of 12 years.—Feb. At Feversham, Mrs. Whitbread, aged 101.—27. At Greenwich Hospital, Right Hon. Sir J. Borlase Warren, Bart. G.C.B. Admiral of the White, and Governor of that Institution.

Ecclesiastical Preferments.—Hon. and Rev. J. E. Boscawen, A.M. a Canon or Prebendary of Canterbury.—Rev. J. Jenkins, LL.B., V. of Evercreech, Somerset, Horsmendon, R.—Rev. W. H. White, M.A. of Wadham College, Oxford, St. Mary, Bredin, Canterbury, R.

New Chapels.—July 12. A new Baptist chapel, capable of containing 1000 people, was opened at Chatham. Preachers, Rev. Messrs. Thomas of Oxford, and F. A. Cox, A.M. of Hackney.—Jan. 15. A new Baptist place of worship, the first in the town, was opened at Dover. Preacher, Rev. Mr. Groser, of Maidstone.

Philanthropic Intelligence.—By a late decision of the Court of Chancery, the school at Tunbridge becomes entitled to an income somewhat exceeding £4000 per annum, and a sum of money in hand amounting to upwards of £10,000.

LANCASHIRE.

Deaths.—Nov. 20. At Ashton-under-Lyne, Mr. James Newton, aged 81. He was an eccentric character, and possessed of an independent property. Never having entered the married state, he lived in a small house alone. About three years ago, his house was broken into in the night time, and from that period he never slept in a bed, but lay on a sofa with six wax candles burning throughout the night, both in summer and winter.—Dec. At Liverpool, Mrs. B. Stephenson, aged 101.—At Manchester, Rev. J. Brookes, one of the Chaplains of the Collegiate Church.—31. At his brother's, at Parr Wood, near Manchester, J. Farrington, Esq. one of the oldest mem-

bers of the Royal Academy:—*Feb.* At Leigh, Rev. D. Berkett, V.—Rev. W. Thornton, B. D. Parochial Minister of Garstang Chapel:

Ecclesiastical Preferments.—Rev. T. Tattershall, M. A. Fellow of Queen's College, Cambridge, St. Matthew's, Liverpool, P. C.—Rev. J. Hodgkinson, M. A. of Brazenose-College, Oxford, Leigh, V.

New Chapel.—*Dec.* 23. A new Chapel, capable of accommodating upwards of 1200 persons was opened in Canal-street, Ancoats-lane, Manchester, erected by the union of all denominations, principally for the use of the Tent Methodists, whose labours in this long neglected, though populous district, have been singularly successful. Preachers, Rev. Messrs. Pocock and Pyer, from Bristol, ministers in the new connection, and Birt of Manchester. On Christmas Day, Mr. Pyer preached in the morning, and Dr. Raffles in the evening.

Miscellaneous Intelligence.—The Bishop of Chester has written to the Churchwardens of St. Mark's, Liverpool, and the Churchwardens of West Derby, expressing his disapprobation of their proceedings in behalf of a subscription for Mr. Blacow. His Lordship wrote also to Mr. Blacow himself, some time ago, on the impropriety of the topics he had introduced into the pulpit, in reference to the late Queen.

LEICESTERSHIRE.

Deaths.—*Dec.* At Barrow on Soar, Rev. M. Bramley, Master of the Grammar School.—At Sackville Thorpe, Mrs. A. Peck, aged 102.

New Churches, &c.—A new Church is immediately to be built in the parish of St. Margaret's, Leicester.—*Sept.* 20. A new Independent Chapel was opened at Melton Mowbray. Preachers, Rev. Messrs. A. Hott, of Nottingham, and Hall, of Leicester.

LINCOLNSHIRE.

Deaths.—*Oct.* 6. Mr. Thos. Wilson, for 28 years a Local preacher in the Wesleyan Methodist connection, aged 49.—*Dec.* At Redbourn, Rev. R. N. Palmer.—28. At Irby Rectory, Rev. George Holiwell, B. D., R. of Swallow, and V. of Rigby, Lincolnshire, and R. of Ripley, Oxfordshire.—*Jan.* At Gainsborough, Rev. J. Fothergill, V. Prebendary of Corringam, &c.—Rev. R. Benson, A. M. 40 years V. of Keckington.—*Feb.* At Alford, Rev. Mr. Bean.—*March.* At his house at Banstead, in his 80th year, Rev. Henry Taylor, LL.B. Rector of Spridlington.

Ecclesiastical Preferments.—Rev. H. Ingilby, valuable livings of Swallow and Rigby; patron, Sir W. Ingilby, Bart.—Rev. W. S. Whitelocke, M. A. Gedney, V.; patron, the King.—Rev. R. Boulton, Tilsey, V.—Rev. Richard Conington, Minister of the Free Chapel, Boston.

MIDDLESEX.

Deaths.—*Jan.* Rev. T. Barrow, M. A., R. of Greenford Magna.—At Islesworth, Thomas Whatley, Esq. long an eminent surgeon in London, and author of several medical works in high repute; and amongst them, Treatises on Ulcers, the Tibia, Strictures, Polypus, and Necrosis. He was also an able botanist, and inventor of a highly approved plan for the better preservation of plants in sand or paper. Eminent also as a Christian, he enjoyed the intimacy of some of the most pious Ministers of the Gospel, and amongst them, of the late excellent John Newton.

NORFOLK.

Deaths.—*July* 29: At Colney Parsonage, Rev. W. Gibson, A. M. Smart's Fellow of Pembroke Hall, Cambridge, R. of Winterton and

Colney, and Prebendary of Lincoln. In 1772 and 1781 he obtained the Seatonian Prize, and in 1775, published a poetical essay, intitled "Religion."—*Nov.* Rev. Paul Columbine, D.D., R. of Little Plumstead with Witton and Brindale annexed, 64 years, R. of Thurlton and P. C. of Hardley in Norfolk, and R. of Chitton, Suffolk, aged 91.—*Jan.* At Cromer, aged 93, Thomas Smith. He followed his employment as a warrener, until within a few days of his death. His wife died about 18 months before him, aged 88, after having lived with her husband 70 years without, as the old man used frequently to say, ever having a cross word. His brother is now living at Cromer, aged 91; and a sister, aged 97, resides at Boston in activity and health.—*Rev. J. Abbot*, minister of the Independent congregation at Wymondham.—*Feb.* At Norwich, *Rev. J. Deacon*.—16. At Lynn, of an ossification of the heart, *Rev. John Dean*, superintendent of that circuit of Wesleyan Methodist Preachers.

Ecclesiastical Preferments.—*Rev. Edward Dewing*, M. A. East and West Rainham, valuable R. R.—*Rev. R. J. Francis*, Carlton St. Mary, R.—*Rev. Dr. Wilde*, Waltham, R.—*Rev. C. Ford*, A. M. Billingford, R.—*Rev. H. Dawson*, A. M. Chaplain to Earl Harcourt, Bunwell, R.—*Rev. C. Penrice*, Little Plumstead, R. with Witton and Brundall annexed.—*Rev. E. Davy*, A. B. Kirby Bedon, St. Andrew's, R.—*Rev. T. Watson*, A. M. Thurlton, R.

NORTHAMPTONSHIRE.

Death.—*Feb.* At Northampton, *Rev. S. Jones*.

Ordinations.—*Oct. 3.* *Rev. Thomas Toller* over the Independent Church at Kettering, formerly under the pastoral care of his late father.—*Dec. 11.* *Rev. John Peacock* over the Baptist Church at Rushden.

NORTHUMBERLAND.

Literary Intelligence.—The centenary of the birth of Akenside the poet, was celebrated on the 21st of November, by several literary gentleman, at the Butcher Bank, Newcastle-upon-Tyne, where the Poet was born.

NOTTINGHAMSHIRE.

Deaths.—*Dec. 1.* At Essington, *Rev. J. Charlesworth*, M. A. late Fellow of Trinity College, Cambridge, aged 79.—*Jan.* At Newark, aged 100 years, *Mr. Edward Nall*, sen. He retained his mental faculties up to within a short time of his decease.—*Feb.* At Nottingham, *Rev. H. Turner*, pastor of the Unitarian church in that town.

Ecclesiastical Preferments.—*Rev. C. Ingle*, M. A. Fellow of St. Peter's College, Cambridge, Orston, V.—*Rev. J. Hart*, Buston, V.

OXFORDSHIRE.

Deaths.—*Dec.* At Eriston, *Rev. F. Bishopp*, many years Chaplain to the Earl of Shrewsbury, at Heythrop.—*Jan.* *Rev. — Falkner*, R. of Doddington.—18. At Oxford, *Rev. Frodsham Hodson*, D. D. Principal of Brazenose College, Regius Professor of Divinity, and Canon of Christ Church. Dr. Hodson published, in 1798, "The Eternal Filiation of the Son of God, asserted on the Evidence of the Scriptures, the Consent of the Fathers of the Three First Centuries, and the Authority of the Nicene Council."

Ordination.—*Rev. C. Nunnick* over the Baptist church at Bloxham.

University Intelligence.—*Rev. C. Lloyd*, D. D. Preacher at Lincoln's Inn, and Student of Christ Church, has been appointed Regius Professor of Divinity; and *Rev. Ashurst Turner Gilbert*, B. D.

Vice-Principal of Brasenose College, Principal of that College, in room of Dr. Hodson.—Rev. R. H. Milman, M. A. of Brasenose College, Professor of Poetry.

Ecclesiastical Preferments.—Rev. C. Lloyd, D. D. Regius Professor of Divinity, Canon of Christ Church, Oxford.—Rev. N. M. Hacker, Kiddington, R.

RUTLAND.

Ecclesiastical Preferments.—Rev. J. Hoste, M. A. of Christ College, Cambridge, Empingham, V.—Rev. C. Collier, Curate of Shotley, Suffolk, Hambleton, V. and Bramston, P. C.

SHROPSHIRE.

Ecclesiastical Preferments.—Rev. Hugh Owen, M. A., R. of Stapleton, and Minister of St. Julian's Shrewsbury, Archdeacon of Salop.—Rev. Mr. Williams, Fitz, R.

SOMERSETSHIRE.

Deaths.—Dec. At Bath, Lieut.-Gen. Conyngham.—1. At Clifton, Lieut.-Gen. Lee.—Jan. In Barton-Buildings, Bath, Rev. Thomas Pothergill, D. D., formerly V. of Twerton.—17. At Bath, Lieut.-Gen. Crosby, of Barnsville Park, near Chepstow, senior officer of the whole of the East-India Company's service, aged 79.

Ecclesiastical Preferments.—Rev. C. J. Allan, Stocklinch-Ottery, R. on the presentation of J. Alfeyn, Esq., of Bridgewater.—Rev. R. T. Meade, Marston Bigot, R.—Rev. J. Boyse, Kitner, alias Calborne, R.—Rev. T. Fownes Luttrell, Minehead, V.—Rev. G. Bellett, Sampford Arundell, V.—Rev. J. Jeffery, D. D. Exton, R.—The Bishop of Bath and Wells has licensed the Rev. J. Harwood to the Curacy of Frome, *vice* the Rev. S. H. Cassan, removed by the revocation of his licence; and the Rev. R. A. Denton to the Town Lectureship and Curacy of New Church in the Woodlands; both on the nomination of the Rev. C. Phillot, Vicar of Frome.

New Chapel.—Oct. 23. The newly erected Independent Meeting-house, at Norton, was opened for public worship. Preachers, Rev. Messrs. Lowell, of Bristol, Gunn, of Chard, and Leeke, of Taunton.

Ordination.—Rev. John Jukes, formerly a student at Bristol, over the Independent Church at Yeovil.

Miscellaneous Intelligence.—*Captain Parry's Vase.*—On Wednesday, Jan. 23, a numerous assemblage of Nobility and Gentry met at the Guildhall, Bath, to present a magnificent piece of plate voted to the above enterprising navigator. Amongst the company present were, the Duke and Duchess of Somerset, the Earl and Countess of Cork, the Earl and Countess of Northesk, Lord Dungarvon, Lord and Lady Duncan, Lord and Lady Ashtoun, &c. &c. Dr. Chas. Parry appeared as the representative of his brother. The Duke of Somerset addressed him in a very eloquent speech on presenting the vase, to which the Doctor returned a suitable answer. Sir John Cox Hippesley also made some observations upon the conduct and services of Captain Parry, and concluded by moving a vote of thanks to his Grace, which was carried unanimously; after which the meeting adjourned.

SUFFOLK.

Deaths.—Dec. 26. At the Glebe House, Nedging, Rev. Thomas Bolton, R. of Nedging and P. C. of St. Mary at Quay, Ipswich.—30. Rev. W. Cross, R. of Halesworth cum Chediston, Suffolk, and V. of Amwell, Herts.—Jan. 8. Rev. W. Howell, R. of Felsham.—26.

At the Rectory-house, Wetnesham, in the 64th year of his age, Rev. John King, A. M. a native of Richmond, Yorkshire, and Under Master of the Free Grammar School of Newcastle-upon-Tyne, whilst the Earl of Eldon and his brother, Lord Stowell, were pupils there. In 1767 he was appointed Head Master of the Grammar School at Ipswich, a situation which he held until 1798, when the infirm state of his health compelled him to resign it, and to retire to his Rectory of Wetnesham, near Ipswich, to which he had been presented by his College in 1776, being then also, by the appointment of the Corporation, town preacher of Ipswich. He was the author of some school-books and single sermons, chiefly of a political tendency.—*Feb.* At Aldringham, Rev. R. Wilson, for many years Minister of the Baptist church there.

Ecclesiastical Preferment.—Rev. S. Carr, M. A. Fellow of Queen's College, elected Perpetual Curate of St. Mary's Quay parish, Ipswich:

STAFFORDSHIRE.

Death.—*Jan. 6.* Suddenly, from a fit of asthma, Rev. S. Chester, 26 years pastor of the Independent church at Uttoxeter, aged 71.

SURREY.

Deaths.—*Nov. 18.* At Camberwell, in her 89th year, Mrs. Eleanor Coad, sole inventress of the artificial stone work.—*Jan.* At Aldbury Cottage, near Guildford, Rev. Sydney Malthus, aged 72.

New Chapel.—*Oct. 11.* A new Chapel, erected by the Village Itinerary at Haslemere, was opened for public service. Preachers, Rev. Messrs. Percy, of Guildford, Johnson, of Farnham, and Bishop, of Wimborough Green.

Philanthropic Intelligence.—*Jan. 1.* The Earl of Liverpool presided at Kingston-upon-Thames, at the first Anniversary of a charity instituted and provided for by his Lordship, giving a handsome annual reward to each of five poor families, who should bring proofs of a course of the best conduct and character, with a preference to those who had not received parochial relief. His Lordship, surrounded by all the principal Ladies and Gentlemen of the neighbourhood, distributed the rewards with his own hand, and addressed the successful and unsuccessful candidates for his bounty, in a speech short, but extremely impressive, and well adapted to their situations and capacities.

SUSSEX.

Deaths.—*Nov. 16.* At Ridgewood, near Uckfield, James Fuller, 96. He had led a very abstemious life, and possessed all his faculties in a very extraordinary degree, up to the period of his death. He could read his Bible to the last without the assistance of glasses.—*Dec. 12.* At Brighton, Phoebe Hessell, 111. His Majesty had, for the last seven or eight years, allowed the deceased 10s. 6d. a week, the sum which, on an application being made to her by her illustrious benefactor's direction, she declared would make her as happy as a princess. She was a woman of considerable information, communicative, and retained her faculties until within a few hours of her death. The following epitaph, about to be placed over her remains, details her singular history: "In memory of Phoebe Hessell, who was born at Stepney, in the year 1718. She served for many years, as a private soldier in the 5th regiment of foot, in different parts of Europe; and in the year 1745, fought under the command of the Duke of Cumber-

land at the battle of Fontenoy, when she received a bayonet wound in the arm. Her long life, which commenced in the reign of Queen Anne, extended to George the Fourth, by whose munificence she received comfort and support in her latter years. She died at Brighton, where she had long resided, December 12, 1821, aged 108 years, and lies buried here.—*Jan.* At Winchelsea, Rev. D. Hollingsbury, R. Chancellor of the diocese of Chichester and a Prebendary of St. Paul's.

Ecclesiastical Preferments.—Rev. Edward Elms, Itchingfield, R.—Rev. H. T. Grace, Wortham, V.—Rev. W. Nourse, Clapham, R.

New Churches, &c.—*Oct. 23.* A new Baptist chapel, was opened at Dane-hill; Preachers, Rev. Messrs. Keeble, of London, and Shirley, of Sevenoaks.—*Jan. 1.* The Royal Chapel at Brighton, founded by his Majesty, was consecrated by the Bishop of Chichester. The Rev. Dr. Pearson, preached from the latter part of the 63d verse of the 8th chapter of the 1st Book of Kings: "So the King and all the children of Israel dedicated the house of the Lord."

Philanthropic Intelligence.—*Dec. 28.* A Meeting was held in the Council Chamber, Chichester, his Grace the Duke of Richmond in the Chair, for the purpose of enlarging the Savings' Bank of that town. Dr. Sandon stated, that the sums deposited from Oct. 1812, to June 1821, amounted to £21,452; from this had been withdrawn, £6410, leaving a balance of £15,042, exclusive of £368 due for interest. During the last six months, about £2000 more had been deposited, making a capital of more than £17,000. The surplus of interest allowed by Government, more than that paid to depositors, being rather above £100, enabled the trustees to declare a bonus. Mr. Barton, one of the trustees, offered a sum of £450, gained by the re-sale of stock in 1817, (when the capital was vested in Savings' Bank debentures) as a basis for a new Institution, the object of which would be to give premiums to those who should save the largest sums before marriage. New Trustees were chosen, and the meeting was adjourned to Jan. 5, when the above proposal was to be re-considered.

WARWICKSHIRE.

Deaths.—*Dec.* At Stratford-upon-Avon, Rev. J. Davenport, jun. M. A. Curate of Snitterfield.—*Jan.* At Alcester, J. Brandish, Esq. Surgeon in Ordinary to His Royal Highness the Duke of Sussex.

Ecclesiastical Preferment.—Rev. T. Lane Freer, R. Handsworth, Staffordshire, to hold by dispensation Wasperton V.

New Churches, &c.—The Chapel at Atherstone has lately been enlarged, and a spacious gallery erected, in which the poor are accommodated with 300 free sittings.—*Sept. 5.* The new Independent chapel at Failsworth was opened for public worship; Preachers, Rev. Messrs. James, of Birmingham, Brown, of Cheltenham, and Jay, of Bath.—*Nov. 13.* A small but commodious place of worship at Harborne, erected by the members of the church in Livery-street, Birmingham, was opened for public worship; Preachers, Rev. Messrs. Eagleton, and James.

WILTSHIRE.

Deaths.—*Dec.* Mrs. Patient, relict of Mr. Patient, Wyly. What renders her death most remarkable is the singular fact, that she had frequently expressed her hope "to live long enough to see her daughter married, and then she should die cheerfully:" her wish has been literally accomplished. Her daughter was married; the anxiously affectionate parent took a small piece of the bride cake, drank the

health of the bride and bridegroom in a glass of wine, and instantly expired.—Rev. William Sandford Wapshare, V. of Chilterne St. Mary, and P. C. of St. Thomas, Salisbury, 31.—At Westfield, near Corsham, Lieut.-Gen. Kerr, E. I. C. S.—Rev. James Pidding, 58 years Patron and R. of Yalton-Reynell, 86.—*Jan.* At Milton-Hill, Benjamin Reynolds, aged upwards of 100 years, 70 of which were passed in the service of the Astley family.—*Feb.* At Compton Martin, on the Mendip-hills, Mrs. Candy, aged 103. She retained her health until within a few days of her death.

Ecclesiastical Preferments.—Rev. J. T. Hurlock, D. D. of St. John's College, Cambridge, Prebendal stall of Husband and Burbage in Salisbury Cathedral.—Rev. H. Wilson, V. of Great Bedwin, and Domestic Chaplain, to the Marquis of Aylesbury, Colingbourne Ducis, valuable R.—Rev. G. P. Buxton, Mildenhall, valuable R.—Rev. J. Greenly, St. Thomas's, Salisbury, P. C.

WORCESTERSHIRE.

Deaths.—*August.* At Worcester, Mr. C. Richards, Member of the Choir of that Cathedral for upwards of 30 years. Whilst attending the concert he fell back in an apoplectic fit, was carried home and bled, but continued in a senseless state for two days and then expired. He possessed one of the first bass voices ever heard, which he displayed with much effect, at the Commemoration of Handel, at Westminster Abbey, and also in the Oratorios, at Covent-Garden, some years ago.—*Dec.* At Eardeston, Sir W. Smith, Bart. 75. He is succeeded by his only son, now Sir Sydney Smith.—*Jan.* 30. At Great Malvern, aged 63, after thirteen months of extreme suffering, Sir Jonathan Cope, Bart. uncle to the Duchess of Dorset and Lady Aboyne. The title is now extinct.

YORKSHIRE.

Deaths.—*Aug.* 4. Mr. Isaac Widman, late of Batley Carr, near Dewsbury, for many years a Local preacher amongst the Wesleyan Methodists.—*Dec.* At York, Rev. R. Benson, late Fellow Commoner of Christ Church, Cambridge.—At Sowerby, Rev. E. Greenwood.—In his sister's house at Halifax, Rev. J. Phillips, D. D. V. of Berstead.—At Fryston-hall, near Ferry-bridge, suddenly, Rev. T. Lucas, formerly a Presbyterian Minister at Morley, near Leeds, but for some years Domestic Chaplain to Mrs. Mimes.—*Jan.* 7. At Brandesburton, aged 6 years, William, son of Mr. H. Edwards, innkeeper. This is the twentieth child the father has followed to the grave, and he has eight now living.—11. At Otley, in consequence of mortification, Samuel Moody, Shoemaker, 83. He had for some time been afflicted with extreme pain in his left leg, in consequence of a severe sprain, and about two months before his death the leg separated above the ankle, with a report like a pistol, and fell completely from the body.

Ecclesiastical Preferments.—Rev. T. Thompson, Adlington, V. patron, the Lord Chancellor.—Rev. W. Wilkinson, A. M. of Christ Church, Oxford, Sowerby, P. C.

New Chapel.—*Oct.* 17. A new Chapel was opened at High Harrogate; Preachers, Rev. Dr. Raffles, of Liverpool, and Mr. Bennett, of Rotherham.

Philanthropic Intelligence.—Premises have been taken for the establishment of an Eye Dispensary in Leeds.

Scientific Intelligence.—A public Botanical Garden, is about to be formed in Leeds.

WALES.

Deaths.—Sept. At Radnor, Percival Lewis, Esq. Barrister at Law, Recorder of St. Alban's, and Agent for New Brunswick, author of "Historical Inquiries concerning Forests and Forest Laws," 1811.—Nov. At Glynamel near Ffigard, Pembrokeshire, Richard Fenton, Esq. Barrister at Law, a companion in early life of Goldsmith, Glover, Garrick, and the wits of that day. He was author of "An Historical Tour through Pembrokeshire;" "A Tour in search of Genealogy;" and "Memoirs of an Old Wig;" the two latter pieces full of humour and anecdote from real life; also of some anonymous, fugitive, and occasional pieces. A translation of Athanasius which he lived to complete, is deposited in the library of his friend Sir Richard Colt Hoare.—Dec. Rev. R. Morris, R. of Edern.—Feb. At Fles y Gest, Carmarthen, Rev. R. Jones.

Ecclesiastical Preferments.—Rev. J. Webb, Minor Canon of Gloucester Cathedral, Cardiff, V.—Rev. T. Coke, to hold by dispensation Sellaeh V. and the Chapelry of King's Capel annexed, with Gled-estry R.

New Chapels Opened.—Oct. 3. A new English chapel at Cardiff.—Nov. 16. Zion Chapel, Beaumaris.

Ordinations.—June 27. Rev. George Sayce, over the Baptist church at Wrexham.—Aug. 22. Rev. Thomas Jones, late a student at Aberystwyth, supported by T. Edwards, Esq. to be an itinerant in the Vale of Glamorgan, under the superintendence of "the Baptist Glamorgan Itinerant Society."—Oct. 30. Rev. Owen Owens, late of Dinas Mowddu, over the Congregational Church at Rhês-y-Cae, Flintshire.—Nov. 8. Rev. S. Williams over the Congregational Church at Llanidloes, Montgomeryshire.—Jan. 2. Rev. W. Morris, late a student in the North Wales Congregational Academy, over the Independent church and congregation at Llanfyllin.

Miscellaneous Intelligence.—At a meeting, lately held at Swansea, it was resolved to offer a reward of £1000, to any person, who shall destroy the pestilential vapours which arise in the smoking of copper, and effectuate the greatest reduction of the bituminous smoke.

SCOTLAND.

Deaths.—Dec. At Peebles, Rev. T. Leckie.—At Longforgan, Rev. A. Cairns, 64.—At Loches, Rev. J. Keyden.—27. At Pollokshaws, Lauchlan Maclean, who, according to the best information which can be obtained, was within a little of the advanced age of 106 years. He belonged originally to the island of Mull; but left it when he had attained to manhood, and visited a number of places in the Highlands, working at any kind of out-door employment which came in his way. He was three years and six months in the Argyshire Militia, and was one of the four soldiers who escorted the celebrated highwayman, Wright, from Glasgow gaol to the Townhead, where he was with some difficulty executed, in presence of a great concourse of spectators. He was discharged on Glasgow-green, about 1762, and at that time settled at Pollokshaws, where he remained till his death. Through life he was contented with a scanty portion of common coarse country food. He was stout and laborious, and lived by taking jobs of cutting wood, trenching, and banking. He was an excellent road-maker. Under his direction considerable improvements were made on the lands belonging to the Pollock, Blantyre, and Eglintoun families. He was known to, and frequently employed

by, most of the gentlemen within twenty miles. For a long time, he kept a number of stout Highlanders in his employment; and as they were occasionally paid in a change-house, hard drinking bouts frequently followed. Like Homer's heroes, and indeed like almost every old man, he maintained that mankind were progressively degenerating in stature, strength, and courage; and with great complacency he contrasted the scanty fare, coarse dress, ardent spirits, brawny forms, and physical powers of his youthful companions, with what he considered the refined, placid imbecility of the present day.

—*Jan.* At Green Hill, the Hon. Sir J. Stuart. Bart. of Fetter Cairn, Baron of the Court of Exchequer.—*8.* At Mertoun Manse, Rev. J. Duncan.—*Feb. 15.* At Echt-house, Sir Harry Niven Lumsden, of Auchindoir, Bart.—At Perth, Denham Sheets, LL.D. formerly of Blaise-Castle, Gloucestershire, and Laidbrooke-Lodge, Somersetshire.

New Chapel.—*Dec. 23.* The new Independent chapel in Great Hamilton-Street, Glasgow, was opened for public worship; Preachers, Rev. Messrs. Spry, of Edinburgh; Stuart, Minister of the place, and Hart, of Paisley.

Philanthropic Intelligence.—The late Mr. Forbes, of Newcastle, has bequeathed to the Lunatic Asylum of Aberdeen, £10,000, and to the Infirmary £1000. A committee has been appointed to devise and carry into execution some suitable means for expressing the very high sense which the managers entertain of the liberality and benevolence of the donor; either by erecting a statue to his memory or otherwise, as may appear most agreeable to the relatives of Mr. Forbes.—The proposals of Mr. Owen, of New Lanark, are at length in a fair way of being subjected to the test of experience. The subscription for erecting one of his projected villages at Motherwell, near Hamilton, already amounts to nearly £30,000, and is prosperously filling up.

IRELAND.

Deaths.—*Nov. 27.* In Caffe-street, Dublin, Rev. H. Annesley, of New-Park, Kildare.—*Dec.* At Dublin, Sir H. Nugent, Bart.—At Killerly, co. Limerick, Rev. W. Carhill.—Near Kilworth, Rev. Dr. Bourke.—At Meyeryat, Rev. W. Lynd, 84.—At Clogher, Hon. George Jocelyn.—At Watergrass-hill, Edmund Barry, aged 113. He had been a pensioner 65 years, having been in the battle of Fentonoy, and several other engagements, in the reign of George II. He was 8 feet 2 inches high, remarkably upright, was able to walk at least a mile every day, until 3 days before his death, and retained his faculties to the last.—*Jan. 22.* In Cork, Rev. Dr. Atterbury, Precentor of Cloyne, and of the Union of Clonmel, and formerly Student of Christ Church, Oxford, 38. He was a grandson of Bishop Atterbury.—*Feb.* In Daly's Town, county of Galway, Hon. Dennis B. Daly, M.P. for the county for upwards of 40 years.—In Brew, county of Mayo, Lewis O'Dynel, Esq. 108.

Ordinations.—*Dec. 17.* In York-Street Chapel, Dublin, Rev. Messrs. Brown, Martin, and Rogers, late Students of the Irish Evangelical Society's Academy at Dublin, to the work of Evangelists.

SUMMARY OF MISSIONARY PROCEEDINGS.

CIRCUMSTANCES having compelled us to omit, in our last Number, the proceedings of several of the Missionary Societies, we now revert to them, in our usual order.

The congregation of the **MORAVIAN** Brethren in Greenland, is increasing in number and in attention. This is a circumstance truly gratifying to the aged labourers in this dreary portion of the Lord's vineyard, one of whom has spent fifty, another seven-and-thirty years, in carrying on so honourable a work in this wild and barren clime. The southern part of the country, inhabited by Heathens, presents a promising field for missionary exertion, which the Brethren have not at present the means of cultivating, but to which we earnestly hope, that richer societies will direct their attention; or, rather, that increased liberality on the part of the public, will enable the Moravians to complete their settlements in a land, as it respects spiritual things, so peculiarly their own. In other regions, they are, however, both laborious and successful. In Antigua, they have above 12,000 Negro converts, more than 4000 of whom have joined the church within 12 months. About two hundred Hottentots reside on their new settlement on the Witte Revier, which is very prosperous. In all, their congregations consist of above 31,000 persons, all of them formerly idolaters: but, though, to effectuate a work so evidently owned of God, the most rigid economy is practised, we are concerned to find that whilst the society's annual expenditure is nearly nine thousand pounds, its regular income is not above £1300. In the years 1819 and 1820, an actual deficiency of £4600. occurred. Under these circumstances, appeals are earnestly making in every direction to the Christian public, whose will be the disgrace if they should be made in vain.

The indefatigable agents of the **BAPTIST MISSION** are pursuing their important objects, with their wonted ardour and success in the East. The prejudices of the natives against the education of females are very strong, and not easily overcome. The school for their instruction, established at Digah, has been broken up; the scholars having left it in consequence of the circulation of the most ridiculous reports, during an unavoidable cessation of the regular superintendence of the Missionary's wife. The poor children fled indeed from their school and native schoolmistress, as they would have done from the den and presence of a tiger, in a belief that as soon as they had received a competent education, they were to be tied up in bags and shipped off for England. The opposition to tuition by a female, seeming, for the present at least, to be all but invincible, the missionaries have prudently tried another method, more objectionable in itself, but yet more likely to be successful in the circumstances in which they are placed—that of inducing the master of the boys' schools to instruct the girls also. This plan seems to answer, even beyond their expectation, and there is every reason to conclude, that when separate apartments are prepared for them, as they are preparing with all possible expedition, many more girls will attend, the Zenander of one village having promised in that case to set the example, by sending his own daughters, and one grown-up woman having already set it, by herself becoming a scholar. Two of the Missionaries at Cal-

cutta have lately taken a tour as far as Moorshedabad, preaching in their way at the Bazars, or public market-places, (in one of which, at Catna, they found two places of worship erected) and distributing tracts to the people, especially to the Pundits. In their way home, they visited Nuddah, the great seat of native learning in Bengal, and which may indeed be called its University, where the Pundits very readily received two Sanscrit tracts on the importance of divine knowledge, the necessity of a revelation to acquire it, some general recommendations of the Scriptures as that revelation, and the principal and more direct proofs of the truth of Christianity. Being composed in the classical language of the East, they were evidently understood by those who read them, and will not, we hope, be perused without effect, though, like the bread cast upon the waters, the fruit may not appear for many days. At Bacha, four men have renounced their casts, that great stumbling-block in the conversion of the Hindoos, and one of them, a teacher of the people, has become a teacher of Christianity.—To the very interesting official Memoir, on the progress of those Herculean labours in translation, in which the learned Missionaries of this highly respectable sect have so long and so honourably been engaged, given in our last Summary, we have only to add, that of the Cinghalese version of the Old Testament, the book of Psalms is printed, and that of Proverbs is now passing through the press, whilst the Pentateuch is translated to about the middle of Leviticus. The places of worship on the island, for the use of whose numerous inhabitants this translation is making, are increasingly well attended.—In Sumatra, one of the Society's Missionaries has proceeded to Pandang, where he has been hospitably received by the Dutch resident, who has given him permission to open a chapel and native schools, and affords them every encouragement, in imitation of Sir Stamford Raffles, the enlightened governor of the British possessions on the island, under whom, at Java, most of the Dutch authorities in Sumatra had the advantage of serving. At his recommendation, another Sumatran Missionary of the Society, lately took a journey into the interior of the island, with a view to select a missionary station in the country or neighbourhood of the Battas, that singular race of educated Cannibals, (for half of them at the least can read and write,) of whose manners and customs the kindness of Sir Stamford enabled us, some time since, to give an account. Tapanuly, a small island about 80 miles north of Natal, was considered the most eligible, and here Mr. Burton had determined to settle, in the neighbourhood of Mr. Prince, an English merchant, who has lived for thirty years in a country which he has loaded with benefits, composing the differences of the native chiefs, protecting the native and European in his vicinity, translating into the language of the former our Lord's sermon on the mount, with explanatory notes and some prayers. But though this gentleman had engaged to obtain the consent of the chiefs to the settlement of the Missionaries amongst them, and to prepare for the erection of their habitation on his return to Fort Marlborough, the visit of Mr. Ward to Calcutta rendered a change of plan absolutely necessary; and the Missionary to the Battas was accordingly obliged, for a while at least, to take charge of the Sumatran press and schools. The latter are increasing in number and usefulness. A new one has been opened at Dusambazar, or the great village, about four miles distant from the seat of the English Government. The chiefs and Imams or Priests give their countenance to these proceedings, which also

meet with the greatest encouragement from the Europeans of every class. By order of Sir Stamford Raffles, a spacious school-room is erecting in the middle of each of the six large bazars of Fort Marlborough and its immediate neighbourhood; and if his life and health should have been spared, as for the sake of the people whom he so wisely governs, in addition to personal considerations of no trifling weight, we hope, he has long ere this visited them, and examined personally into the progress of the scholars. Here, as in other parts of India, very serious objections are raised by the natives against instructing their females; and the ground of their objection is a serious one: "If," say they, "we teach our girls to write, they will do nothing but write letters to their lovers." How this might be, we must leave our English ladies to determine; but we are at any rate sure that they had better read and write love letters, than not be able to write and read at all. By the advice of Mr. Price, Mr. Burton has changed the spot of his settlement, and instead of venturing with his wife at once amongst the Battas, he proposes, as soon as possible after Mr. Ward's return, fixing his residence on the small isle of Nias, whose population, of about 280,000 souls, have so few religious prejudices to overcome, that they sent, some time since, to Sir Stamford Raffles, to know of what religion he could wish them to be! Happy is it for them, that they have asked the opinion of a man, who wishes nothing more earnestly than that they, and indeed the whole world, should become Christians.—In Java, but little progress is making, though the ground is, we trust, slowly breaking up, in which the good seed will ere long be sown, and take root and flourish. Some of the Chinamen have received tracts in their language gladly; and a spirit of inquiry seems to have been excited amongst the Malay priests of the false prophet of Mecca.—Turning from East to West, we have great pleasure in stating that the mission is successful in Jamaica, where eighty negroes were lately added at once to the outward and visible church, whose conduct and profession give good reason to hope that they are savingly united to its invisible Head; to a communion with whom, never to be broken, some of the converts of the Missionaries have been called by death, leaving behind them most satisfactory evidence of having departed in the faith. The owner of a considerable plantation at Montego Bay, whose negroes have derived great benefit from the instructions of a zealous and judicious black teacher, now almost past service from age and blindness, has solicited a missionary to be sent to his estate, towards whose support he offers very liberal contributions.—A new and very important station is also about to be occupied by the Society at Honduras, in the Bay of Mexico, whither a missionary is about to proceed under the protection of the commandant, and who will have opened before him a wide and promising field of labour, not only amongst the negroes employed in cutting timber in the forests, but amongst the Musquito Indians, inhabitants of a large tract of coast to the south-east of Honduras, whose chief has always been very friendly with the English, and even expressed a wish that instructors might be sent to his territories.

In addition to the pleasing particulars of the labours of the LONDON MISSIONARY SOCIETY, communicated in our last summary, more recent intelligence enables us to state, that its South Travancore mission has occupied a new station at Quilon, where, much to the credit of their liberality, every encouragement has been afforded by

the resident and chaplains of this important post. Several schools are formed in the town, school-rooms are erecting, and very handsome contributions have been made in furtherance of this desirable object. A school has also been recently commenced at Trevanderum, the capital of the country; and others are expected to be established, in the intermediate stations between that place and Quilon and Nagurcoil, from each of which it is distant about 40 miles. At the latter station four different schools are established, one of them for girls, which, as is universally the case in India, is as yet but thinly attended. The South Travancore seminary, established in that city, will, we hope, prove the foundation of a mission college for the South of India.—At Nanaperakasam a school of industry flourishes, in which orphan children, redeemed from slavery, and the offspring of industrious parents, who wish their children to have the means of support in future life, are taught reading and writing in one part of the day, and to work in the other. In the latter they have Hindoo instructors, with whom a great object has been gained by inducing them, not without much difficulty, to instruct all descriptions of castes, even the lowest, though for doing this they will be liable to lose their own. A press is likewise established, and its operations commenced by printing some lessons for the Tamul schools. The Readers have also gone forth to their labours, their designation to which has infused new life unto the mission. Several of the elder scholars of the seminary are of the number. A large place of worship, or mission church, is building of granite, and three Bungalow chapels are about to be erected.—At Bellary, a new and more commodious chapel is also about to be built in the mission garden, and a subscription for the purpose has been successfully opened on the spot. The number of schools there is 17, containing about 800 scholars, and many applications are making to the missionaries for other native schools, which want of adequate funds alone prevents their establishing.—The new station at Belgam, opened about a year ago, is likewise prospering, two schools having been opened, one in the town, the other at Shawpore; and regular services have been established thrice on the Sabbath, and two or three times in the week besides. The preaching of the native teacher here appears to have convinced many of the falsehood of the Hindoo scriptures, and they will, we hope, soon be led to acknowledge the truth of Christianity, whose excellency they begin to perceive.—Bangalore presents a different, and far from an encouraging scene. “A death-like coldness,” to use the words of the Missionary, “prevails among the natives,” not more than 60 of whom, and often not more than 30, attend the chapel.—At the press in Surat, the New Testament in Gujurattee was finished in July last, and the translation of the Old Testament is in considerable forwardness. The prospect with regard to the schools begins also to brighten there.—From Penang the Missionaries have made a tour along the coast of Queda, distributing the Scriptures and Tracts amongst the Chinese and the few Malays who could read. At Pute Tega, they had an interview with the Rajah, who conversed with them for some time, and gave them permission to visit Queda, where they are of opinion that a promising field of labour and usefulness presents itself.—From the Moluccas pleasing intelligence has arrived. At Amboyna a printing press is established, and Mr. Kam is engaged in translating into Malay some of the volumes of Mr. Burder’s excellent Village Sermons, two or

three thousand copies of which he intends to print for circulation in about a hundred places of worship in these islands, which have no preacher, and where these sermons may advantageously be used. —Though the deserts of Siberia do not yet blossom as the rose, the bud of promise is appearing there. Mr. Rahmn is labouring hard at Sarepta to acquire the very difficult language of the Calmuc Tartars, of which he has already composed a Grammar, and is far advanced in a large vocabulary. He has begun to translate some tracts, and can speak pretty fluently to these roving tribes in their own language on general subjects, and make himself tolerably understood on religious ones, although he is not yet able to preach in Calmuc. He is about to take up his abode with the Dörböt Horde, and to live with them in their tents in all their wanderings from place to place. —In the South-Sea Islands, the labours of this Mission are still crowned with abundant and increasing success. In Huaheine, a second edition of the Gospel of St. John has been printed, and a translation of the prophecy of Isaiah is commenced. The inhabitants of the island, about 2000 in number, principally reside near the missionaries, and from a thousand to fourteen hundred of them are regular attendants at the chapel. Seventy-two adults and 38 children have been baptized during the past year, and upwards of 400 are now candidates for that initiatory rite. The schools are well attended, the average number of scholars being 450, whose advancement in spelling, reading, writing; and arithmetic, is encouraging. Civilization keeps pace with the spread of religious knowledge. Under the instruction of the wives of the Missionaries, a considerable number of native females at each station have been taught to make themselves neat and modest dresses; and both sexes now very generally wear hats and bonnets, made by themselves of rushes and the inner bark of trees, in the European form. A larger space of ground is cultivated; and at the last meeting of the Missionary Society of the island, the contributions of the people doubled those of the former years. A code of laws for the islands of Raiatea, Taha, Borabora, and Māurua; the reports of the Missionary Societies in Huaheine, Taha, and Borabora; and 1700 copies of the Tahitian Hymn book, have been printed during the last year at the mission press.

The Directors of the Society in England have received a singular letter from four chiefs of the island, deacons also of the church there, wishing them to send some sacramental wine, medicines, and blankets for the sick, in exchange for two casks of oil forwarded for sale upon their account. The missionary meeting at Raiatea was also very productive of contributions of oil and arrowroot; and, what is still more encouraging, nearly twice as much oil was contributed from the island of Tahāā, where no missionary as yet resides. Houses are building, and a trade, or exchange of commodities, is about to be opened amongst the islanders. The schools for children and adults are increasingly attended; and almost every native has learned, or is learning, to read. The work of translation has been commenced with the Epistles to the Ephesians and the First to the Thessalonians, and the Books of Ruth, Jonah, and Daniel, which are all either finished or in hand. About three tons of arrowroot and several tons of oil, furnished by a subscription of the adult members of the church, to an association for the support of missionaries, is now, in all probability, on its way to England, from this

altered land. A letter from Tamatoa, its king, to the Directors, informs them of his having burnt his evil spirits, and of the progress making in building their houses, and plastering them with lime. Two of the native members of the church here, have lately been dispatched to the island of Rurutu, one of whose chiefs had for some time resided in Raiatea, and, with some of his people, been instructed there in reading, writing, and the principles of Christianity, which he professes to regard; and as a proof that he does so, he desired that a Missionary might be sent with him home. That island has rapidly depopulated; the number of its inhabitants having been reduced from two thousand to as many hundred. The survivors are remarkably civil, and their country is as fertile, producing every necessary of life in superfluous abundance. On Taheite, civilization advances. At Burder's Point, scarcely a man or woman is now to be seen without hats or bonnets made in the English fashion: new houses, plastered and floored, are building for themselves by the natives, most of whom have gardens, in which vegetables and fruits are raised. Three hundred adults have been baptized here, after due and even scrupulous examination to prevent improper admission to that rite. Amongst these were the Queen and her sister, who are now very diligent teachers in the adult and Sunday schools. The infant Prince and daughter of the King were also baptized. Tati, a converted chief, and now one of the principal judges, takes an active part in the public worship of the people.—In Eimeo, a translation of the books of Joshua and Judges are in hand. The schools increase, and some of the natives, formerly priests or prophets of Oro, are very diligent and active catechists and teachers, and some of them sober and judicious deacons of the church of Christ. The erection of a new church, capable of holding all, or nearly all, the people of the island; and in the building of which, they are without exception to assist, is begun.—From South Africa, intelligence has been received of the safe arrival of Mr. Moffat, at New Lattakoo, whither he has removed from Griqua Town. At the Paarl there are few white or black inhabitants, who have not several times attended the public services, where from eleven to twelve hundred hearers now regularly assemble. Many of the slaves and free blacks who attend the schools, can repeat the whole Epistle to the Ephesians. The labours of Dr. Philip and Mr. Beck, at Cape Town, are singularly successful, their places of worship being overflowing.—From the West-India islands, no intelligence has recently been received, except from Berbice, where the mission and missionary schools are prospering, under the protection of the colonial government. Very liberal contributions have been made upon the island for the erection of a chapel; and to the church one and another are successively adding of those, we trust, who will be saved.

Of the proceedings of the CHURCH MISSIONARY SOCIETY, there is scarcely any thing during the last quarter to report. Its attention has very laudably been directed to the Syrian clergy, who are in a most degraded state from ignorance and vice. Assistance has been afforded to the Syrian College and Grammar School at Cotym, from the funds of the Society; and ten teachers are supported by it, in such of the parishes as are either unable or unwilling to comply with the directions of the metran, or metropolitan, for supporting from the funds of the church or school in every parish. A press is also about to be established at the college, where the missionaries are actively

engaged in translating various homilies, tracts, and elementary books. A collection of valuable books has also been sent out for the use of the College and Mission. The learned natives are very frequent in their visits to the Missionaries, with whom they hold long conversations on religious topics; which, with the other means employed, will, under the blessing of God, issue, we trust, in the renovation of the Syrian churches.—At Tranquebar, both the Heathen and Roman Catholics are applying for the establishment of new schools, on the mission plan; those already in operation being slowly productive of much good.

The METHODIST MISSIONARIES in the East, are as little inactive as their brethren, and their activity has also been crowned with a happy measure of success. In Ceylon, the schools flourish and increase. A new one has been opened at Ratmalaburg, on the Gueda road, being the first attempt at introducing Christianity into a place where there is every prospect of its being gladly received. At the request of its Cinghalese owner, a new house was lately opened with prayer and a sermon—a very pleasing substitution for the incantation of devils usual upon such occasions. The town of Cottiar has been visited, where the members of the Roman Catholic church, and some of the most intelligent of the natives, received with thankfulness the copies of the Cinghalese Gospels, put into their hands by the missionaries, and seemed willing to be instructed in their truths. A new chapel is erecting at the Negombo station, in the kingdom of Candy, towards which the British resident contributed 100 rix-dollars; others have been opened at Caltara, and in different parts of the island. At Kownegalle some Mohammedans, and several adult Buddhists, attend the school; whilst two boys in that at Negombo regularly pray with their father, and read the Bible to him. From that of Alhalse, amidst some discouraging circumstances, two youths admitted in the school have joined the church, and have since walked stedfastly in the faith and life of the Christian. In the interior, the natives assemble in considerable numbers to hear the word of life; whilst, in the exterior, schools have been established; a striking alteration is perceptible in the manners and habits of the people here, who before were confined, squalid, and miserable in their appearance, becoming clean, neat, and industrious.—At Madras, a new chapel has also being erected: where, as at Jaffna and Trincomalee, the site also of other new chapels, the expenses of building have been principally defrayed by subscriptions in the place and neighbourhood. Two of the Missionaries of the Society have proceeded to Bangalore, where they have been received by the Chaplain of the place, and the Missionary of the London Society, with the kindness of believers and fellow-labourers in a field too large for them all to occupy. They have received also an invitation for a Missionary to Seringapatam, where, for the want of one, a native woman, the only person in the congregation who could read Malabar, was filling the priest's office; by reading in the church the service, and part of a Tamul tract. The field is promising, the population consists of about 50,000, and we hope it will speedily, sedulously, and advantageously be cultivated.—Amongst the new settlers in South Africa, some pleasing prospects of great usefulness in missionary labours have lately presented themselves. A chapel is about to be erected at Graham's Town, the largest in the district, the greater part of the expense being provided for by subscription on the spot. The neighbouring Dutch boers have invited the Missionary

to preach in their farms, but the complete occupation of his time, until assistance shall be sent out to him in the wide field already opened to his labours, prevents his availing himself of an offer likely to lead to important results, in extending the Gospel not only amongst the Dutch, but the Hottentot inhabitants of those hitherto neglected regions. Mr. Kay and his wife have arrived at Lattakoo, where they propose remaining for some time, to obtain information as to the vast tribes of the Bootchuanas, amongst whom they purpose to settle.—The Missionary to the Namaquas is faithfully discharging his duty, by travelling with the horde into the desert, on their quitting their summer residence on the mountains, and he seems not to follow them in vain.—In Cape Town, the Superintendent of the South African Mission has obtained permission from the Colonial Government to open a day-school for the use of Hottentot children and adults, and for preaching and expounding to them the word of God. He has also collected there the sum of £230 towards its erection and support, which he had every expectation of providing for on the spot.—In Western Africa, the Society has established a station close to the town of Mandanaree, on the banks of the Gambia, in the dominions of the king of Conibo, who readily gave the Missionaries leave to settle in his country, the inhabitants of which are mostly heathens, with characters marked by some of the worst vices of heathenism, and rendered, by the addition of some of the most objectionable tenets of Mohammedism to their own degrading superstition, almost, if not altogether, the worst of men. This station is additionally important, from its being within two days' journey of the borders of the Foulah country, some of whose children are expected to be sent to the Missionaries for education.—In the West Indies, the field in which the Wesleyan Missionaries have laboured, and will perhaps continue to labour, with the greatest success, the work of the Lord is in most places prospering in their hands. The Negro members of their classes, generally speaking, continue to be most correct and exemplary in their conduct, and considerable additions have been made to their numbers. The magistracy of the islands afford the Agents of the Society their countenance; nor do the Planters seem opposed to their great design of teaching the slaves on their estates their duty at once to God and man. At St. John's and English Harbour, in Antigua, Auxiliary Missionary Societies have been formed, in aid of which we rejoice to learn that collections of £93 and £66 were made. A number of trinkets, of which the West Indians are very fond, thrown into the boxes, evince the zeal excited in this noble cause. The chapel at Parham, on this island, is already too small for the congregation; many of the negroes who come, sabbath after sabbath, a distance of several miles, to hear the glad tidings of salvation, crowd round the doors, exposed to the scorching sun or drenching rains of a tropical climate. The overseer of one of Sir Christopher Codrington's estates lately bore honourable testimony to the good effects of the teaching of the Missionaries, and the exertions of the Wesleyan ministers. "Most of the slaves," said he to one of these devoted ministers of Christ, "are in your society, I believe; and I am happy " to say that they are very exemplary; a very great change has " taken place in their conduct since they began to think for them- " selves, and to act from religious principles. We scarcely ever use " the whip now; not once in a quarter: it is not needful." Nor

would it, we are persuaded, be resorted to as it is, to the disgrace of humanity, on other West-Indian estates, were the preaching of the gospel fully permitted upon them, as, on application for the purpose, it readily was on this.—In Tortola, three new chapels are erecting, and a hundred and fifty members have lately been added to the society, whose congregations are generally large and attentive. The schools also are well attended; the female adult class consisting of girls and women from eighteen to a hundred years old. The individual who has attained the latter patriarchal age evinced even greater anxiety to learn the child's catechism than the younger scholars.—Through the kind interference of our government at home, the prohibition laid, sometime since, on the exertions of the Missionaries of this Society, by the colonial government of Trinidad, has been removed, and the congregations and schools are slowly recovering.—In Grenada, the prejudices formerly entertained against the Missionaries have more than subsided; for every facility which the country can afford to their labours is readily granted by all classes, and progress is slowly making amongst slaves, half heathen half papists. One of the planters is about to erect a mission-house on his estate, which contains above a thousand negroes.—In Demerara, the prospects are also most encouraging. One planter declares that his negroes are much better since they were instructed; another, that he has not now a bad negro on his estate. Obeism, and other negro superstitions, alike injurious to master and to slave, are rapidly disappearing; and the negroes who attend at Mission chapels every where evince a change of conduct. We regret, however, to add that both the Missionaries have fallen victims to the climate.—A similar acknowledgment in favour of the missions, to that just referred to, was made at St. Kitt's, by one of the members of the colonial council, whose negroes have derived great benefit from their instructions. A new chapel is about to be built here, towards the erection of which, the negro children of the Sunday schools, from five years old and upwards, have each of them brought, in coming to school, as many stones as they could carry.—In Bermuda, this Society has increased, especially amongst the white members. In the Danish island of St. Bartholomew, Mr. Dale, one of the Society's most active Missionaries, has been removed from his labour to his rest; and such was the respect which his conduct had inspired, that the Governor and Council, two clergymen, several merchants, and a large concourse of people, attended his body to the grave, the colours being in the mean while hoisted half-mast high at the forts, on board the vessels in the harbour, and even at the public inns. A few days after his death, the chapel and mission house of the Society were blown down by a hurricane.—St. Domingo is the only island in the West Indies which seems at present to present any thing like a discouraging aspect; here, since the Missionaries have been driven away, their converts have been exposed to grievous persecutions, at the instigation of the Catholic priests. For singing hymns, they have been dragged to prison by the police, whilst the harbouring them in a house, even that of their nearest relatives, has been punished by the confiscation of the goods of the offender. In the midst of all these discouragements, it is pleasing, however, to find, that they have witnessed a good confession.—At St. Vincent, a new chapel has been erected, and so highly are missionary exer-

tions there appreciated, that the owner of an estate lately called upon one of the Society's ministers, to inform him that he had been requested by the negroes to solicit the favour of a sermon from him, on occasion of a dinner, which he was about to give them, at the finishing crop at harvest-home, instead of the dance and other amusements common on such occasions.—In Anguilla, collections for the Missionary cause have been made, in-presence of the Governor, who is very friendly to it.

POLITICAL RETROSPECT.

THE meeting of Parliament has, of course, brought before the public several topics of great interest, prominent amongst which stand the agricultural distresses of the country. In these we certainly sympathize; but whilst the commercial and manufacturing interests, if not in a flourishing state, are rapidly approximating to it; we cannot join in the self-interested predictions of the landlord, that the ruin of the country is at hand. The agriculturists must remember that they had their day; for whilst a great part of the population had not bread to eat, the farmer was receiving the most exorbitant prices for his grain and the whole produce of his land: nor was he satisfied with that; but, in too many instances, he hoarded it up in his granaries, even till it rotted there, in hopes of wringing a still greater gain from the necessities of a people, already in many parts in a state of insurrection, from the high price of provisions, and the hard-hearted cupidity of monopolists. This was the moment at which the landlord asked, and the tenant cheerfully gave, most exorbitant rents, double indeed, in many instances, what was formerly given; and even at that price there was a competition for vacant farms amongst agricultural speculators, who lived upon the fat of the land, and conducted themselves very frequently with but too much purse-proud insolence, and unfeeling contumely, towards the half-fed or half-starved mechanics, who were ruined by their enormous gains. We recur not to these times, gone by, we hope, for ever, to upbraid, much less to insult those who are suffering privation in their turn, but to prove to them that it is only in their turn that they do suffer. We wish them to be relieved, but their relief must not, cannot, be effected, to the injury of any other interest, now beginning to look up from the heavy depression which it has long been doomed to feel. The repeal of the Malt Tax is, we think, a judicious step, because, whilst it immediately relieves the agriculturist in some partial measure, its beneficial effects will ultimately be extended to the labouring classes at large. This will also be the necessary operation of all those retrenchments which Ministers are making in the expenditure of the country, and which they must either make of their own accord, or be compelled to make, on a much larger scale. But yet these, and all parliamentary measures, will be inadequate to the attainment of the proposed object, without a large and immediate reduction of rent by the landlords, who neither can, nor must be, the sole gainers by the great change which has taken place in the circumstances of the country, on its sudden transition from an unprecedented war-expenditure to a state of peace, not likely, we hope and believe, speedily to be disturbed. One mode of reducing the weight of taxation has indeed

been resorted to, upon which different opinions will doubtless be entertained—the reduction of the interest of the five per cents. Of the right of government to pay off this, or any other stock, at *par*, there can be no doubt; but we cannot but think that it would have been more honourable to the public creditor to reduce the interest gradually, as was done on the reduction of the four per cents, in the Pelham administration, and to give a longer time than has been allowed by the ministry for the consideration of an alternative, which will, in both ways, materially affect the fundholders in this stock; the smaller ones by diminishing an income already sufficiently limited, the larger by compelling them to accept a reduced interest upon stock which they may have purchased at very high prices, from not being able on a sudden to dispose of their money to a better advantage. The plan met with little opposition in Parliament; nor, from the difficulty last mentioned, do we anticipate that the dissentients amongst the stockholders will be numerous. Ministers are, indeed, carrying every thing before them; for by the accession of the Wellesley and the Grenville parties, the opposition ranks are thin indeed; and nothing but an act of egregious folly on their own part, can, according to present appearances, shake the existing administration. We rejoice, however, that by the secession, upon that particular question, of many of their regular supporters, who, as landlords, feel the pressure of the times, they have been out-voted in an attempt to retain two Lay Commissioners of the Admiralty, whose services, in times of peace at least, may readily be dispensed with; and we expect and hope, that during the sessions, they will either voluntarily cashier, or be compelled to cashier, many other useless officers in different departments, whose salaries will really be worth saving.

On the state of IRELAND we have so fully entered in the Review department of our work, as to prevent the necessity of our making many observations upon it here. The atrocious murder of sixteen individuals in one house, set fire to and consumed with all its inhabitants, under circumstances of ferocity, from which savages would most of them have shrunk, affords a fearful picture of the miserable state of that unhappy land, where long-continued and unheeded suffering has assumed the wildest and most cruel features of vengeance and despair. Several of the perpetrators of outrages of this description, for, we regret to say, it is but the most atrocious of a very numerous list, have already been tried by a special commission, condemned, and executed; but vengeance is threatened by their deluded associates for their deaths. Serious damage, to the crops and indications of the virulent raging of the typhus fever in many parts, add to the calamities of a people, whom we cannot view with other feelings than those of mingled horror and regret; and mingled justice and mercy must be adopted, in order, if possible, to heal their wounds. In discharging their painful and dangerous duty, the yeomanry must be temperate as well as firm, uniting with courage, conciliation. The shooting of a prisoner, of their own authority, because an attempt, in which he appears at least to have taken no active part, must neither be looked to as an example, nor passed over without investigation. The same course will, we fully anticipate, be adopted by the new Irish government, by which it is absolutely necessary that some severe examples should be made; though we are satisfied, from what has already taken place, that due discrimination will be exercised, in selecting for this purpose the most guilty, and, where it is practica-

ble, those daring and blood-thirsty incendiaries who have made the distresses of a high-spirited and ill-governed people the tools of their malicious passions. Some of these, are, we strongly suspect, men above the common order, for in several parts, proofs of regular and extensive insurrectionary organization, such as the taking up of defensible positions, stopping the mails by large bodies of armed men, seizing hostages, &c. are unhappily exhibited. In some of the disturbed districts, we are happy, however, to learn, that the deluded peasantry have delivered up their arms, and received certificates of amnesty for all but very gross outrages; whilst the atrocities practised in others have very properly subjected them to the operation of the late insurrection acts, of the necessity of whose provisions we have elsewhere spoken.

FRANCE is still far from tranquil. Some insurrectionary movements have taken place at Brest and Rochefort by the troops in garrison there, from the latter of which a detachment of 200 men marched to Soubise, and mounted the tricoloured flag, whilst the former attempted to gain possession of the principal fort of the town, but were frustrated, principally, it is said, by a disagreement amongst their leaders. The simultaneous operation of these two garrisons, the appearance of their emissaries at Bourdeaux and other places, and the detection, about the same time, of a conspiracy at Nantes, in which some officers of rank were implicated, demonstrate but too unequivocally that the restless spirit of the Buonapartists survives, and we fear long will survive, the death of their idol. The new ultra ministry have demonstrated themselves as hostile to the liberty of the press as any of their predecessors, or even more so; and a law has accordingly passed, taking away the right of trial by jury in cases of libel, and prohibiting the publication of any journal or periodical writing, without the King's authority. The censorship is also to be renewed during the recesses of the chambers, should the King think such a step necessary; and journals against which any proceedings are instituted for libels, are liable to be suppressed at the will of the judges, in whose court such proceedings are adopted.

We now pass to those countries which we were compelled to omit in our last Retrospect. In SPAIN, we regret to find that parties run so high, as to be likely, from words, ere long, to proceed to blows. Societies have been organized, but too closely resembling in their principles and practices the jacobin clubs of the French revolution; but, bold as have been some of their measures, we entertain strong hopes that the constitutional government will be able to repress them. General Riego, who was at their head, was dismissed the service, and sent into retirement, which has, however, been considered a popular triumph; whilst, on the other hand, the gallant Captain-General Morillo was compelled to resign by the outcry raised against him by the mobocracy, on his attempting to prevent the singing of seditious ballads in the streets of Madrid, when his life was with difficulty saved by the interposition of the military. Affairs seemed to be arriving at a crisis on the nomination of a new minister of war, and very tumultuous proceedings have since disgraced the capital, Cadiz, and some of the principal towns of the kingdom. The clubs, the trades, and even the artisans, are dictating to the King who shall be ministers; but in spite of their lawless dictation, Morillo was with proper firmness replaced in his important post. This distracted country has also had added to its distresses a severe

visitation of that fierce minister of wrath, contagious fever, which, in Barcelona and its neighbourhood, swept thousands to an untimely grave: but at length this pestilence is stayed. The political commotions are not, however, yet at rest, though raging with a somewhat abated fury. The army and the people seem to be united against the ministry; and instead of pursuing the peaceful and constitutional mode of procuring their dismissal by petitioning for their removal, which would be adopted in England, they have entered into what would here be justly styled treasonable combinations not to obey their orders. These determined measures, added to the more constitutional declaration of the Extraordinary Cortes against them, has procured their virtual removal, under the form of the suspension of their functions, until they shall be called upon to render an account of their conduct to the Ordinary Cortes, when they shall again assemble. The Spanish journals in the patriotic interest, as it is styled, are confident in expecting that the important theory of ministerial responsibility will then be reduced to practice, as we heartily wish it may, if they have neglected their duty to their king and country. There have, however, we are apprehensive, been too many faults on both sides, to render punishment on one only, either equitable or expedient. Seville and the other cities, which exhibited but too unequivocal marks of a revolutionary spirit, have returned to their allegiance;—an amnesty for the past, and security for the future, would, we think, be the safer and wiser course for both parties to pursue. We cannot but hail with satisfaction the resolution of the Extraordinary Cortes, which has submitted her priesthood to the jurisdiction of the temporal courts, to the same extent as other citizens, with the sole and very proper exception of offences against ecclesiastical discipline; nor have we less satisfaction in learning that a law has also been passed confiscating all Spanish vessels engaged in the Slave Trade, and condemning their owners, fitters-out, masters, and officers, to labour for ten years on the public works—a sentence which their inhuman cupidity amply merits. The transatlantic dominions of Spain are rapidly severing from the parent country. Cartagena has been for some time in the possession of the Republican army; and into Lima, the capital of Peru, Lord Cochrane and General St. Martin have made their triumphal entry, ere long, we doubt not, to obtain possession for the new government, of the whole of this most valuable of the Spanish provinces. Venezuela and New Grenada now form an independent Republic, under the name of Columbia; whilst, in Mexico, the Royalists and their opponents have come to a compromise, by erecting their country into a separate empire, under a constitutional monarch, for which office its present sovereign, the King of Spain, is destined, on the improbable condition of his fixing his court at Mexico; which, if he refuse to do, such member of the reigning family is to supersede him, as the Cortes shall prefer, though liable himself to be superseded by a convention of an Extraordinary Cortes, at once to fix on a sovereign of their choice, and to limit his power in the government. This is making kings and constitutions about as easily as the former are made in gingerbread, and the latter spun in Jeremy Bentham's, or any other speculative politician's brain. We learn, however, that the Infant Don Francisco Paulo, brother to the King, is about to embark for Mexico, with a *carte blanche* of unlimited powers for settling the affairs of that colony. In the mean

while, reports have reached Europe, of Iterverbe, the commander of the popular troops, having anticipated the object of this Prince's journey, by assuming to himself the title of Emperor of Mexico. He is said to be a man of great energy of character, and unbounded popularity; he may therefore become the Buonaparte of South America, and leave the Bourbons as little there as the ambitious man, whom he seems to imitate, left them on this side the Atlantic. In the West Indies, the Spanish monarchy is also losing ground, the part of St. Domingo which acknowledged obedience to it having shaken off its allegiance, and proclaimed a republican government, whose first acts have been to seek a strict union with the new Columbian states, and to form an alliance, offensive and defensive, with the government of Hayti, in the French part of the Island, on which we do not apprehend that there will for very many years exist two independent states.

From PORTUGAL the Russian and Austrian Ministers retired, some time since, in disgust, owing to the windows in their hotels, at Lisbon, having been broken by the populace, on their refusal to illuminate them on the anniversary of the King's acceptance of the constitution, when every other house in the city was brilliantly lighted. This affords an additional proof, if any can be wanted, of the rooted antipathy of the two imperial courts to all constitutional governments. That of Portugal seems indeed to be getting too democratical; or rather the soldiers and people are endeavouring to render it so, and will probably succeed in the attempt. The King, some time since, was compelled to apologize to the former, for having unintentionally turned his back upon them at a review, on which he was saluted with groans of "Off! Off!" as loud and boisterous as those used at the theatre to get rid of an offending actor, or unpopular piece, though considerably more alarming, from the circumstance of their having been uttered by legions of armed men, encouraged in this insubordination by their officers, even those of the highest rank. The opening of the dreary caverns of the Inquisition to the inspection of the people, that they may see from what they have escaped, is, however, a feature in the new order of things in this country, upon which we can look with unmingled delight. Never, we trust, will the creaking doors of these dreary caverns close upon human victims more. In other respects, we cannot but fear that the revolutionary spirit will carry its abettors too far; as we can augur little favourable from a national representation, which, ere its plans can be any thing like maturely digested, acts so absurdly, as to declare all attempts to change the constitution, now established, a capital treason against the state. Her transatlantic dominions were, in our last Retrospect, represented, it may be recollected, as having caught the revolutionary spirit of their neighbours, and of the parent country; though we hope that the prudent and conciliating conduct of the Prince Regent, who is active in investigating and correcting abuses, will have a strong tendency to avert the impending storm. In the mean while, the King of Portugal has been the first to recognize the independence of the new government of Chili, upon a principle but too seldom acted upon by kings, that the obedience of a people is a proof of the legitimacy of a government. His majesty is said also to have expressed his willingness to adopt the same conduct towards the other states of South America, should they be placed in similar circumstances.

enough to employ them in other quarters; the Persians having commenced an attack on their territory upon one side, whilst the enterprising rebel Ali Pacha is secretly strengthening himself on another. Turkey, at all events, we should imagine, cannot hold its vast empire long undismembered. Its present head is a man of firmness; but as he has begun executing the Janizaries by the dozen, for refusing to adopt the European discipline, we should not be surprised if, ere long, they were in return to bring, in the shape of a bowstring, as severe a discipline upon him. His Vizir seems to be in disgrace for negotiating with Ali on too advantageous terms, and strangle or be strangled may, according to the horrid notions and customs of the country, soon be his only choice. Whatever may be the ultimate fate of the Turkish empire (and that it is rapidly tottering to its fall, we firmly believe) every friend of humanity must wish for a speedy termination of the present contest with the Greeks, distinguished, as it has been on both sides, by ferocities, to which human nature, depraved as it is, we should have hoped, would never have been driven by any provocations, however great. Greeks, and Greek bishops, impaled alive—Turks, in revenge, roasted to death at slow fires, after their ears and noses had been cut off—women violated under every possible aggravation of indignity, and afterwards sold, with their children, as slaves:—these are atrocities to which every good man must wish to see an end.

The UNITED STATES OF AMERICA have at length obtained possession of the Floridas, long since ceded to them by treaty with the Spanish Government. The acquisition is important, and seems to be duly estimated by those who have made it. We rejoice to find this transatlantic Government giving additional proofs of the sincerity of its professions to abolish the Slave Trade abroad, by despatching to the African coast, a vessel of peculiarly light construction, drawing very little water, and therefore well calculated to pursue in-shore the unprincipled traffickers in human blood. Would not this however have been done, we cannot but ask, with a much better grace, after the American Legislature had abolished slavery at home? To a people who pride themselves so highly upon their Christianity, we need do no more than hint at *the beam* and *the mote*; though we fear that our hint will not very speedily be attended to.

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